English Translation of
Sunan An-Nasâ’i
Volume 1

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

SUNAN AN-NASÂ’Î AŞ-ŞUGHRA

By Abu Khaliyl

About the Author

He is Abū ‘Abdur-Rahmān Aḥmad bin Shu‘aib bin ‘Alī bin Sinān bin Bahr An-Nasâ‘ī. The name “An-Nasâ‘ī” is an ascription to Nasa‘ of Khurāsān.[2]

His Birth, Studies and Travels

Imām An-Nasâ‘ī was born in the year 214 or 215 after Hijrah in Nasa‘ and he traveled to Naysābūr and other cities in Khurāsān, Baghdaḏ, and other cities in Al-‘Irāq, Ash-Shām, Egypt, Makkah, Al-Madīnah, and areas of ‘Arabia to seek knowledge.

His Teachers and Students

He learned from many important scholars of his time, including Abū Dāwūd, Al-Bukhārī, Aḥmad, as well as his son ‘Abdullāh, Al-Bazzār, Ishāq bin Ṭabāḥ al-Rahwiyah, Aḥmad bin Manṣūr, Ishāq bin ‘Alī bin Sinān, Muḥammad bin Naṣr Al-Marwazī, and many others. He had many

[1] References for this introduction include: Siyar Aḥlām An-Nubalā‘; Al-Qawālīb-Mu’tabar; Bugīyat Ar-Rāghīb; Al-Ansāb; Mu‘jam Al-Buldān; Dhakhīrat Al-Uqba, and others noted in the text. As for controversial statements about Imām An-Nasâ‘ī, they have not been discussed here, because it is not appropriate to mention this here, whereas famous biographers have already discussed these topics, with sufficient defense and refutation of them all.

[2] Modern spelling is Khorasan. Perhaps Nasa‘ is Nisa‘, which is located about 18 km southwest of Ashgabat (also spelled Ashkhabad; Ashkabat; Ashgabad) in Turkmenistan. Previously, it was part of the Khurasan area. Scholars disagree over whether this name is a foreign name; (Mu‘jam Al-Buldān) or is derived from the Arabic word nisā‘ (women), as stated by Aḥ-Samā‘ī in Al-Ansāb – that the Arabs named it like this because when they conquered the village, the men had fled, and only the women fought. And Allāh knows best.
students, famous among them being At-Ṭabarānī, Abū ʿAwānah, At-Ṭabar, Ibn As-Sunnī, and many others. As is widely known, some of his teachers also heard narrations from him.

His Books

He authored many books, most important of which is Sunan Al-Kubra or the Grand Sunan which has been published during our time.[1] Among his works also published are Ad-Duʿafāʿ wal-Matrūkīk, listing the names of weak and abandoned Ḥadīth narrators; Tasmiyāt Fuqahaʾil-Amshār, Min Aṣ-Ṣaḥābah, Fa Man Baʿdahum listing the names of famous scholars of Fiqh among the Companions from different lands, along with their students; Tasmiyat Man Lam Yawwiʿ Anhu Ghairu Rajulin Wāḥid, listing the names of narrators that only one narrator reported from, as well as others. Besides, his ‘Amalul-Yawmi wal-Lailah, Tafsir, and other books have been published separately as well as along with his Sunan Al-Kubra.

His Death

It is reported that he died in the year 303 after Hijrah at the age of 88. He first settled in Egypt for some time, then he went to Damascus. Scholars differ over place of his death and burial. Some of them say it was in Makkah, and others in Ramallah in Palestine.

As against presumed before, today, whenever the “Six Books” or the “Four Sunan” are mentioned or referred today it is the smaller Sunan, Sunan Aṣ-Ṣughra or Al-Mujtaba that is meant, not Sunan Al-Kubra.

What is more important to note is that Imām An-Nasāʿī compiled his Sunan Al-Kubra first, then sometime later, smaller Sunan, which later was referred to as Al-Mujtaba and is also called Muktana. Both the books have a same meaning: “the selected,” and it is not clear who first referred to the smaller Sunan with either of these names. In fact, some of them also called it the Sahīh.

Scholars differ over whether Imām An-Nasāʿī himself compiled Sunan Aṣ-Ṣughra or Al-Mujtaba - or it was a compilation of his student Ibn As-Sunnī. The fact that since the smaller Sunan or Al-Mujtaba is generally known to be reported from An-Nasāʿī by Ibn As-Sunnī, it

[1] It was thought to be lost until the manuscripts were rediscovered during our time.
Introduction

has led some to believe that it is, in reality, the work of Ibn As-Sunnī. Imâm Adh-Dhahabî (Siyar A'lâm An-Nubalâ') and whoever followed him held this view, saying that we only know of his Sunan through the narration of Ibn As-Sunnī. While the fact is that Sunan Al-Kubra is known through the reporting other than Ibn As-Sunnī.

Upon careful review and comparison between Al-Mujtaba and Sunan Al-Kubra, it is clear that each of them contain narrations of Imâm An-Nasâ'î which are not included in the other. This is why most scholars say that since Ibn As-Sunnī did not narrate Al-Kubra, while others did, and others did not narrate Al-Mujtaba, while Ibn As-Sunnī did, it is clear that this is what he heard from Imâm An-Nasâ'î, and there are no means to prove other than this, because whenever Ibn As-Sunnī's name appears in a narration, he said that he heard this from Imâm An-Nasâ'î, and this is mentioned at the beginning of the text as well. This indicates that he heard the entire book from Imâm An-Nasâ'î, and since there are narrations in Al-Mujtaba - as well as chapter headings - which are not contained in his Sunan Al-Kubra, if it was correct that Ibn As-Sunnī was the compiler of the smaller Sunan, then they would not be considered Hadîths of An-Nasâ'î, but Zawâ'id, or additions of Ibn As-Sunnī, and none of the earlier scholars has stated this. Instead, they list Ibn As-Sunnī among those who reported the Sunan from Imâm An-Nasâ'î, and refer to these narrations as narrations recorded by An-Nasâ'î, as is well-known.\[1\]

As for the reason for the compilation of the smaller Sunan, a story is popularly reported that an Āmîr asked An-Nasâ'î if all of the narrations in his book (Al-Kubra) were Sahîh (correct), to which he replied that they were not, so he was told to compile a book in which only Sahîh narrations were included. So he compiled Al-Mujtaba. But

\[1\] In any case, the facts are that Ibn As-Sunnī reported Sunan As-Sughra or Al-Mujtaba, and it is not known that he reported Sunan Al-Kubra, while others reported Sunan Al-Kubra and it is not known that they reported Sunan As-Sughra or Al-Mujtaba, and each of these books contains narrations which the other does not, while Sunan Al-Kubra contains many more narrations. Some scholars consider it possible that Imâm An-Nasâ'î gave the task of summarizing to Ibn As-Sunnī, and that Imâm An-Nasâ'î added additional narrations, and chapter headings when Ibn As-Sunnī read it with him.
most of the scholars do not consider the narration of this event to be authentic for various reasons.

The scholars have written a great deal about this topic, and these points represent only a small portion of the details related.[1]

**Those Who Narrated the Sunan From Imám An-Nasâ’i**

It was mentioned above that Ibn As-Sunnî narrated the smaller Sunan; Sunan Aṣ-Ṣughra or, Al-Mujtâba from Imâm An-Nasâ’î. He is Abû Bakr Ahmad bin Muḥammad bin Ishâq Ad-Dînawârî, who died in 364 after Hijrah.

The most popular narrators of Sunan Al-Kubra from Imâm An-Nasâ’î are Al-Hasan bin Rashîq Al-‘Askârî (d. 370), Ḥamzah bin Muḥammad Al-Kinânî (d. 357), Abû Al-Ḥasan Ibn Ḥayyuwyah (d. 366), Ibn Al-Ḥâmar of Al-Andalus (d. 358), and some others.

**Important Traits of Sunan Aṣ-Ṣughra**

Scholars have highly commended Imâm An-Nasâ’î and his work. Imâm Ad-Dâraqquṭî said about him: “He is given preference over all others who are mentioned with this knowledge from the people of his time.” (Suwâlât As-Sulâmî lid-Dâraqquṭî) Imâm An-Nasâ’î was well-known for his knowledge in the various fields of Hadîth and its narrators. Some scholars consider his compilation to have the least number of defective or weak narrations among the Four Sunan.

Sunan Aṣ-Ṣughra contains a number of repetitive narrations, more similar to the Sahîh of Al-Bukhârî than the remainder of the Six in that regard. Imâm An-Nasâ’î often cites the same narration in various chapters to show what is narrated as proof for different topics. In some cases he uses the same Hadîth under chapter headings that mention opposite points. For example, in chapter 45 of the Book of Purification, entitled: “Leaving Any Restriction on the Amount of Water,” he narrated the story of a Bedouin who urinated in the Masjid, and the Messenger of Allâh ﷺ called for a bucket of water to pour over the area. By the chapter heading, it is clear that the

[1] This is a topic that many scholars have commented upon and differed over, As-Sakhawi in an earlier work (Al-Qawlul-Mu’tabar) supported the first view - that it is Ibn As-Sunnî’s compilation - and in a later work (Bughyat Ar-Râghib) he supported the second view, that it was compiled by An-Nasâ’î.
meaning is that the amount of water to clean the area was not restricted to a minimum quantity. Later, in the Book of Water, chapter 2, entitled: “Restricting the Amount of Water” he narrated the same Hadîth, but this time, the apparent indication is the opposite. In other words, “a bucket” is the minimum amount of water to clean the area. Cases such as this are common, wherein he repeats the same narration to prove another inference.

Al-Mujtaba contains a noticeable method of subdivision of topics when compared to the remainder of the Six Books. Meaning that Imam An-Nasâ’î has included more chapter headings indicating more subtle points between the more commonly indicated points, in the more commonly mentioned chapter headings of the others among the Six. It is as if he considered how they named the chapters for these narrations, and found that in between this and that should be these additional chapters, since these narrations can be used to support these additional points as well. This becomes clear to anyone who has read all of the Six Books, and compared in which chapters each of the compilers included this or that narration, as well as the grouping of related chapters.

For example, in the case of narrations dealing with not facing the Qiblah when relieving oneself (see Hadîths 20-23), we find one or perhaps two chapters in Sahih Al-Bukhârî,[1] one in Sahîh Muslim,[2] two in Sunan Abû Dâwûd, two in Sunan At-Tirmidhi, two in Sunan Ibn Mâjah, and four in Al-Mujtaba - while there are only two in Sunan Al-Kubra. One would observe from comparing all these that in Al-Mujtaba, he has the additional chapter: “The Command to Face Toward the East or the West When Relieving Oneself”[3] and none of the others among the Six has named a chapter with a “command” related to this topic.

[1] Since the second of them contains a narration related to the topic, according to the others, but the chapter name does not indicate the topic. See Sahih Al-Bukhârî Nos. 144 and 145.

[2] While it is not clear if the chapter heading wherein Imam Muslim narrated these Hadîths was written by him or by someone after him, as is the case with the chapters headings in his book in general.

[3] See Hadîth No. 22, and the meaning is for the people of Al-Madînah, since the Qiblah was to the south for them.
Such cases of additional chapter headings for repeated narrations indicate his vast understanding of (Fiqh), and this is among the important observations of the scholars about him and his book.

On the other hand, missing from Al-Mujtaba are the Books of Knowledge, Tafsir, and various books on manners, and many other important topics that are mentioned in the remainder of the Six, and some of which are included in Sunan Al-Kubra.
Chapter 1. Interpreting The Saying Of Allâh, The Mighty And Sublime: When You Intend To Offer Ṣalâh (The Prayer), Wash Your Faces And Your Hands (Forearms) Up To The Elbows.\[2\]

1. It was narrated from Abû Hurairah that the Prophet ﷺ said: “When any one of you wakes from sleep, let him not dip his hand in (the water he uses for) his Ṽudâ’ until he has washed it three times, for none of you knows where his hand spent the night.” (Sâhîh)

Note that for many of the headings, the author did not say: “Chapter.” In this translation, we placed the word “chapter” prior to each of his headings in either case.

\[1\] Note that for many of the headings, the author did not say: “Chapter.” In this translation, we placed the word “chapter” prior to each of his headings in either case.

\[2\] Al-Mâ’idah 5:6.
1. Imām An-Nasāʾī introduced the Book of Purification with this Ḥadīth in order to make it clear that one should begin one’s ablution by washing one’s hands, a point that is explicitly mentioned in various Ḥadīth narrations [Ṣaḥīḥ Al-Bukhārī: Ablution, Ḥadīth: 185, 186 and Ṣaḥīḥ Mūslim: Purification Ḥadīth: 225] (Ṣaḥīḥ)

2. This Ḥadīth contains the ruling of washing one’s hands after waking up from sleep; however, the ruling is general, in that it applies to any occasion upon which one performs ablution. The basis for this ruling is doubt: From one ablution to the next, one does not know what impurities one’s hands might have come into contact with inadvertently. Since hands touch various objects throughout the course of a day - such as various body parts and other objects that may or may not be pure - one should wash one’s hands before performing ablution. It is essential to wash one’s hands upon waking up from sleep; and, although not essential, at other times it is desirable to wash one’s hands prior to performing ablution. The purpose of ablution is not merely to achieve ritual purity, but bodily cleanliness as well.

3. There are two kinds of impurities. The first is the impurity that is visible or somehow palpable; this kind of impurity must be removed. The second kind of impurity is neither visible nor perceptible through any of the senses, such as urine that becomes dry, say, on dark fabric - urine that can then neither be seen nor perceived through the sense of smell. If there is doubt - or in other words, if one suspects that such impurities are present on one’s body or clothing - one should certainly take the trouble of washing the potentially sullied area on one’s skin or clothing three times.

Chapter 2. (Using) Siwāk When Arising During The Night

2. It was narrated that Ḥūthaiyah said: “When the Messenger of Allāh got up at night, he would brush his mouth with the Siwāk.” (Ṣaḥīḥ)

Comments:

1. When one rises after a night’s sleep, it is recommended (Mustahhab) for one to use a Miswāk (tooth-stick) to clean the inside of one’s mouth. However, doing so is not an essential part of ablution. This is because, in narrations that describe how the Prophet regularly performed ablution, the use of a tooth-stick is not mentioned. Nevertheless, the Prophet did strongly urge Muslims to use a Miswāk at the time of every ablution.
The Book of Purification

2. The *Miswāk* is a means of purifying the mouth. It denotes any object with which it is possible to cleanse the mouth. It could either be the twig of a tree or a brush made of bristles, or any other pure substance.

Chapter 3. How To Use The *Siwak*

3. It was narrated that Abū Mūsā said: “I came to the Messenger of Allāh ﷺ when he was using the *Siwāk*, and the end of the *Siwāk* was on his tongue, and he was saying, “‘A’, ‘ā’.” (Saḥīh)

Comments:
1. The purpose of using a tooth-stick is to cleanse the mouth. *Siwāk* (or *Miswāk*), therefore, should be used in such a way that not only the teeth become clean, but the tongue and the throat also become pure from all kinds of filth and unclean particles.

2. When one uses a *Miswāk*, one's face becomes contorted and twisted as one maneuvers a *Miswāk* throughout the inside of one's mouth - especially when one is trying to get to hard-to-reach places. Thus, when using a *Miswāk*, one's face becomes unpleasant to look at; nonetheless, based on the Sunnah of the Prophet ﷺ and on the importance of cleaning the inside of one's mouth, one should not be shy to use a *Miswāk* in the presence of others.

Chapter 4. Can The Imām Use The *Siwāk* In The Presence Of His Followers?

4. It was narrated from Abū Burdah that Abū Mūsā said: “I came to the Prophet ﷺ when he was using the *Siwāk* and with me were two men of the Ash’arīs – one on my right and the other on my left – who were seeking to be appointed as officials. I said: ‘By the One Who sent you as a
Prophet with the truth, they did not tell me why they wanted to come with me and I did not realize that they were seeking to be appointed as officials.' And I could see his Siwâk beneath his lip, then it slipped and he said: 'We do not' or; 'We will never appoint as an official anyone who seeks that. Rather you should go.' So he sent him (Abû Mûsâ) to Yemen, then he sent Mu'âdh bin Jabal to go after him - may Allah be pleased with them. (Sahîh)

Comments:

1. Beyond the theme of the present chapter, this Hadîth makes it clear that a person acts inappropriately when, without being asked to do so, one seeks out a position of authority. Instead, nominating suitable candidates for leadership positions should be left to the discretion of the ruler. But if the ruler himself asks for petitions for any post or position, it is appropriate to offer oneself for it, particularly if one has the required skills and qualifications for the job. For instance, on the occasion of the Battle of the Trench, Allah's Messenger ﷺ asked, "Which one of you will rise and go to see what the Quraish are about." Zubair  then offered himself for the task [Sahîh Al-Bukhârî - 2846]. In other words, the modern-day practice of sending applications for employment has a precedent in Islam, and is therefore appropriate and correct.

2. Besides moving a Miswâk to the right and to the left, one should make upward and downward motions with it as well, so that the fibers of the toothstick may reach places between the teeth and remove any substance that forms on one's teeth or remains stuck between them. This is evidenced by the word, "Qalaṣat," which occurs in the Hadîth.

Chapter 5. Encouragement To Use The Siwâk

5. 'Abdur-Rahmân bin Abû 'Âîq said: "My father told me: 'I heard 'Âlîshâh say, (narrating) from the Prophet ﷺ: "Siwâk is a means of
purification for the mouth and is pleasing to the Lord.” (Sahih)

Comments:
The purpose of this chapter is to show that the tooth-stick is a worthy and commendable cleaning instrument. That being said, its use is not obligatory. Nor, for that matter, is using it an integral part of performing ablution.

Chapter 6. Using Siwāk A Great Deal

6. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘I have indeed urged you with regard to the Siwāk.’” (Sahih)

Chapter 7. Permitting The Usage Of Siwāk In The Afternoon For One Who Is Fasting

7. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Were it not that it would be too difficult for my Ummah, I would have commanded them to use the Siwāk at (the time of) every Salāh.” (Sahih)
Comments:

1. This proves that using a *Miswâk* (tooth-stick) is not obligatory, and is not an actual component of ablution. It is, nonetheless, a highly recommended (*Mustahab*) practice.

2. “At (the time of) every prayer” means the afternoon prayers (*Zuhr* and *'Asr*) as well. This proves that, when one is fasting, and when one offers either of the afternoon prayers, one may clean the inside of one’s mouth with a *Miswâk*.

3. At the time of every prayer signifies that making use of the *Miswâk* is recommended also at the time of every *Salâh*.

Chapter 8. (Using) *Siwâk* At All Times

8. It was narrated from Al-Miqdâm – Abu Shura‘îh – that his father said: “I said to ‘Aishah: ‘What did the Prophet ﷺ start with when he entered his house?’ She said: ‘The *Siwâk.*’” (*Sahîh*)

Comments:

This continues on the theme of the previous chapter: For just as the Prophet ﷺ used the *Miswâk* at the time of prayer, so too did he used it whenever he re-entered his home.
Chapter 9. Circumcision

9. It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said:

"The Fîtrah are five: Circumcision, removing the pubes, trimming the mustache, clipping the nails, and plucking the armpit hairs." (Sahîh)

Comments:
1. To define these matters as being Fîtrah, or innate human nature, signifies that man's inherent nature instinctively demands these things. On a similar note, the religion of Islam is called Fîtrah because its teachings and articles of belief are closely akin to man's natural inclinations.

2. Circumcision has been included in the acts of Fîtrah because, in the uncircumcised condition, the foreskin (the prepuce) hinders purification. Drops of urine might remain lodged inside the foreskin, and after sexual intercourse, the existence of foreskin might prevent a person's glands from being cleansed.

Chapter 10. Clipping The Nails

10. It was narrated that Abû Hurairah said: "The Messenger of Allah ﷺ said: "The Fîtrah are five: Trimming the mustache, plucking the armpit hairs, clipping the nails, removing the pubes, and circumcision."" (Sahîh)
The Book of Purification

 Comments:

Paring the nails has been considered among the acts of Fitrah because dirt and filth particles accumulate under unclipped nails; such an accumulation, to be sure, hinders purification. Also, purely on an aesthetic note, unclipped nails betray a lack of good hygiene and are unpleasant to look at.

Chapter 11. Plucking The Armpit Hairs

11. It was narrated from Abû Hurairah that the Prophet said: “The Fitrah are five: Circumcision, shaving the pubes, plucking the armpit hairs, clipping the nails and taking from the mustache.” (Sahîh)

Comments:

There are various reasons why one should remove armpit hair. First, armpit hairs are unpleasant to look at. Secondly, if one’s armpit hairs are long, dirt will get stuck in them, thus making it difficult, if not impossible, to achieve complete cleanliness in that area of the body. And finally, the armpit is a warm part of the body that is prone to abundant perspiration, the result of which is an unpleasant odor, which is certainly heightened with the presence of long armpit hair. Hence, natural human decorum demands that the underarms be kept hair-free, so that they remain clean, free of foul odors, and neat in appearance.

Chapter 12. Shaving The Pubes

12. It was narrated from Ibn 'Umar that the Messenger of Allâh said: “The deeds connected to the Fitrah are: Clipping the nails, removing the mustache and shaving the pubes.” (Sahîh)
The Book of Purification

Comments:

1. Shaving of the pubes has also been included in the acts of Fitrah because urine, excrement, and fluids related to sexual activity may defile the pubes if they are long. If one of the said impurities gets into one’s pubes, it may be difficult to remove it, especially when water is scarce. Hence, it is necessary to shave pubic hair in order to protect oneself from both impurity and foul odors.

2. The term Halq (or shaving) occurs in the Hadith. But there is a consensus among scholars that pubes may be removed by any means: be it by shaving, by using depilatory creams, by pulling them out, or by cutting them.

3. The private parts that must be shaved include both the front and the rear private areas of the body. Nonetheless, there are some scholars who believe that one has to shave only the private area that is on the front side of one’s body. And Allâh knows best!

Chapter 13. Trimming The Mustache

13. It was narrated that Zaid bin Arqam said: “The Messenger of Allâh ﷺ said: ‘Whoever does not trim his mustache, he is not from one of us.’” (Sahîh)

Comments:

A mustache is a sign of adulthood: It distinguishes between a child and an adult. But if it is allowed to grow long, it will dip into foods and drinks. Since specks of dust, saliva, nose dirt, and other unclean particles are likely to become entangled into a long mustache, it stands to reason that one should trim one’s mustache. In fact, the Shari’ah commands Muslims to trim their mustaches. The command to do so, however, is limited to that part of the mustache that is directly above one’s upper lip. As for the two sides of the mustache, the sides that meet up with one’s beard, one does not have to trim the mustache hair that is present there.
Chapter 14. The Time Limit
For That

14. It was narrated that Anas bin Mâlik said: “A time limit was set for us, by the Messenger of Allâh ﷺ, regarding trimming the mustache, clipping the nails and plucking the pubes; we were not to leave that for more than forty days,” on one occasion he said: “Forty nights.” (Sâhih)

Comments:
Forty days is the uppermost limit, in that one must do the above-mentioned acts at least once every forty days. That being said, one may perform those acts whenever the need to do so is felt - whenever foul odor, the accumulation of dirt, or a feeling of dirtiness call for the taking of action.

Chapter 15. Trimming The Mustache And Letting The Beard Grow

15. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Trim the mustache and let the beard grow.” (Sâhih)

Comments:
Here, the Prophet ﷺ made a clear distinction between the Islamic ruling of keeping a beard and the Islamic ruling of keeping a mustache. On the one hand, he commanded Muslim men to trim their mustaches; and on the other, he ordered Muslim men to allow their beards to grow. This is because a beard is a natural characteristic of a true man. To shave it off or to trim it, such that the skin underneath it can be seen, is to liken oneself to a woman, which is something that is clearly forbidden in Islam. However, to trim what
goes beyond a clenched fist held from the jaw - for a beard that is very long - is not prohibited, as is evidenced by the practice of some Companions of the Prophet ﷺ.

Chapter 16. Moving Far Away (From Everyone) When Relieving Oneself

16. It was narrated that ‘Abdur-Rahmân bin Abî Qurâd said: “I went out with the Messenger of Allâh ﷺ to an isolated area, and when he wanted to relieve himself he moved far away.” (Hasan)

Comments:
To relieve oneself, one must choose either an out-of-the-way spot - out of the eyeshot of people - or an enclosed room or shed, so that people who are nearby are not bothered by offensive noises and odors. Toilets in modern days exist inside houses, and usually meet all these objectives quite well.

17. It was narrated from Al-Mughîrah bin Shu‘bâh that when the Prophet ﷺ would go away (to relieve himself) he would go far away. He went to relieve himself when he was on one of his journeys, and said: “Bring me (water for) Wudû’.” So I brought him (water for) Wudû’, and he performed Wudû’ and wiped over his Khuﬀûs. (Sahîh)

The Shaikh[1] said: “Ismâmîl (one of the narrators) is Ibn Ja’far bin Abî Kathîr Al-Qâri;

[1] Meaning the author, and it appears that Ibn As-Sunni who heard the text, said this.
Chapter 17. Allowing One To Not To Do That

18. It was narrated that Hudaifah said: "I was walking with the Messenger of Allah ﷺ and he came to some people's garbage dump and urinated while standing up. I turned to go away, but he called me back (to conceal him), and I was just behind him. Then when he had finished, he performed Wudu' and wiped over his Khuffs." (Sahih)

Comments:

1. The Prophet's practice was to urinate in a squatting position. But in the above-mentioned incident, he urinated while standing. Various rational and coherent explanations have been given to explain this Hadith. For instance, some scholars have suggested that the Prophet urinated while standing in order to protect himself from the filth of the public garbage dump. Had he urinated in a squatting position above the dump, his clothing or his body would likely have been either smeared with filth, or sullied with urine that splashed back from the refuse. The latter possibility was likely since urine would have fallen close by and returned toward his feet. Other scholars have said that the Prophet was suffering from knee pain, and thus it was difficult for him to urinate in a squatting position - this explanation is corroborated by a Hadith that is related in Sunan Al-Bayhaqi (Sunan Al-Bayhaqi Al-Kubra: 1/101); it should be noted, however, that that narration is weak.

2. The intent of the chapter is to show that if one is confident that one will not bother others with offensive sounds and smells, one does not need to go far in order to urinate; rather, under such circumstances, it is sufficient to simply screen oneself, so that others cannot see him.
Chapter 18. What To Say When Entering Al-Khalâ’ (The Toilet)

19. It was narrated that Anas bin Mâlik said: “The Messenger of Allah entered Al-Khalâ’ (the toilet) and said: ‘Allâhumma innî a’âhu bika min al-khubûth wal-khabâ’îth (O Allah, I seek refuge with You from male and female devils).’”[1] (Sahih)

Comments:
1. Entering denotes intent to enter, as is explained in a narration that is related in Sahih Al-Bukhârî, (Hadîth 142). Therefore, this supplication should be uttered before one enters the toilet.
2. Khubûth and Khabâ’îth may mean filth, unclean habits, or foul deeds. The two words, however, may also refer to male and female devils, respectively.

Chapter 19. The Prohibition Of Facing The Qiblah When Relieving Oneself

20. It was narrated from Râfî’ bin Ishâq that he heard Abû Ayyûb Al-Ansârî say – when he was in Egypt: “By Allâh, I do not know what I should do with these Karâts (toilets). The Messenger of Allah said: ‘When any one of you goes to defecate or urinate, let him not face toward the Qiblah, nor turn his back towards it.’” (Sahih)

[1] See Ma’âlam As-Sunan by Al-Khattâbî. And Al-Khalâ’ is the area one relieves oneself in. It refers to outside or other than that, it should not be understood to mean toilet only.
Chapter 20. The Prohibition Of Turning One's Back Towards The Qiblah When Relieving Oneself

21. It was narrated from Abū Ayyūb that the Prophet said: "Do not face toward the Qiblah nor turn your backs toward it when defecating or urinating, rather face toward the east or the west." (Sahih)

Comments:
"Rather turn to the East or to the West": This phrase relates to people whose Qiblah [the direction of the Ka'bah in Makkah] is not in the direction of the East or the West; for instance, the Qiblah for the inhabitants of Al-Madīnah is in the direction of the south. And the inhabitants of Pakistan and India turn their faces toward the East or the South.

Chapter 21. The Command To Face Toward The East Or The West When Relieving Oneself

22. It was narrated that Abū Ayyūb Al-Anṣārī said: "The Messenger of
Allāh ﷻ said: 'When any one of you goes to defecate, let him not face toward the Qiblah, rather let him face toward the east or the west.’(Sahih)

Chapter 22. Allowing That In Houses

23. It was narrated that ‘Abdullāh bin ‘Umar said: “I climbed on the roof of our house and saw the Messenger of Allāh ﷻ on two bricks, facing toward Bait Al-Maqdis (Jerusalem), relieving himself.” (Sahih)

Comments:
1. Here, “our house” refers to the apartment of Hafsah ﷺ, the mother of the believers (Umm Al-Mominin) and the sister of ‘Abdullāh bin ‘Umar ﷺ.
2. Bait Al-Maqdis is situated north of Madinah, while Makkah is situated south of Madinah. Therefore, the Prophet’s ﷺ back was turned toward the Qiblah.
3. Based on this narration, Imām Ash-Shāfi‘ī and other Scholars of Hadīth (Muhaddithīn) have argued that it is permissible to face or turn one’s back toward the direction of the Qiblah if one is inside a building. Otherwise, the Prophet ﷺ would not have turned his back to the Qiblah as he ﷺ did based on the wording of this Hadīth. This is the strongest opinion in the matter, for it takes into account all pertinent Hadīth narrations. Furthermore, according to this legal ruling, one saves oneself from speaking without proof - for there is no proof that the ruling contained in this Hadīth is abrogated, nor is there proof that what is mentioned in this Hadīth is specific to the Prophet ﷺ. Besides, what is mentioned about the Prophet ﷺ in this Hadīth is also attributed to Ibn ‘Umar ﷺ in a narration that is related in Sunan Abū Dāwūd (At-Tahlīra‘l-Hadīth, Hadīth 11). Nonetheless, whenever possible, one should act cautiously in this matter (i.e., when one relieves oneself inside of a building, one should try to avoid facing the Qiblah as well as turning one’s back to it).
Chapter 23. The Prohibition Of Touching One's Penis With The Right Hand When Relieving Oneself

24. It was narrated from ‘Abdullāh bin Abī Qatādah, from his father, that the Messenger of Allāh ﷺ said: “When any one of you urinates, let him not hold his penis in his right hand.” (Sahih)

Comments:
1. Although this specifically mentions the situation of urination, the ruling concerning defecation is basically the same because it entails an even greater possibility of soiling oneself with impurity. In short, therefore, regardless of whether one is urinating or defecating, one should - while in the act of relieving oneself, or in the act of cleaning oneself afterward - touch one’s private areas only with one’s left hand.
2. It is very important to safeguard one’s right hand from all forms of impurities.
3. Although a dirty hand becomes pure upon washing it, it is against one’s sense of refinement to let one’s right hand, with which one eats, become soiled or sullied with impure matter.

25. It was narrated from ‘Abdullāh bin Abī Qatādah that his father said: “The Messenger of Allāh ﷺ said: ‘When any one of you enters Al-Khalā’ (the toilet), let him not touch his penis with his right hand.’” (Sahih)

Chapter 24. Allowing One To Urinate While Standing In A Desolate Area

26. It was narrated from Ḥudhayfah that the Messenger of Allāh ﷺ said: “When a standing man wants to urinate, let him do so in a desolate area.” (Sahih)
came to some people's garbage dump and urinated while standing. *(Sahih)*

Comments:
This report and its explanation have already been mentioned above: see Hadith 18.

27. It was narrated that Mansur said: “I heard Abu Wail (say) that Hudhaifah said: ‘The Messenger of Allah came to some people’s garbage dump and urinated while standing.’” *(Sahih)*

28. It was narrated from Hudhaifah that the Prophet went to some people’s garbage dump and urinated while standing. In his narration, Sulaiman bin ‘Ubudullah said: “And he wiped over his *khuﬀs,*” but Mansur did not mention the wiping. *[1]* *(Sahih)*

Chapter 25. Squatting While Urinating In The House

29. It was narrated that Aishah said: “Whoever tells you that the Messenger of Allah urinated standing up, do not believe him, for he would not urinate except while squatting.” *(Hasan)*

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*[1]* Meaning, in this route, since Shu’bah narrated it from both Sulaiman and Mansur.
Chapter 26. Urinating Toward An Object With Which One Is Screening Oneself

30. It was narrated that ‘Abdūr-Rahmān bin Ḥasanah said: “The Messenger of Allāh ﷺ came out to us with a small leather shield in his hand. He put it down, then he sat behind it and urinated toward it. Some of the people said: ‘Look, he is urinating like a woman.’ He heard that and said: ‘Do you not know what happened to the companion of the Children of Israel? If they got any urine on themselves they would clip that part of their garments off. Their companion told them not to do that and he was punished in his grave.’” (Da‘if)

Comments:
1. “As a woman urinates”; this comparison alludes either to urinating while squatting or while one conceals oneself behind a screen. The person who
uttered these words might not have been a man who had been nurtured and trained by the Prophet ﷺ, or else he might have been a disbeliever, a new Muslim, or a hypocrite.

2. “Cut with scissors” denotes cloth that was sullied with urine and not the body.

Chapter 27. Being Careful To Avoid Contamination With Urine

31. It was narrated that Ibn ‘Abbás said: “The Messenger of Allâh ﷺ passed by two graves and said: ‘These two are being punished, but they are not being punished for something that was difficult to avoid. As for this, he used not to take precautions to avoid (his body or clothes being soiled by) urine, and this one used to walk around spreading malicious gossip.’ Then he called for a fresh palm-leaf stalk and split it in two, and placed one piece on each of the two graves. They said: ‘O Messenger of Allâh, why did you do that?’ He said: ‘Perhaps the torment will be reduced for them so long as this does not dry out.’” (Sahîh)

Mânsûr contradicted him, he reported it from Mûjahîd from Ibn ‘Abbás, but he did not mention Tâwus in it.

Comments:
The wording of this narration suggests that to protect oneself from these acts is not something difficult. In fact, both these acts - as is indicated by this narration and by others as well - are major sins.

Chapter 28. Urinating In A Vessel

32. It was narrated that Ummâmah
bint Ruqaiqah said: “The Prophet ﷺ had a vessel made from a date tree in which he would urinate and place it under the bed.” (Hasan)

Comments:
If there is no particular place set apart for urination in a house or if it is not possible to reach such a place, then to urinate in a chamber-pot or receptacle kept near one’s bed and to empty it out at the crack of dawn, is an effective means of safeguarding one’s house against filth.

Chapter 29. Urinating In A Basin

33. It was narrated that ‘A’ishah said: “They say that the Prophet ﷺ made a will for ‘Ali, but he called for a basin in which to urinate, then he went flaccid suddenly (and died), so how could he leave a will?!” (Sahih)

The Shaikh said: Azhar (one of the narrators) is Ibn Sa’d As-Sammán.

Comments:
1. Here, ‘A‘ishah was refuting what members of the Rawafid sect were saying about the Caliphate: They claimed that, just before he died, the Prophet ﷺ decreed that ‘Ali should become the first Khalifah of the Muslim nation.

‘Aishah ﷺ made it clear that what they said was false and ludicrous. She pointed out that what they claimed was impossible, for she had been by the Prophet’s side throughout the duration of his final illness. One makes one’s will at the time of one’s death, and when that time came for the Prophet ﷺ, his head was in ‘Aishah’s lap. Thus, had the Prophet ﷺ made a will in which he appointed a Khalifah, ‘Aishah ﷺ would have known about it. The fact remains, therefore, that he ﷺ made no such will.

2. This narration further proves that, if one is not able to reach a place that is designated as a toilet, one may urinate in a basin.

Chapter 30. That It Is Disliked To Urinate Into A Burrow In The Ground

34. It was narrated from Qatadah, from ‘Abdullâh bin Sarjis, that the Prophet of Allah ﷺ said: “None of you should urinate into a burrow in the ground.” They said to Qatadah: “Why is it disliked to urinate into a burrow in the ground?” He said: “It is said that these are dwellings-places of the jinn.” (DaTafsīr)

Comments:
Burrows or holes in the ground are often homes to worms, insects, snakes, scorpions, and many other harmful creatures. As a consequence of urination into a burrow, such creatures will be forced to come out; this will cause them discomfort needlessly. And provoked, they might harm the urinator or someone else. Hence the prohibition of urinating into a burrow or a hole in the ground. Qatadah ﷺ has specified such places as being the dwellings, not just of insects and small animals, but of jinns as well.

Chapter 31. The Prohibition Of Urinating In Standing Water

35. It was narrated from Jâbir that the Messenger of Allah ﷺ forbade urinating into standing water.
Chapter 32. That It Is Disliked To Urinate In A Place Where One Bathes

36. It was narrated from 'Abdullāh bin Mughaffal that the Prophet said: “None of you should urinate in the place where he bathes, for most Waswās (devilish whispers) come from that.” (Hasan)

Comments:
Urination at a place of bathing is prohibited. This is because bath water would fall into the urine and would sprinkle onto one's body. Besides, the impurity would mix with water and spread around. Common sense, therefore, demands that one should neither purify oneself in a place of defilement nor make impure a place of purification.

Chapter 33. Greeting One Who Is Urinating

37. It was narrated that Ibn 'Umar said: “A man passed by the Prophet when he was urinating and greeted him with Salām, but he did not return his greeting.” (Ṣaḥīḥ)

Comments:
Urination at a place of bathing is prohibited. This is because bath water would fall into the urine and would sprinkle onto one's body. Besides, the impurity would mix with water and spread around. Common sense, therefore, demands that one should neither purify oneself in a place of defilement nor make impure a place of purification.

[1] I.e., with regard to whether the urine has soiled his body or not.
Comments:

When one is in the process of urinating or defecating, it is not appropriate for one to utter remembrance of Allāh or to answer another person's greetings. Since it is not appropriate for one who is in such a state to return someone else's greeting, one should also refrain from initiating greetings himself.

Chapter 34. Returning The Greeting After Performing Wudū' (المعجم 34 - رَدُّ الْسَّلَامُ بَعْدُ الْمُصَوْمِع (التحفة 34)

38. It was narrated from Al-Muhājir bin Qunfudh that he greeted the Prophet ﷺ with Salām while he was urinating, and he did not return the greeting until he had performed Wudū’ when he had performed Wudū’ he returned the greeting. (Dā‘if)

Comments:

Though it is not appropriate to greet a person when he is urinating, if greetings are extended to him by mistake, he may return the greetings upon completing the act of urinating.

Chapter 35. The Prohibition Of Cleaning Oneself With Bones (المعجم 35 - الْيَهْيَةُ عَلَى الإِسْتِطْبَاطِ ۡبِالْعَظُمِ (التحفة 35)

39. It was narrated from ‘Abdullāh bin Mas‘ūd, that the Messenger of Allāh ﷺ forbade cleaning oneself with bones or dung. (Sahīh)
Comments:

Bones do not possess the quality of absorption; they are rather hard, and so rather than absorb impure matter, they will only succeed in spreading impure matter around a person's body. Hence, bones should not be used for purification purposes. Moreover, bones and dried dung (Rawth) constitute part of the food of both jinns and their animals. It is forbidden to spoil the food of the two said categories of created beings. And so that is another reason why bones should not be used to purify oneself from urine and feces. This explanation has clearly been mentioned in certain Hadith narrations.

Chapter 36. The Prohibition Of Cleaning Oneself With Dung

40. It was narrated from Abû Hurairah that the Prophet ﷺ said: “I am like a father teaching you. When any one of you goes to Al-Khalâ’ (the toilet), let him not face toward the Qiblah nor turn his back toward it, and let him not clean himself with his right hand.” And he used to tell them to use three stones, and he forbade using dung or old bones. (Hasan)

Chapter 37. The Prohibition Of Using Less Than Three Stones To Clean Oneself

41. It was narrated that Salmân said, that a man said to him: “Your companion (meaning, the Prophet
even teaches you how to go to the toilet!” He said: “Yes, he forbade us from facing the Qiblah when defecating or urinating, or cleaning ourselves with our right hands, or to use less than three stones.” (Sahih)

Comments:
This man was a polytheist - an idolater. He had uttered these words contemptuously, and out of ridicule. But Salīm Al-Farisī answered with an intelligent rejoinder, in a very wise and dignified manner. May Allāh reward him with the best of rewards!

Chapter 38. Allowing The Usage Of Two Stones For Cleaning

42. ‘Abdur-Rahmān bin Al-Aswad (narrated) from his father that he heard ‘Abdullāh say: “The Prophet wanted to defecate, and he told me to bring him three stones. I found two stones and looked for a third, but I could not find any, so I picked up a piece of dung and brought them to the Prophet. He took the two stones and threw away the dung and said: “This is Riks.”” (Sahih)

Abū ‘Abdur-Rahmān (An-Nasā‘ī) said: Riks is the food of the jinn.

Comments:
The words used in the text of Sunan An-Nasā‘ī are only this much, but in
Musnad Ahmad the Hadith goes on to mention that Allâh’s Messenger ﷺ said, “One more stone,” which suggests that to contend sufficiency at two stones is not founded on authentic proofs. Let us assume one has only two stones or merely one; in such situations, one stone can be used from various sides thrice, but this, however, should be done very cautiously, in such a manner that one avoids coming into contact with the filth of a previously-used side of the stone.

Chapter 39. Allowing The Usage Of One Stone For Cleaning

43. It was narrated from Salamah bin Qais that the Messenger of Allâh ﷺ said: “When you clean yourselves (with stones, after defecating), use an odd number.” (Sahîh)

Chapter 40. Permitting The Usage Of Stones For Cleaning Without Anything Else

44. It was narrated from ‘Àishah that the Messenger of Allâh ﷺ said: “When any one of you goes to the Gha’ît (toilet to defecate), let him take with him three stones and clean himself with them, for that will suffice him.” (Hasan)
Chapter 41. Cleaning Oneself With Water

45. Anas bin Mālik said: “When the Messenger of Allāh ﷺ would go to the toilet, I and another boy like me would bring a small leather vessel of water and he would clean himself with water.” (Sahīh)

Comments:

The objective of the chapter is to demonstrate that it is not compulsory to use stones. Rather one could remove traces of urine and excrement solely by means of water.

46. It was narrated that ‘Āishah said: “Tell your husbands to clean themselves with water, for I am too shy to tell them myself. The Messenger of Allāh ﷺ used to do that.” (Sahīh)

Chapter 42. Prohibition Of Istinjā’ (Cleaning Oneself) With The Right Hand

47. It was narrated from Abū Qatādah that the Messenger of Allāh ﷺ said: “When any one of you drinks, let him not breathe into the vessel, and when he goes to the
toilet let him not touch his penis with his right hand, nor wipe himself with his right hand.”

(Sahih)

Comments:
The prohibition of breathing into a drinking vessel may perhaps be due to the reasons that one's breath might contain a blend of unwholesome substances from one's lungs, and that, subsequently, those substances might get mixed into the water that is inside a drinking vessel.

48. It was narrated from Ibn Abi Qatadah, from his father, that the Prophet forbade breathing into the vessel (when drinking), touching one's penis with one's right hand, and cleaning oneself with one's right hand. (Sahih)

49. It was narrated that Salmân said: “The idolators said: ‘We see that your companion teaches you how to go to the toilet.’ He said: ‘Yes, he forbade us from cleaning ourselves with our right hand, and from facing toward the Qiblah, and he said: ‘None of you should clean with less than three stones.’”

(Sahih)
Chapter 43. Rubbing The Hand On The Ground After Istiṣジャ

50. It was narrated from Abū Hurairah that the Prophet ﷺ performed Wudū', and when he had performed Istiṣジャ he rubbed his hand on the ground. (Hasan)

Comments:

Very often, washing with water does not remove bad smell from the hands. Rubbing them against soil gets rid of the bad odor and removes any sticky impurity that may cling on to a person's hands. In modern times, one can benefit by rubbing oneself with soap. Using earth or soil, therefore, is not compulsory.

51. Ibrāhīm bin Jarīr narrated that his father said: “I was with the Prophet ﷺ and he went to Al-Khalā' (toilet) and relieved himself, then he said: ‘O Jarir, bring Tahir (a means of purification).’ So I brought him some water and he performed Istiṣジャ with water, and did like this with hand, rubbing it on the ground. (Sahīh)

Abū ‘Abdur-Rahmān (An-Nasā’i) said: “This resembles more with what is correct than the (previous) narration of Sharīk, and Allāh knows best.”

[ صحيح، وأخرجه ابن ماجه، كتاب الطهارة، باب من ذلك يده بالأرض بعد الاستنجاء، ح (359) من حديث أبان بن إبراهيم صدوق لكنه لم يسمع من أبيه، وللحدث شواهد كثيرة منها الحديث السابق. ]
Chapter 44. Restricting The Amount Of Water

52. It was narrated from 'Abdullāh bin 'Abdullāh bin 'Umar that his father said: “The Messenger of Allāh ﷺ was asked about water and how some animals and carnivorous beasts might drink from it. He said: ‘If the water is more than two Qullahs, it will not carry filth.”’[1] (Sahih)

Comments:
1. The objective of the chapter is to define the limit of the abundance or plentifulness of water. It is important to know that limit, for when a container or source of water reaches it, in terms of quantity, it does not become impure even if small quantities of impure substances get mixed into it, provided its color, smell, and taste do not change.
2. The quantity of water held in two Qullahs was five hundred Rāṭl, which according to the modern system of measurement comes to about two hundred and twenty-seven liters.

Chapter 45. Leaving Any Restriction On The Amount Of Water

53. It was narrated from Anas that a Bedouin urinated in the Masjid, and some of the people went after him, but the Messenger of Allāh ﷺ

[1] It comes with some explanation in Sunan At-Tirmidhi: ‘Abdah (one of the narrators) said: “Muhammad bin Ishāq said: ‘A Qullah refers to Jirār (These are two nouns describing large casks that are used to hold water), and a Qullah is the thing that drinking water is held in.’” At-Tirmidhi said: “This is the saying of Ash-Shāfi‘i, Ahmad and Ishāq. They say that when the water is two Qullahs then nothing makes it impure, as long as it does not change its smell, and its taste. And they say, it is approximately fifty Qurbahs (waterskins).”
said: "Leave him and do not restrain him." When he had finished he called for a bucket (of water) and poured it over it.[1]

Abû 'Abdur-Rahmân (An-Nâsî) said: "Meaning: 'Do not interrupt him.'" (Sahîh)

Comments:
1. Regarding the story in question, the urine had already been absorbed into the ground, so it was impossible to completely purify the affected area. Consequently, it was deemed sufficient to pour a bucketful of water so that, with that water, remaining traces of the urine on the upper surface of the ground might be eradicated and seep away into the ground; it was also hoped that, by pouring water over the urine, the surface of the land might become clean.

2. This Hadîth is a classic example of the Prophet's noble and forgiving character. He was not provoked by the unrefined conduct of the Bedouin; on the contrary, he excused him for his behavior, asked him to come to him, and gently explained to him as to what he did was inappropriate. Afterward, the Bedouin expressed a great deal of appreciation for how the Prophet treated him.

54. It was narrated that Anas bin Ma'llîk said: "A Bedouin urinated in the Masjid, and the Prophet ordered that a bucket (be brought) and poured over it." (Sahîh)

Comments:
Since he had begun to urinate, it was meaningless to stop him. The place had already been made filthy. Had he been stopped, his urine might not have halted and he might have polluted other places of the mosque also while moving around.

[1] The author will cite this narration again in No. 330 as a possible proof for setting the minimum, since it mentions "a bucket" as if this is the minimum amount required.
55. Anas said: “A Bedouin came to the Masjid and urinated, and the people yelled at him, but the Messenger of Allâh ﷺ said: ‘Leave him alone.’ So they left him alone. When he had finished urinating, he ordered that a bucket (be brought) and poured over it.” (Sahîh)

Comments:
Since the Bedouin had already begun to urinate, it was meaningless to stop him. The floor of the Masjid had already been made filthy. Had someone tried to stop him, he probably would not have been able to stop the flow of his urine, so other parts of the Masjid - and perhaps even the clothes of the people who were near him - would also have become sullied by his urine.

56. It was narrated that Abû Hurairah said: “A Bedouin stood up and urinated in the Masjid, and the people started shouting. The Messenger of Allâh ﷺ said to them: ‘Leave him alone, and spill a bucket of water over his urine. For you have been sent to make things easy for people, you have not been sent to make things difficult.’” (Sahîh)

Comments:
This narration apparently seems to contradict those reports in which the drying of ground is called its purification. But it could be argued that those reports refer to situations wherein it is not known when or with what impurity a piece of land becomes impure. In such situations, that piece of land is considered pure when it becomes dry. But if the timing of defilement is known - for instance, one knows that, just a few minutes earlier, someone urinated on a specific spot on the ground - then the affected area of the ground should be washed, as occurred in the above-mentioned Hadîth.
Chapter 46. Still Water

57. It was narrated from Abū Hurairah that the Messenger of Allāh said: “None of you should urinate into still water and then perform Wudū’ with it.” (Sahih)

58. It was narrated that Abū Hurairah said: “The Messenger of Allāh said: ‘None of you should urinate in still water and perform Ghusl with it.’” (Sahih)

Abū ‘Abdur-Rahmān (An-Nasā’ī) said: “Ya’qūb would not narrate this Hadīth except for a Dīnār.”[1]

Chapter 47. Sea Water

59. Abū Hurairah said: “A man asked the Prophet: ‘O Messenger of Allāh, we travel by sea and we take a little water with us, but if we use it for Wudū’, we will go thirsty. Can we perform Wudū’ with sea-

[1] Ya’qūb bin Ibrāhīm Ad-Dawrqi, and the meaning is that he held the view that it is permissible to accept a payment for narrating, contrary to many others.
water?' The Messenger of Allâh ﷺ said: ‘Its water is a means of purification and its dead meat is permissible.’” (Sahîh)

Comments:
1. This narration proves that sea water is both pure and suitable for purification.
2. Any water that is in its basic, intrinsic form - be it from a well, a spring, a fountain, etc., - is both pure and suitable for purification.
3. The Prophet ﷺ gave additional information which the questioner did not ask about - information that was nonetheless pertinent and important. To be more specific, the Prophet ﷺ informed the questioner that dead sea animals found floating on the surface of the sea are lawful to eat. This kind of response from the Prophet ﷺ - one in which the Prophet ﷺ replied with additional important information that was not asked for - is called Al-Jawâb Al-Hakîm (the Wise Response).

Chapter 48. Wudu’ With Snow

60. It was narrated that Abû Hurairah said: “When the Messenger of Allâh ﷺ started Salâh, he would remain silent for a short while. I said: ‘May my father and mother be ransomed for you, O Messenger of Allâh! What do you say when you remain silent between the Takbîr and the recitation (in the Salâh)?’ He said: ‘I say: Allâhumma bâ’îd bainî wa baina khatâyâya kamâ bâ’adta baina al-mashriq wal-maghrib; Allâhumma naqqinî min khatâyâya kamâ yunaqqath-thawb al-abyad min ad-danas; Allâhummaghsîlnî
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Chapter 49. Wudū’ With Water

61. It was narrated that ‘Āishah said: “The Prophet used to say: ‘Allâhumma khatayya bith-thalji wal-mâ‘i wal-barâd (O Allâh, put a great distance between me and my sins, as great as the distance You have made between the East and the West; O Allâh, cleanse me of sin as a white garment is cleansed from filth; Wash away my sins with snow, water, and hail).’” (Sahîh)

Comments:
This Hadîth clearly supports the claim that is made in the above-mentioned chapter heading. In this Hadîth, the Prophet put snow and water on an equal level. Hence, ablution with snow-water is permissible.

Chapter 50. Wudū’ With Water

62. ‘Awf bin Mâlik said: “I heard the Messenger of Allâh offering the (funeral) prayer for one who had died, and I heard him say in his supplication: ‘Allâhumma ghfir lahu warhamhu wa ‘âfîhi wa a‘fu

Comments:

From Snow

61. It was narrated that ‘Âishah said: “The Prophet used to say: ‘Allâhumma khatayya bith-thalji wal-mâ‘i wal-barâd (O Allâh, put a great distance between me and my sins, as great as the distance You have made between the East and the West; O Allâh, cleanse me of sin as a white garment is cleansed from filth; Wash away my sins with snow, water, and hail).’” (Sahîh)

Comments:

From Hail

62. ‘Awf bin Mâlik said: “I heard the Messenger of Allâh offering the (funeral) prayer for one who had died, and I heard him say in his supplication: ‘Allâhumma ghfir lahu warhamhu wa ‘âfîhi wa a‘fu

Comments:
Chapter 51. What Is Leftover From A Dog

63. It was narrated from Abû Hurairah that the Messenger of Allâh صلی اللہ علیه وسلم said: "If a dog drinks from the vessel of one of you, let him wash it seven times." (Sahîh)

Comments:

Based on this Hadîth, if a dog licks a dish (the term used in the Hadîth above is "Walagh", which denotes the act of licking up), both the dish and its contents become impure. Hence, the contents must be thrown away, and the dish must be washed seven times.

64. Thâbit, the freed slave of ‘Abdur-Rahmân bin Zaid narrated that he heard Abû Hurairah say: "The Messenger of Allâh صلی اللہ علیه وسلم said: 'If a dog licks the vessel of any one of you, let him wash it seven times.'" (Sahîh)
65. A similar Hadîth was narrated from Abû Hurairah from the Prophet ﷺ. (Sahîh)

Chapter 52. The Command To Throw Away Anything Left In A Vessel That A Dog Has Licked

66. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If a dog licks the vessel of any one of you, let him throw (the contents) away and wash it seven times.”’

Abû 'Abdur-Râhîm (An-Nadî) said: I do not know any one who followed 'All bin Mushir in narrating it with: “Let him throw it away.” (Sahîh)

Comments:

Imâm An-Nasâ’î considers the phrase “its contents should be thrown away” to be Shaâdîh in Hadîth terminology, this means that the wording of a Hadîth is reported by only one narrator; his other companions and contemporaries do not narrate it. This arouses suspicion that the narrator probably committed an error. That being said, syntactically the wording stands to reason.
Chapter 53. Rubbing A Vessel Licked By A Dog With Dust

67. It was narrated from 'Abdullâh bin Al-Mughaffal that the Messenger of Allâh ﷺ commanded that dogs be killed, but he made an exception for hunting dogs and sheepdogs and said: "If a dog licks a vessel then wash it seven times, and rub it the eighth time with dust." (Sâhîh)

Comments:
1. To keep dogs for hunting or for guarding animals is a necessity. Hence, Islamic law permits the keeping of such dogs. Nonetheless, these types of dogs may not be kept inside houses. As for cattle-guarding dogs, they should be kept in a cattle pen; and as for hounds that are meant for hunting and for the protection of harvests, they should be kept on farms.
2. Plain purifying earth expels the traces of impurity and acts as a bactericide. Bacteria are not removed by water - even though, when water is used, the impurity of a dog’s saliva is ostensibly removed. Therefore, besides water, it is necessary to use purifying earth at least once.

Chapter 54. Leftovers Of A Cat

68. It was narrated from Kabshah bint Ka‘b bin Mâlik that Abû Qatâdah entered upon her, then she narrated the following: "I poured some water for him for Wudâ’, and a cat came and drank from it, so he tilted the vessel for it to drink.” Kabshah said: “He saw me looking at him and said: ‘Are you surprised, O daughter of my brother?’ I said:
'Yes.' He said: 'The Messenger of Allâh ﷺ said: They are not impure, rather they are among the males and females (animals) who go around among you.' (Saheeh)

Comments:
The cat is a homely and domesticated animal. They roam freely in people's houses, and once they are allowed in a house, it is difficult to keep them in one place. Generally speaking, cats are known to dip their mouth into bowls and other dishes. Since this phenomenon is beyond one's control, their saliva is not deemed impure. Moreover, cats are known to be neat and clean animals. They are especially known to keep their mouths clean. But if the mouth of a cat carries any discernible impurity, and if that cat dips its unclean mouth into a dish, its contents would certainly become impure.

Chapter 55. Leftovers Of A Donkey

69. It was narrated that Anas said: "An announcer came to us from the Messenger of Allâh ﷺ and said: 'Allâh and His Messenger forbid you from (eating) the flesh of domestic donkeys, for it is filth.'" (Saheeh)

Comments:
Imâm An-Nasâ’î has perhaps based his reasoning on the phrase "it is filth," which occurs in the wording of this narration. But those who hold the leftover of a domesticated ass to be pure argue that Allâh's Messenger ﷺ and the noble Companions used to ride asses. The saliva and perspiration of those animals likely came into contact with the riders' clothes. Furthermore, Allâh's Messenger ﷺ never indicated that a donkey's saliva is impure.
Chapter 56. Leftovers Of A Menstruating Woman

70. It was narrated that 'Aishah, may Allâh be pleased with her, said: "While I was menstruating, I would nibble meat from a bone, and the Messenger of Allâh would put his mouth where mine had been. And while I was menstruating, I would drink from a vessel and he would put his mouth where mine had been." (Sâhih)

Comments:

Since the states of menstruation and major ritual impurity (Janâbah) are not discernible impurities, the remnants of foods and drinks of a menstruating woman and of one who is in a state of major ritual impurity are pure.

Chapter 57. Men And Women Performing Wudhû Together

71. It was narrated that Ibn 'Umar said: "Men and women used to perform Wudhû together during the time of the Messenger of Allâh." (Sâhih)

Comments:

It should be kept clearly in mind that men and women in this Hadîth signifies men and women of one household, that is to say a husband and his wife, or a man and a woman who is enumerated among his unmarriageal kin - one's
unmarriageable kin (Mahram) are those family members that one is forbidden to marry forever. This narration certainly does not refer to marriageable kin (Ghayr Mahram) of various households. In other words, Islam does not permit unrestricted intermingling among men and women.

Chapter 58. The (Water) Leftover From The Junub Person

72. It was narrated from 'Aishah that she used to perform Ghusl with the Messenger of Allah from a single vessel. (Sahih)

Comments:
The objective of this chapter is to show that while in a state of major ritual impurity, a person is not perceptibly impure, unless his hand or other parts of his body carry some kind of discernible filth. Therefore, if he dips his hand into water, that water will not become impure.

Chapter 59. The Amount Of Water Sufficient For A Man’s Wudū’

73. It was narrated that ‘Abdullāh bin Jabr said: “I heard Anas bin Mālik say: ‘The Messenger of Allah used to perform Wudū’ with a Makkūk (cup) and Ghusl with five Makkūks (cups).’” (Sahih)

Comments:
1. What this means is that if one possesses the quantity of water mentioned, one is not permitted to perform the dry ablution (the Tayammum - the dry
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ablution - an alternative form of purification that is performed in the absence of water, or in situations wherein water is not available.

2. *Makkāk* is a volume of measure, which has been interpreted elsewhere in a *Hadīth* as the *Mudd*, which is also a volume of measure. If estimated in terms of weight, the quantity of every substance measures differently. But in terms of weight the *Mudd* measures a little more than half a liter.

74. It was narrated from Shu'bah that Ḥabīb said: “I heard 'Abbād bin Tamīm narrate from my grandmother – who was Umm 'Umārah bint Ka'b – that the Prophet performed *Wudū*, and he was brought a vessel in which there were two-thirds of a *Mudd*.”

Shu'bah said: “I remember that he washed his forearms and started rubbing them, and he wiped the inside of his ear, but I do not remember whether he wiped the outside of them.” (*Ṣaḥīḥ*)

Comments:

In the preceding narration, it is mentioned that the Prophet performed ablution with one *Mudd* measure of water. According to this narration, he once performed ablution with an amount of water that was less than a *Mudd*. It follows, therefore, that one may perform ablution with a small quantity of water - an amount that is even less than a *Mudd* - provided that no part of any limb is left dry.

Chapter 60. The Intention For *Wudū*

75. It was narrated that 'Umar bin Al-Khaṭṭāb (may Allāh be pleased with him) said: “The Messenger of Allāh said: ‘Actions are only done with intentions, and every man shall have what he intended. Thus he whose emigration was for Allāh and His Messenger, his emigration was for Allāh and His Messenger,
and he whose emigration was to achieve some worldly benefit or to take some woman in marriage, his emigration was for that which he intended.” (Sahih)

Comments:
This Hadith is one of the most integrally fundamental Ahādīth of the religion of Islam; on it rests the foundation of the Straight Path. “Deeds” in this Hadith refers to good deeds. Therefore, sincerity of intention is a prerequisite for having one’s good deeds accepted. Furthermore, if a good deed is performed with a bad intention, it might - in terms of how one will be evaluated and rewarded in the Hereafter - turn into a bad deed.

Chapter 61. Wudū’ Using A Vessel

76. It was narrated that Anas said: “I saw the Messenger of Allāh ﷺ when the time for ʿAṣr prayer had come. The people looked for (water for) Wudū’ but they could not find any. Then some (water for) Wudū’ was brought to the Messenger of Allāh ﷺ. He put his hand in that vessel and told the people to perform Wudū’, and I saw water springing from beneath his fingers, until they had all performed Wudū’. ” (Sahih)
Comments:

1. The intent of this chapter is to demonstrate that one may perform ablution by scooping palmfuls of water from a vessel. If this method is employed, one will have to frequently immerse one’s hand into the vessel; and thus along with the hand, the water leftover from the previous immersion of the hand will fall back into the vessel. What this means is that, with this method of performing ablution, a small quantity of water will end up being reused. The point here is that there is no harm in that happening.

2. Numerous incidents of this kind have been narrated in authentic Ahādīth. The fact is that, while the Qur’ān is the greatest miracle with which Allāh blessed the Prophet ﷺ, He blessed the Prophet ﷺ with many other miracles as well. For example, on numerous occasions, a small amount of water in the hands of the Prophet ﷺ satisfied a large number of people. The Companions ﷺ witnessed such miracles with their own eyes. [Sahih Al-Bukhārī Al-Maghzā (Battles): Ḥadīth 4102]. Likewise, many times a small quantity of food sufficed a large number of people. These, and many other miracles are related in authentic narrations, and only those who have doubts about Islam in their hearts, will have doubts about such miracles.

77. It was narrated that ‘Abdullāh said: “We were with the Prophet ﷺ and they could not find any water. A vessel was brought to him and he put his hand in it, and I saw water springing from between his fingers. He said: ‘Come to a means of purification and a blessing from Allāh, may He be glorified.’” (One of the narrators) Al-‘A‘mash said: “Sālim bin Abī Al-Ja‘d told me: I said to Jābir: “How many were you that day?’ He said: “One thousand five hundred.” (Sahih)
Chapter 62. Saying Bismillâh When Performing Wudâ’

78. It was narrated that Anas said: “Some of the Companions of the Prophet ﷺ were looking for (water for) Wudâ’. The Messenger of Allâh ﷺ said: ‘Do any of you have water?’ He put his hand in the water and said: ‘Perform Wudâ’ in the Name of Allâh.’ I saw the water coming out from between his fingers until they had all performed Wudâ’.” Thâbit said: “I said to Anas: ‘How many did you see?’ He said: ‘About seventy.” (Sahîh)

Comments:
According to the majority of scholars it is Sunnah to recite the Basmalah (i.e., to say, “In the name of Allâh”) before Wudâ’. One who forgets to say one is excused, and, Allâh willing, will not be held accountable for his forgetfulness. But the one who remembers to say one should never abandon it, because, in another narration, a stern warning is given to those who do not say it: “There is no ablution for the one who does not mention the Name of Allâh for it.” (Sunan Abî Dâwâd - Purification: 101)

Chapter 63. A Servant Pouring Water For A Man For Wudâ’

79. It was narrated from ‘Urwah bin Al-Mughirah that he heard his father say: “I poured water for the Messenger of Allâh ﷺ when he performed Wudâ’ during the battle of Tabûk, and he wiped over his Khuff.” (Sahîh)
Comments:
Based on this narration, one may receive help in performing ablution. Receiving such help in no way affects the merits of performing ablution. Performing ablution refers to the act of washing one's limbs, a task that one accomplishes even if one receives help from another person. Nonetheless, the person who assists others while they perform ablution will be rewarded if his intention is sincere and good.

Chapter 64. Washing Each Part Of The Body Once In Wudū’

80. It was narrated that Ibn ‘Abbās said: “Shall I not tell you of the Wudū’ of the Messenger of Allāh (رضي الله عنه)? He performed Wudū’ by washing each part of the body once.” (Sahih)

Chapter 65. Washing Each Part Of The Body Three Times In Wudū’

81. Al-Muṭṭalib bin ‘Abdullāh bin Ḥanṭāb (narrated) that ‘Abdullāh bin ‘Umar performed Wudū’, washing each part of the body three times, and he attributed that to the Prophet (صلى الله عليه وسلم). (Sahih)

Comments:
In the process of making ablution, the Sunnah maximum to wash each required limb is three times; this signifies that it is forbidden to wash each required limb in excess of that number.
Chapter 66. Washing The Hands

82. Al-Mughirah said: "We were with the Prophet on a journey, and he tapped me on the back with a stick he had with him, then he turned off (route) and I turned off with him until he came to such and such an area. Then he made his camel stop and went away until he disappeared from me, then he came back and said: 'Do you have water with you?' I had a water skin with me, so I brought it out and poured it for him. He washed his hands and face and began to wash his arms, but he was wearing a Syrian *jubbah* that had narrow sleeves, so he brought his arms out from beneath the *jubbah* and washed his hands and arms, and wiped his forelock a little and his turban a little." – Ibn ‘Awn said: "I cannot remember it well – then he wiped over his *khuffs*." Then he said: 'What do you need?' I said: 'O Messenger of Allâh, I do not need anything.' Then we came and ‘Abdur-Rahmân bin ‘Awf was leading the people in *Salâh*, and he had led them in one Rak‘ah of the *Subh* (Fajr) prayer. I wanted to tell him that the Prophet had arrived but he did not let me, so we prayed what we had caught up with and made up what we had missed." (Sahîh)
Chapter 67. How Many Times Should (Parts Of The Body) Be Washed?

83. It was narrated from ( Aws bin) Abī Aws that his grandfather said:
“I saw the Messenger of Allāh trickling water into his hand until it started to drip from his hand, three times.” (Sahih)

Chapter 68. Al-Madmadah And Al-Istinsâq (Rinsing The Mouth And Nose)

84. It was narrated that Ḥumrān bin Abān said: “I saw ‘Uthmān bin ‘Affān, may Allāh be pleased with him, performing Wudu’. He poured water on his hands three times and washed them, then he rinsed his mouth and his nose, then he washed his face three times, then he washed his right arm to the elbow three times, then the left likewise. Then he wiped his head, then he washed his right foot three times, then the left likewise. Then he said: ‘I saw the Messenger of Allāh performing Wudu’ like I have just done. Then he said: ‘Whoever performs Wudu’ as I

Comments:
One should begin one’s ablution by washing one’s hands, a ruling that is also contained in Hadīth No. 1 of this compilation.
have done, then prays two Rak‘ahs without letting his thoughts wander, his previous sins will be forgiven.” (Sahih)

Comments:
1. Although “swishing the water around the mouth” and “snuffing it up” have not been explicitly mentioned in the Noble Qur‘ān, hadith compilations are replete with their mention; in fact, no ablution of the Prophet of Allāh ﷺ was devoid of these two acts - which proves that they are important components of ablution.

2. “Allāh will pardon all his past sins” refers only to pardonable sins - or in other words, minor sins [Saglza’s pl. Saglza’ir]. As for major sins [Kabirn pl. Kaba’ir] one must earnestly seek out forgiveness and fulfill the conditions of a sincere repentance.

Chapter 69. With Which Hand Should One Rinse The Mouth?

85. It was narrated from Humrān that he saw ‘Uthmān call for (water for) Wudū‘, then he poured water on his hands from the vessel and washed them three times. Then he put his right hand in the water and rinsed his mouth and his nose. Then he washed his face three times, and his arms up to the elbow three times. Then he wiped his head, and washed each of his feet three times. Then he said: “I saw the Messenger of Allāh ﷺ performing Wudū‘ like I have just done.” Then he said: “Whoever performs Wudū‘ as I have done, then stands and prays two Rak‘ahs without letting his thoughts wander, his previous sins will be forgiven.” (Sahih)

[نظر الحديث السابق]
Chapter 70. Rinsing The Nose

86. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When any one of you performs Wudū’, let him put water in his nose then blow it out.” (Sahih)

Chapter 71. Exaggerating In Snuffing Water Into The Nose

87. It was narrated from ‘Āsim bin Laqīt bin Šabirah that his father said: “I said: ‘O Messenger of Allāh, tell me about Wudū’.” He said: ‘Perform Wudū’ well,[1] and exaggerate in sniffing water up into your nose, except when you are fasting.’” (Sahih)

Comments:
The purpose of snuffing up water is to cleanse the nose, and this is not possible unless one lets the water reach the uppermost end of the nostrils. In order to achieve this, one should draw water into one’s nostrils with a certain degree of force - unless one is fasting. If one is fasting, one should sniff up water with a minimum or lightly moderate amount of force, otherwise, water

might descend down the throat, which is something a fasting person should obviously prevent from happening. Therefore, one should exercise caution when fasting by not using excessive force while sniffing water up one's nose during ablution.

Chapter 72. The Command To Blow (Water From The Nose)

88. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Whoever performs Wudu' then let him sniff water in the nose and blow it out, and whoever uses small stones (to remove filth) then make it odd (numbered)." (Saḥīḥ)

Comments:
Cleanliness of the nostrils can be achieved only after water is both drawn into one's nose and then expelled by blowing it out. When blowing out water from one's nose, one should guide the water out with one's hand, by using it to gently squeeze the nose. When one does this, it is hoped that, along with the water that was sniffed up, filth inside the nostrils will also be expelled. Filthiness invariably gathers in the upper parts of the nostrils during sleep; it is therefore commanded that the nose be given a good blow. Imām Ḥāmid bin Ḥanbal considered nostril-snuffing (Intinsāq) compulsory (or requisite). The apparent phrasing (occurring in the Ḥadīth) supports his view in the matter.

89. It was narrated from Salamah bin Qais that the Messenger of Allāh ﷺ said: "When you perform Wudu', sniff water in your nose and blow it out, and when you use small stones (to remove filth), then make it odd (numbered)." (Saḥīḥ)

إسناده صحيح، وأخرجه الترمذي، كتاب الطهارة، باب ما جاء في المضمضة والاستنشاق، ح (77) عن قتيبة بن قيس، قال: "حسن صحيح، وهو في الكبيرة، ح (44).
Chapter 73. The Command To Sniff Water Up Into The Nose When Waking From Sleep

90. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "When any one of you wakes from sleep to perform Ṯudā’, then let him sniff water in his nose and blow it out three times, for the Shayṭān spends the night on his nose." (Sahih)

Comments:
“Satan’s spending the night” means that Satan dwells at the root of a person’s nose for the whole night. Muhaddīthin (scholars specialized in the field of Hadīth), have stated that Muslims must believe in the literal meaning of this Hadīth, for to do otherwise requires proof.

Chapter 74. Which Hand Should One Use To Sniff Water Into The Nose?

91. It was narrated that ‘Ālī called for (water for) Ṯudā’, then he rinsed his mouth and nose, and he sniffed up water and blew it out using his left hand. He did that three times, then he said: “This is how the Prophet of Allāh ﷺ purified himself.” (Sahih)

Comments:
Rinsing the nostrils involves cleaning out dirt and filth. Therefore, like other acts which involve cleaning dirt or filth, the act of rinsing the nostrils should be done with the left hand.
Chapter 75. Washing The Face

92. It was narrated that ‘Abd Khair said: “We came to ‘Ali bin Abi Talib, may Allah be pleased with him, and he had prayed. He called for water and we said: ‘What is he going to do with it when he has (already) prayed? He only wants to teach us.’ A vessel of water and a basin were brought to him. He poured some water onto his hand and washed it three times, then he rinsed his mouth and nose three times from the hand with which he took the water. Then he washed his face three times, and he washed his right hand three times, and his left hand three times, and wiped his head once, then he washed his right foot three times and his left foot three times. Then he said: ‘Whoever would like to learn how the Messenger of Allah ﷺ did Wudū’, this is it.”’ (Ṣaḥīḥ)

Chapter 76. The Number Of Times The Face Be Washed

93. It was narrated from ‘Abd Khair, that ‘Ali (may Allah be pleased with him) was brought a chair, and he sat down on it, then he called for a vessel of water which he tilted onto his hand three times, then he rinsed his mouth and nose with one hand, three
times, he washed his face three times, washed each forearm three times, and took some of the water and wiped his head. On one occasion (One of the narrators) Shu'bah, indicated (that he wiped) from his forelock to the back of his head, then said: “I do not know whether he brought his hands back or not. And he washed each foot three times, then he said: ‘Whoever would like to see how the Messenger of Allâh ﷺ purified himself, this is how he purified himself.’” (Sahîh)

Abû ‘Abdur-Rahmân said: “This is a mistake. What is correct is Khâlid bin ‘Alqamah, not Mâlik bin ‘Urfutah.”

Comments:
Shu’bah mentioned the name of Mâlik bin ‘Urfutah in the chain of transmitters. But this is his mistake. It is the consensus of Muhaddithin that the name of the narrator that Shu’bah was referring to was, in fact, Khâlid bin ‘Alqamah, and not Mâlik bin ‘Urfutah. Shu’bah is, however, a narrator and scholar of high standing. This mistake does not lower him from his level of high ranking as a scholar, but only goes to show his humanness - for to err is human. Zâidah and Abû Awanah have, in the preceding Ahâdîth, mentioned the right name of the said narrator. Underneath the text of the above-mentioned Hadîth, Imâm An-Nasâ‘î offered this clarification.

Chapter 77. Washing The Hands

94. It was narrated that ‘Abd Khair said: “I saw ‘Ali call for a chair and he sat down, then he called for water in a vessel and washed his hands three times, then he rinsed his mouth and nose with one hand, three times. Then he washed his face three times, and his hands three times. Then he dipped his hand in the vessel and wiped his head, then he washed each
foot three times. Then he said:

'Whoever would like to see how the Messenger of Allâh performed \textit{Wudû}, this is his \textit{Wudû}.'" \textit{(Sâhih)}

Comments:

"\textit{Bi Kaffin Wahid}" one translation or interpretation of this wording is "with one handful," which signifies that rinsing out the mouth and nostril-sniffing were simultaneously performed with the right hand. Another rendering of the phrase is "with only one palmful," which means scooping out water only once, and then putting some of it into the mouth and the rest into the nose. This is called \textit{Wasi} or coupling. Imam \textit{Ash-Shafi'i} regards it (i.e., rinsing one's mouth and sniffing water up one's nose) as being \textit{Masmûn} (established by the Prophet's practice), while Hanafi scholars believe that the two actions should be done separately - with a notable pause between rinsing the mouth and sniffing water up one's nose.

Chapter 78. The Description Of \textit{Wudû}'

95. Al-Husain bin 'Ali said: "My father 'Ali called me to bring (water for) \textit{Wudû}, so I brought it to him, and he started by washing his hands three times, before putting them into the water. Then he rinsed his mouth three times and sniffed water into his nose and blew it out three times. Then he washed his face three times, then his right hand up to the elbow three times, then his left likewise. Then he wiped his head once, then he washed his right foot up to the ankle three times, then the left likewise. Then he stood up and said: 'Pass me the vessel.'" So I
passed the vessel containing the remaining water for his Wudū’ to him, and he drank from it standing up. I was surprised and when he noticed that he said: ‘Do not be surprised, for I saw your father the Prophet ʿ doing what you have seen me doing,’ referring to his Wudū’ and drinking the leftover water while standing.” (Sahih)

Chapter 79. Washing The Hands

96. It was narrated that Abū Ḥayyah – Ibn Qais – said: “I saw ʿAlī perform Wudū’. He washed his hands until they looked clean, then he rinsed his mouth three times and his nose three times, and he washed his face three times, and he washed each forearm three times. Then he wiped his head, then he washed his feet up to the ankles. Then he stood up, took the leftover water for his Wudū’ and drank from it while standing. Then he said: ‘I wanted to show you how the Prophet ʿ performed Wudū’.” (Sahih)

Comments:

“Drank the remaining water of the ablution standing”: Some scholars consider drinking the remaining water of the ablution “Masnūn”, while some other scholars view that here drinking standing is merely to demonstrate permissibility.
Chapter 80. A Description Of The Washing

97. It was narrated from 'Amr bin Yaḥyya Al-Māzīnī that his father said to ‘Abdullāh bin Zaid bin 'Āṣīm – who was one of the Companions of the Prophet and the grandfather of 'Amr bin Yahya: “Can you show me how the Messenger of Allāh used to perform Wudū’?” ‘Abdullāh bin Zaid said: “Yes. He called for (water for) Wudū’ and poured some onto his hand, washing each hand twice. Then he rinsed his mouth and nose three times, then he washed his face three times, then he washed each hand twice, up to the elbow. Then he wiped his head with his hands, back and forth, starting at the front of his head and moving his hands to the nape of his neck, then bringing them back to the place he started. Then he washed his feet.” (Sahīḥ)

Comments:
“Up to and including the elbows (Illal Mīrfayn)”: The majority of scholars agree that when one washes one’s forearms during ablution, one must wash one’s elbows as well. Likewise, when one washes one’s feet, one should make sure to also wash one’s ankle bones.

Chapter 81. The Description Of Wiping The Head

98. It was narrated from 'Amr bin Yaḥyya Al-Māzīnī that his father said to ‘Abdullāh bin Zaid bin 'Āṣīm: ‘Abdullāh bin Zaid said: “Yes. He called for (water for) Wudū’ and poured some onto his hand, washing each hand twice. Then he rinsed his mouth and nose three times, then he washed his face three times, then he washed each hand twice, up to the elbow. Then he wiped his head with his hands, back and forth, starting at the front of his head and moving his hands to the nape of his neck, then bringing them back to the place he started. Then he washed his feet.” (Sahīḥ)
Yahya that his father said to 'Abdullāh bin Zaid bin 'Āṣim—who was one of the Companions of the Prophet ﷺ and the grandfather of 'Amr bin Yahya: “Can you show me how the Messenger of Allāh ﷺ used to perform Wudū’?” 'Abdullāh bin Zaid said: “Yes. He called for (water for) Wudū’ and poured some onto his right hand, washing his hands twice. Then he rinsed his mouth and nose three times, then washed his face three times, then he washed his hands twice, up to the elbows. Then he wiped his head with his hands, back and forth, starting at the front of his head and moving his hands to the nape of his neck, then bringing them back to the place he started. Then he washed his feet.” (Sahih)

Comments:

This Hadith contains a detailed description of wiping the head: the whole head ought to be wiped. Every Hadith of the Prophet’s ablution mentions the wiping of the entire head. This is why Imām Mālik ruled that it is obligatory for one to wipe one’s entire head; his ruling in the matter is correct. Ḥanafi scholars, on the other hand, believe that it is sufficient to wipe only one-fourth of one’s head. The arguments they make to back up their view are, however, weak. Imām Ash-Shafi‘i went even further, saying that it is sufficient to wipe over only a few hairs on one’s head. But his opinion in the matter is weak, for various Hadith narrations make it amply clear that one should wipe over one’s entire head. And Allāh knows best!

Chapter 82. The Number Of Times The Head Is Wiped

99. It was narrated that 'Abdullāh bin Zaid, who was shown the call to prayer (in a dream),[1] said: “

[1] See Abū Dāwūd No. 499, and At-Tirmidhī No. 189. And this narrator is not the same, they consider this statement: “who was shown...” to be an error. See the discussion of At-Tirmidhī after his narration.
saw the Messenger of Allâh ﷺ perform Wudû; he washed his face three times and his hands twice, he washed his feet twice and wiped his head twice.” (Sahîh)

Comments:
“Wiped the head twice” signifies wiping the head with wet hands, beginning at the front of the head, sliding the paired hands back to the nape of the neck and then returning them to where they began.

Chapter 83. Women Wiping Their Heads

100. Abû 'Abdullâh Sâlim Sabalân said: “‘Aishah liked my honesty and hired me, and she showed me how the Messenger of Allâh ﷺ used to perform Wudû’. She rinsed her mouth, sniffed water into her nose and blew it out three times, and washed her face three times. Then she washed her right hand three times and her left hand three times. Then she put her hand on the front of her head and wiped her head once, front to back. Then she rubbed her ears with her hands, then she passed her hands over her cheeks.”

Sâlim said: “I came to her as a slave with a contract of manumission, and she did not hide herself from me. She would sit before me and talk to me, until I came to her one day and said: ‘Pray for blessing for me, O Mother of the Believers.’ She said: ‘Why is that?’ I said: ‘Allâh has set
me free.’ She said: ‘May Allâh bless you.’ Then she lowered the Hijâb before me, and I never saw her again after that day.’ (Hasan)

Comments:

‘Mukâtâb’ is a slave who makes a written contract with his master to purchase his emancipation. A Mukâtâb slave would have a payment plan that he would agree to follow, and he would earn his freedom when the entire amount owed to his master was paid off. Since Sâlim was the slave of one of ‘Âishah’s relatives, and since, according to her, a slave could enter upon his master and near kith and kin, ‘Âishah’s conversations with Salim without the barrier of a veil was not a blameworthy act. (Similarly it is not compulsory on female slaves to cover themselves up in the presence of their masters). Furthermore, no sooner did Sâlim earn his freedom than ‘Âishah veiled herself before him.

Chapter 84. Wiping The Ears

101. It was narrated that Ibn ‘Abbâs said: “I saw the Messenger of Allâh performing Wudû’. He washed his hands, then he rinsed his mouth and nose with one handful of water, washed his face, washed each hand once, and wiped his head and ears once.” (One of the narrators) ‘Abdul-‘Azîz said: “Someone who heard from Ibn ‘Ajîlân told me that he said concerning that: ‘And he washed his feet.’” (Hasan)
Comments:

“With one handful of water” (Min Ghaurfah Wāhidah), this issue was explained in the commentary of a hitherto mentioned Hadith. This Hadith seems to support the legal opinion that it is Sunnah to rinse one’s mouth and to sniff water up one’s nose together, with one handful of water. As was mentioned earlier.

Chapter 85. Wiping The Ears
Along With The Head, And The Evidence That They Are Part
Of The Head

102. It was narrated that Ibn ‘Abbas said: “The Messenger of Allāh ﷺ performed Wudū, and he scooped up one handful (of water) and rinsed his mouth and nose. Then he scooped up another handful and washed his face. Then he scooped up another handful and washed his right hand, then another handful and washed his left hand. Then he wiped his head and his ears, the inside with his forefinger and the outside with his thumb. Then he scooped up a handful of water and washed his right foot, and scooped up another handful and washed his left foot.”

(Hasan)

103. It was narrated from ‘Abdullāh Aṣ-Ṣunābī that the Messenger of Allāh ﷺ said: “When the believing slave performs Wudū’ and rinses his mouth, his sins come out from his mouth. When he sniffs water into his nose...”

and blows it out, his sins come out from his nose. When he washes his face, his sins come out from his face, even from beneath his eyelashes. When he washes his hands, his sins come out from his hands, even from beneath his fingernails. When he wipes his head, his sins come out from his head, even from his ears. When he washes his feet, his sins come out from his feet, even from beneath his toenails. Then his walking to the Masjid and his Salāh will earn extra merit for him.” (Hasan)

Comments:

1. “All his sins exit” signifies the ill effects of sins because the effects of sins permeate the limbs of the body concerned. In regard to ablution, not only the body becomes pure of discernible impurities and dirt but also the limbs of ablution become pure of the effects of sins. Consequently, the body becomes clean of physical and spiritual filthiness, which means that one becomes purified of both physical impurities and sins.

2. In this Hadīth, wiping of the head and the ears are shown to be done simultaneously. Wiping the ear is done with the same water that is taken for wiping the head (i.e., it should not be done with new water).

3. The evidence to which Imam An-Nadī draws the attention of the reader in this chapter is the wording: Kharajat il khatriyda min rašíhi hattā takhniy min udhnihi - all his sins exit from his head to the extent that they trickle down his ears. In the same words, sins of the head have been shown leaving through the ears. This shows that the ruling for the ears is that of the head, and here I am referring to the ruling of wiping during ablution.
Chapter 86. Wiping Over The Imāmah (Turban)[1]

104. It was narrated that Bilāl said: "I saw the Prophet wiping over the Khuff and the Khimār." (Sahih)

105. It was narrated that Bilāl said: "I saw the Messenger of Allāh wiping over the Khuff. (Sahih)

106. It was narrated that Bilāl said: "I saw the Messenger of Allāh wiping over the Khimār and Khuff." (Sahih)

[1] A head covering not limited to the common usage of " turban" as is clear from the first narration.
Chapter 87. Wiping Over The 'Imâmah And Forehead

107. It was narrated from Al-Mughîrah that the Prophet ﷺ performed Wudâ', and he wiped the forehead, the 'Imâmah, and over the Khuff. (Sahîh)

(Another chain)

108. It was narrated from Hamzah bin Al-Mughîrah bin Shu‘bâ that his father said: “The Messenger of Allâh ﷺ stayed behind, and I stayed with him. When he had relieved himself he said: ‘Do you have any water with you?’ I brought some water to him, and he washed his hands and face, then he started trying to uncover his arms, but the sleeves of his Jubbah were too tight, so he threw it over his shoulders and washed his arms and wiped over his forehead and 'Imâmah, and over his Khuff.’” (Sahîh)
He threw the *Jubbah* over his shoulders: he already was wearing the *Jubbah* - the sentence signifies that because the sleeves were tight, he drew out his forearms from the *Jubbah*. The *Jubbah* remained over his shoulders, and the sleeves stood empty.

**Chapter 88. How To Wipe Over The *Imámah***

109. Al-Mughirah bin Shu‘bah said: “There are two things which I never asked anyone about after I saw the Messenger of Allâh ﷺ. He was with us on a journey and he went away to relieve himself, then he came and performed *Wudû‘*, and he wiped over his forehead and two sides of his *Imámah*, and he wiped over his *Khuffs*.” He said: “And (the other issue) the Messenger of Allâh ﷺ came and offered the remainder of the prayer behind Ibn ‘Awf, then when Ibn ‘Awf said the *Salâh*, the Prophet ﷺ stood up and completed what he had missed (of the prayer).” *(Sâhih)*

**Comments:**
Imâm An-Nasâ’î made it clear that wiping the turban does not mean that one should wipe only the turban. One should rather wipe the hairline on the front of the head first, and then proceed to wipe the turban.
Chapter 89. The Obligation Of Washing The Feet

110. It was narrated that Abū Hurairah said: “Abū Al-Qāsim the Messenger of Allāh ﷺ said: ‘Woe to the heels from the Fire.’” (Sahih)

111. It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ saw some people whose heels were still dry, so he said: ‘Woe to the heels from the Fire. Perform Wudu’ properly.’”[1] (Sahih)

Comments:
The argumentation over the chapter is that had wiping the feet been permitted, then why is this warning of punishment over the heels remaining dry? Apparently, in the case of wiping, the heels would invariably stay dry. This posits that it is obligatory to wash the feet.

Chapter 90. With Which Foot Should One Start?

112. It was narrated that ‘Āishah
The Book of Purification

Chapter 91. Washing The Feet With The Hands

113. Al-Qaisi narrated that he was with the Messenger of Allâh (may Allâh be pleased with him) on a journey, and some water was brought to him. He poured some onto his hands from the vessel and washed them once, then he washed his face and each arm once, and he washed his feet with both hands.

(Sahîh)
Chapter 92. The Command To Wash In Between The Fingers (Al-Asābi')\(^1\)

114. It was narrated from ‘Āşim bin Laqīṭh that his father said: The Messenger of Allāh ﷺ said: "When you perform Ṣujud, do so properly, and wash in between the fingers (Al-Asābi')."\(^2\) (Ṣaḥīḥ)

Comments:

"Khilal" signifies making the water flow into the interstices of the fingers and toes; one can achieve this aim by inserting one's fingers or one's little finger into those interstices, in order to make sure water reaches spaces where it would not otherwise be able to reach.

Chapter 93. How Many Times The Feet Are To Be Washed

115. It was narrated that Abū Ḥayyah Al-Wādīḥ said: I saw ‘Alī performing Ṣujud. He washed his hands three times, and rinsed his mouth three times and his nose three times, and he washed his face three times and each forearm three times. Then he wiped his head and washed each foot three times. Then he said: ‘This is the Ṣujud of the Prophet ﷺ.'" (Da‘īf)

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\(^{1}\)Al-Asābi' is plural meaning fingers as well as toes, and the author mentioned only one narration on the topic whereas some of them clarify "of the hands and feet." So he mentioned the general wording amidst chapters how to wash the feet.

\(^{2}\)Part of this narration preceded under No. 87.
Chapter 94. Definition Of Washing

116. It was narrated that Ḥumrān the freed slave of ʿUthmān said: "ʿUthmān called for water for Ḫudūʿ. He washed his hands three times, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right hand up to the elbow three times. Then he washed his left hand likewise. Then he wiped his head, then he washed his right foot up to the ankle three times, and he washed his left foot likewise. Then he said: 'I saw the Messenger of Allāh performing Ḫudūʿ as I have just done.' Then he said: 'The Messenger of Allāh said: 'Whoever performs Ḫudūʿ as I have just done, then prays two Rakʿahs without letting his thoughts wander, his previous sins will be forgiven.'" (Sahīh)

Chapter 95. Ḫudūʿ In Sandals

117. It was narrated that 'Ubaid bin Jurāḥ said: "I said to Ibn ʿUmar: 'I
see you are wearing Sibtiyyah sandals, and you performed \textit{Wudū'} in them.' He said: 'I saw the Messenger of Allāh wearing them and performing \textit{Wudū'} in them.''' (\textit{Sahīh})

\textit{Comments:}

"Performing ablution while wearing them" signifies that if one is wearing sandals, it is necessary to wash the feet. It is not proper to wipe them.

\textbf{Chapter 96. Wiping Over The Khuffs}

118. It was narrated from Jarir bin ‘Abdullāh that he performed \textit{Wudū'} and wiped over his Khuffs. It was said to him: "Are you wiping (over your Khuffs)?" He said: "I saw the Messenger of Allāh wiping (over his Khuffs)." The companions of ‘Abdullāh liked what Jarir said, because Jarir became Muslim shortly before the Prophet died.\footnote{Made of hairless, tanned leather.}

\textit{Comments:}

1. Wiping over footgear (\textit{Khuff}) is an Islamically legislated practice according to people of the Sunnah. The Shi'ites assert that, under all circumstances, it is compulsory to wash one's bare feet. The Khawarij are in agreement with Shi'ites regarding this issue. People of the Sunnah, on the other hand, hold that it is permissible to wipe over footgear under certain conditions, which is the correct view in the matter.

\footnote{In the narration recorded by At-Tirmidhī (Nos. 93,94) this comment is attributed to Ibrāhīm, one of the narrators.}
2. Taking into consideration various verses of the Holy Qur'an and sayings of the Prophet ﷺ, one must logically arrive at two conclusions: First, if the feet are bare, they should be washed; and secondly, if they are beneath socks or other footgear, then those socks or footgear may be wiped. In this way, all proofs from the Qur'an and the Sunnah will be put into practice. To believe the notion of the Shi'ites and the Khawarij is to negate many authentic 'Aḥādīth, which is a clear instance of misguidance.

119. It was narrated from Ja'far bin 'Amr bin Umayyah Ad-Damri that his father saw the Messenger of Allāh ﷺ performing Wudu’ and wiping over his Kuffs. (Sahih)

120. It was narrated that Usāmah bin Zaid said: “The Messenger of Allāh ﷺ and Bilāl entered Al-Aswāf[1] and he went to relieve himself and then came out.” Usāmah said: “I asked Bilāl: ‘What did he do?’ Bilāl said: ‘The Prophet ﷺ went to relieve himself, then he performed Wudu’, so he washed his hands and face, and wiped his head and he over his Kuffs, then prayed.” (Sahih)

[1] It is the name of the area of Al-Madinah which Allāh’s Messenger ﷺ made sacred. An-Nihāyah. In Sunan Al-Kubra, Al-Baihaqi said: “The wall around Al-Madinah.”
121. It was narrated from Sa’d bin Abi Waqqas that the Messenger of Allah ﷺ wiped over the Khuffs. (Sahih)

122. It was narrated from Sa’d bin Abi Waqqas, from the Messenger of Allah ﷺ, with regard to wiping over the Khuffs; “There is nothing wrong with it.” (Sahih)

123. It was narrated that Al-Mughirah bin Shu’bah said: “The Prophet ﷺ went out to relieve himself, and when he came back, I met him with a vessel (of water). I poured some for him and he washed his hands, then he washed his face. Then he wanted to wash his forearms but the his Jubbah was too tight, so he brought them out from beneath the Jubbah to wash them, and he wiped over his Khuffs, then he led us in prayer.” (Sahih)
124. It was narrated from Al-Mughirah bin Shu‘bah that the Messenger of Allāh ﷺ went out to relieve himself, and Al-Mughirah followed him, (carrying) a vessel of water. He poured water for him when he had finished relieving himself, and he performed Wudū’ and wiped over his Khuffs. (Sahih)

Chapter 97. Wiping Over The Khuff When Traveling

125. Hamzah bin Al-Mughirah bin Shu‘bah (narrated) that his father said: “I was with the Prophet ﷺ on a journey, and he said: ‘Stay back O Mughirah! Go ahead, O people!’ So I went back, and I had with me a vessel of water. The people went ahead, and there the Messenger of Allāh ﷺ relieved himself. When he came back I went and poured water for him. He was wearing a Roman Jubbah with narrow sleeves, and he wanted to expose his hands (to wash them) but the sleeves were too tight, so he brought his hands out from beneath the Jubbah and washed his face and hands, and wiped over his Khuffs.” (Sahih)
Chapter 98. Time Limit For Wiping Over The Khuffs

126. It was narrated that Ṣafwān bin ‘Assāl said: “The Prophet ﷺ granted us a dispensation when traveling, allowing us not to take off our Khuffs for three days and three nights.” (Hasan)

Comment:
1. Wiping over footgear is permissible both when one is traveling and when one is not traveling.
2. Since a traveler has to endure harsh circumstances while on a journey, the period allowed for wiping is longer than what the case is when one is in the comfort of one’s home.
3. Wiping over footgear is legislated for ablution but not for the purificatory bath (Ghusl). If a state of major ritual impurity occurs during the period allowed for wiping over footgear, then one must take them off for the purificatory bath (Ghusl).
Chapter 99. Time Limit For Wiping Over The Khuffs For The Resident

128. It was narrated that 'Ali (may Allah be pleased with him) said: “The Messenger of Allah set a time limit of three days and three nights for the traveler, and one day and one night for the resident — meaning, with regard to wiping (over the Khuffs).” (Sahih)

129. It was narrated that Shuraih bin Hani' said: “I asked 'Aishah about wiping over the Khuffs and she said: ‘Go to 'Ali, for he knows more about that than I do.' So I went to 'Ali and asked him about wiping (over the Khuffs) and he said: ‘The Messenger of Allah used to tell us to wipe (over the Khuffs) for one day and one night for the resident, and three for the traveler.’” (Sahih)

Comments:
The resident denotes a person who is at home, or a person who, during an extended journey, makes an intention to take up residence in a certain place.
Chapter 100. Description Of Wudhd' For One Who Has Not Committed Hadath

130. An-Nazzāl bin Sabrah said: “I saw ‘Alī (may Allah be pleased with him) praying Zuhr, then he sat to tend to the people’s needs, and when the time for Asr came, a vessel of water was brought to him. He took a handful of it and wiped his face, forearms, head and feet with it, then he took what was left and drank standing up. He said: ‘People dislike this, but I saw the Messenger of Allah Ṣ.ṣ. doing it. This is the Wudhd‘ of one who has not committed Hadath’.” (Ṣahih)

Comments:
If one has previously performed ablution and has not exited from a state of purity, one need not perform a new ablution. This is an agreed upon issue. But if someone desires to redo his ablution to achieve twofold rewards or for the sake of cleanliness, one may do so.

Chapter 101. Wudhd’ For Every Ṣalāḥ

131. It was narrated from ‘Amr bin Āmir that Anas mentioned: “The Messenger of Allah Ṣ.ṣ. was brought a small vessel (of water) and he performed Wudhd‘.” I said: “Did the Messenger of Allah Ṣ.ṣ. perform Wudhd‘ for every prayer?” He said: “Yes.” He said: “What about you?” He said: “We used to pray all the prayers so long as we did not commit Hadath.” He said: “And we used to
pray all the prayers with (one) Wudū’.” (Hasan)

Comments:
Allah’s Messenger did not always perform a new ablution for every prayer. Occasionally, he performed several prayers with the same ablution - as will be mentioned in upcoming Ahadith. Generally, however, he would perform a fresh ablution for each prayer, and he would do so, not just to become clean, but also to gain rewards from Allah.

132. It was narrated from Ibn ‘Abbas that the Messenger of Allah came out from the toilet and food was brought to him. They said: “Shall we not bring water for Wudū’?” He said: “I have only been commanded to perform Wudū’ when I want to pray.”

Comments:
Ablution is commanded at the time of prayer for someone who is without ablution or this could be termed commendatory order.

133. It was narrated from Ibn Buraidah that his father said: “The Messenger of Allah used to perform Wudū’ for every prayer. On the day of the Conquest (of Makkah), he offered all the prayers with one Wudū’. ‘Umar said to him: ‘You have done something that you never did before.’ He said: ‘I did that deliberately, O ‘Umar.’” (Sahih)
Comments:

"Which you did not do before": 'Umar  made this statement in view of the Prophet's  usual custom, or in view of what 'Umar  thought to be the consistent practice of the Prophet . In reality, however, even before the Conquest of Makkah, there is evidence to show that the Prophet  acted similarly on other occasions as well. (Sahih Al-Bukhari, Al-Wudhu' [ablution] - Hadith 209)

Chapter 102. Sprinkling Water

134. It was narrated from Al- Hakam, from his father, that when the Messenger of Allah  performed Wudhu', he would take a handful of water and do this with it. Shu'bah described it: "He would sprinkle his private parts with it."[1] (Hasan)

Shalih Ibn As-Sunnî said: "Al-Hakam (one of the narrators) is Ibn Sufyân Ath-Thaqafi.

Comments:

1. Sprinkling water over one's private parts does not form a part of ablution.
2. The wisdom behind this practice is that sometimes, due to a urinary disease, doubts occur that drops of urine have exited. A person who suffers from such a disease is excusable. In view of this excuse or in order to dispel obsessive doubts, the said practice has been legislated: Water may be sprinkled over the private parts after cleansing oneself of filth (the Istiina) or after performing ablution. This will, Allah willing, dispel obsessive doubts.

135. It was narrated that Al- Hakam bin Sufyân said: "I saw the

[1] The purpose is to ward off devilish whispers lest the person think any emission has taken place, and thus think that his Wudhu' has been invalidated.
Messenger of Allâh ﷺ performing \textit{Wudâ’} and sprinkling his private area (with water)." (\textit{Hasan})

Chapter 103. Using Water Left Over From Wudâ’

136. It was narrated that Abû Ḥayyah said: "I saw ‘Ali performing \textit{Wudâ’}, washing each part twice. Then he stood up and drank the water that was left over from his \textit{Wudâ’} and said: ‘The Messenger of Allâh ﷺ did as I have done.’" (\textit{Hasan})

Comments:

The objective of the chapter is to demonstrate that the water touched in the process of performing ablution does not become impure. One may use it, and one may even drink it.

137. It was narrated from ‘Awn bin Abî Juhaifah that his father said: "I saw the Prophet ﷺ in Al-Bathâ’. Bilâl brought out the water left over from his \textit{Wudâ’} and the people rushed toward it and I got some of it. Then a short spear was planted in
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the ground and he led the people in prayer, while donkeys, dogs and women were passing in front of him.” (Sahih)

Comments:
Passing of anything in front of a barrier is not detrimental to prayer. Passing in front of a person without a barrier is!

138. Ibn Al-Munkadir said: “I heard Jābir say: ‘I fell sick, and the Messenger of Allah ﷺ and Abū Bakr came to visit me. They found me unconscious, so the Messenger of Allah ﷺ performed Wudū’ and poured his Wudū’ water over me.” (Sahih)

Comments:
The water described in this narration seems to refer to the water with which the Messenger of Allah ﷺ performed ablution. That is to say that the used water of ablution is pure. Nonetheless, it is possible that the water referred to in this narration was the unused water of the container from which the Prophet ﷺ was performing ablution.

Chapter 104. The Obligation Of Wudū’

139. It was narrated from Abū Al-Malīḥ, that his father said: “The Messenger of Allah ﷺ said: ‘Allāh does not accept Salāh without purification, nor charity from Ghulāl.’”[1]

[1] That which is taken from the spoils of war prior to their distribution.
Comments:
The term Ghulul denotes deception. Here, it refers to everything that is prohibited since deception to some extent always comes to play in the procurement of forbidden things.

Chapter 105. Going To Extremes In Wudū'

140. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “A Bedouin came to the Prophet ﷺ to ask him about Wudū’, so he showed him how to perform Wudū’, washing each part three times, then he said: ‘This is Wudū’. Whoever does more than that has done badly, gone to extremes and done wrong.’”

(Hasan)

Comments:
But if the ablution limbs are contaminated with a filth which is stubborn and is not cleansed by washing it thrice, it is then necessary to obliterate it. This circumstance, however, is rare and is considered an exception to the rule.

Chapter 106. The Command To Do Wudū’ Properly[1]

141. ‘Abdullāh bin ‘Ubaidullāh bin ‘Abbās said: “We were sitting with ‘Abdullāh bin ‘Abbās and he said: ‘By Allāh, the Messenger of Allāh ﷺ did not say specifically anything

[1] Isbāgh Al-Wudū’
for us above the people, except for three things: He commanded us to do *Wudu′* properly,[1] not to consume charity, and not to mate donkeys with horses."" (Hasan)

**Comments:**
1. The three things mentioned herein are not specific to the people of the Prophet's household except for the prohibition of *Zakāt*, which must not be taken by any member of the Prophet's household; or in other words, the prohibition of taking *Zakāt* is specific to the people of the Prophet's household.
2. Cross-breeding of donkeys and horses is not forbidden but is nonetheless an inappropriate practice. Such cross-breeding results in a decrease of the number of horses, which was harmful to Muslim armies - armies that gained strength through horses during times of battle. In modern times, the cavalry does not hold the same significance that it used to hold during the time of the Prophet. The said practice, therefore, may not at all be considered blameworthy, particularly so considering that the Prophet is reported to have accepted the gift of a mule, and would often ride on a mule. Therefore, it seems that the practice of cross-breeding between donkeys and horses is inappropriate only under certain circumstances, namely, when Muslim soldiers are in need of horses during times of war.

142. It was narrated that ‘Abdullāh bin ‘Amr said: "The Messenger of Allāh said: ‘Do *Wudu′* properly.’'"[2] (Sahīh)

**Comments:**

*Ashbāgh* denotes that the ablution limbs be washed completely, thrice in their entirety. One should wash a little more than is obligatory; for instance, when washing the arms and feet, one should also wash one's elbows and ankles, so that no part of the washable limbs remains dry.

[1] *An Nūsbiq Al-Wudū′*.
[2] *Ishīgh Al-Wudū′*. And this narration supports the claim that some of them used this expression to mean "three times" for each limb, rather than "properly."
Chapter 107. The Virtue Of That

143. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Shall I not tell you of that by means of which Allâh erases sins and raises (people) in status? Doing Wudû’ properly[1] even when it is inconvenient, taking a lot of steps to the Masjid, and waiting for one Salah after another. That is the Ribât[2] for you, that is the Ribât for you, that is the Ribât for you.” (Sahih)

Comments:
The term Ribât signifies holding in readiness mounted troops at all border points open to enemy invasion, with a view to deterring the enemy and shielding against their attacks. Hence the term means over-all military preparedness. In the above-recorded Hadith, sitting in the mosque and waiting for prayer after a previous prayer is called Ribât. This is because Satan is also an enemy to man. In regard to defending oneself against Satan, the mosque is like an actual garrison.

Chapter 108. The Reward For The One Who Performs Wudû’ As Commanded

144. It was narrated from ‘Âšîm bin Sufyân Ath-Thaqâfî that they went out for the battle of As-Salâsil, but they missed the fighting, so they kept watch, then they went back to Mu‘âwiyyah, and Abû Ayyûb and ‘Uqâbah bin ‘Âmir were with him. ‘Âšîm said: “O Abû Ayyûb, we

[1] Iṣbâgh Al-Wudû’
[2] For the meaning of Ar-Ribât, see the Taṣfîr of Ibn Kathîr; Sarah Al-Îmran 3:200, published by Darussalam.
missed the general mobilization, but we have been told that whoever prays in the four Masjids will be forgiven his sins.” He said: “O son of my brother! I will tell you of something easier than that. I heard the Messenger of Allāh ﷺ say: ‘Whoever performs Wudū’ as commanded and prays as commanded, will be forgiven for his previous actions.’ Is it not so, O ‘Uqbah?” He said: “Yes.” (Hasan)


تخريج: [حسن] أخرجه ابن ماجه، في أبام الصلاوات، باب ماجاء في أني الصلاة كفرار، ح: 1396 من حديث الليث بن سعد، وهو في الكبرى، ح: 140، وصححه ابن حبان.

145. It was narrated that Jāmi‘ bin Shaddād said: “I heard Ḥumrrān bin Abān tell Abū Burdah in the Masjid that he heard ‘Uthmān narrating that the Messenger of Allāh ﷺ said: ‘Whoever performs Wudū’ completely as commanded by Allāh, the five daily prayers will be an expiation for whatever comes in between them.’” (Sahih)

تخريج: أخرجه مسلم، الطهارة، باب فضل الوضوء والصلاة عقبه ح: 231 من حديث شعبة.

146. ‘Uthmān said: “I heard the Messenger of Allāh ﷺ say: ‘There is no man who performs Wudū’ and does it well, then prays, but he when he prays it, he will be forgiven whatever (sins he commits) between that and the next prayer.” (Sahih)

Comments:

As has preceded, sins here refers to minor sins only. For the forgiveness of major sins (Al-Kabīr) one must fulfill the conditions of a sincere repentance.

147. ‘Amr bin ‘Abasah said: “I said: ‘O Messenger of Allāh! How is Wudū’ done?’ He said: ‘As for Wudū’, when you perform Wudū’, and you wash your hands to clean them, your sins come out from between your fingers and fingertips. When you rinse your mouth and nostrils, and wash your face and hands up to the elbows, and wipe your head, and wash your feet up to the ankles, you are cleansed of all your sins. When you prostrate your face to Allāh, may He be exalted, you emerge from your sins like the day your mother bore you.” Abū Ulāmāh said: “I said: ‘O ‘Amr bin ‘Abasah! Look at what you are saying! Was all of that given in one sitting?’ He said: ‘By Allāh, I have grown old, my appointed time is near and I am not so poor that I should tell lies about the Messenger of Allāh ﷺ. I heard it with my own ears and understood it in my heart from the Messenger of Allāh ﷺ.’” (Saḥīḥ)
Chapter 109. What To Say After Finishing Ṿudū’

148. It was narrated that ‘Umar bin Al-Khaṭṭāb said: “The Messenger of Allāh ﷺ said: ‘Whoever performs Ṿudū’ and does it well, then says: “Aṣḥādu an lā ilāha ill-Allāh wa asḥādu anna Muḥammadan ‘abdul-μuṣṭan wa rasūluh (I bear witness that there is none worthy of worship except Allāh, and I bear witness that Muḥammad is His slave and Messenger),’ eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes.”’ (Ṣaḥīḥ)

Comments:
Sunan At-Ṭirmidhi has recorded, after the word of Testification, these words: “Allāhumma ‘alī min at-Tawtubin waj ‘alni minal mutathhirīn.” (O Allāh! Let me be one of those who truly repent. And let me be one of those, who purify themselves). Hence, these words should also be appended to it.

Chapter 110. The Jewelry Of Ṿudū’

149. It was narrated that Abū Ḥāzim said: “I was behind Abū Hurairah when he performed Ṿudū’ for Ṣalāḥ. He washed his hand up to the armpit, and I said: ‘O Abū Hurairah! What is this Ṿudū’? He said to me: ‘O Banu Fārrūkh! You are here! If I had known that you were here I would not have performed Ṿudū’ like this. I heard my close friend (i.e., the Prophet) ﷺ say: ‘The jewelry of the believer will reach as far as his Ṿudū’ reached.’” (Ṣaḥīḥ)
Comments:
1. Here jewelry connotes light and adornment, which will be bestowed upon the people of this nation as a mark of distinction. This means their faces, hands, and feet will be radiant with light. These will be signs by which they will become known.
2. Farrukh is the name of one of the sons of Prophet Ibrāhīm ﷺ, most of whose descendants are Persian. In other words, Bani Farrukh signifies the Persians.

150. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ went out to the graveyard and said: "Peace be upon you, abode of believing people. If Allāh wills, we shall join you soon. Would that I had seen our brothers." They said: "O Messenger of Allāh, are we not your brothers?" He said: "You are my Companions. My brothers are those who have not come yet. And I will reach the Hawd before you." They said: "O Messenger of Allāh, how will you know those of your Ummah who come after you?" He said: "Don't you think that if a man has a horse with a white blaze and white feet among horses that are solid black, he will recognize his horse?" They said: "Of course." He said: "They will come on the Day of Resurrection with glittering white faces and glittering white hands and feet because of Wudū', and I will reach the Hawd before them." (Ṣaḥīḥ)
nation are his brothers, while the Companions are not just his brothers, but are also men and women who have been nurtured and trained by him.

Chapter 111. The Reward For One Who Performs Wudu’ Well Then Prays Two Rak’ahs

151. It was narrated that ‘Uqbah bin ‘Amir Al-Juhani said: “The Messenger of Allâh ﷺ said: ‘Whoever performs Wudu’ and does it well, then prays two Rak’ahs in which his heart and face are focused, Paradise will be his.’” (Sahîh)

Comments:
This means that entry into paradise for such a person is a sure thing, unless he has done something that is unforgivable or something which might necessitate his entry into Hell.

Chapter 112. What Invalidates Wudu’ And What Does Not Invalidate Wudu’ Of Madhî (Prostatic Fluid)

152. ‘Ali said: “I was a man who had a lot of prostatic discharge, and the daughter of the Prophet ﷺ was married to me, so I felt shy to ask him (about that). I said to a man who was sitting beside me: ‘Ask him,’ so he asked him and he said: ‘Perform Wudu’ for that.’” (Sahîh)

Comments:
This means that entry into paradise for such a person is a sure thing, unless he has done something that is unforgivable or something which might necessitate his entry into Hell.
Comments:

*Mudhi* is the sticky, white, thin fluid which discharges from the female and male private parts during a moment of sexual arousal or excitement. The discharge of this sexual fluid is more pronounced for women than it is for men. The discharge of such fluid does not end sexual desire, and it does not result in one having to take a purificatory bath [Ghusl].

153. It was narrated that ‘Alī said: “I said to Al-Miqdād: If a man is intimate with his wife and excretes prostatic fluid but does not have intercourse – ask the Prophet about that, for I am too shy to ask him about it since his daughter is married to me.” So he asked him, and he said: ‘Let him wash his male member and perform *Wuḍū‘* as for *Ṣalāh.*’” (Da‘f)

Comments:

The term *Mazākir* signifies the private organ, the scrotums and the region around it. Since there is a strong possibility that the sexual fluid that exits from the organ will soil the area adjacent to one’s private part, it is appropriate to wash not just one’s private part, but surrounding areas as well, so that no possibility of any doubt remains.

154. It was narrated from ‘Ā‘ish bin Anas that ‘Alī said: “I was a man who had a lot of prostatic discharge, so I told ‘Ammār bin Yāsir to ask the Messenger of Allāh (about it) because his daughter was married to me. He said: ‘Wuḍū‘ is sufficient for that.’” (Hasan)

Comments:

The term *Mazākir* signifies the private organ, the scrotums and the region around it. Since there is a strong possibility that the sexual fluid that exits from the organ will soil the area adjacent to one’s private part, it is appropriate to wash not just one’s private part, but surrounding areas as well, so that no possibility of any doubt remains.

155. It was narrated from Rāfī‘ bin Khadij that ‘Alī told ‘Ammār to
ask the Messenger of Allâh about prostatic fluid, and he said: ‘Let him wash his male member and perform Wudû.’” (Sahîh)

156. It was narrated from Al-Miqdâd bin Al-Aswad that ‘Ali told him to ask the Messenger of Allâh about a man who comes close to his wife and prostatic fluid comes out of him — what should he do? (‘Ali said:) For his daughter is married to me and I feel too shy to ask him. So I asked the Messenger of Allâh about that and he said: “If any one of you experiences that, let him sprinkle water on his private part and perform Wudû as for Salîh.” (Sahîh)

157. It was narrated that ‘Ali said: “I felt too shy to ask the Messenger of Allâh about prostatic fluid because of Fâtîmah, so I told Al-Miqdâd bin Al-Aswad to ask about it, and he (the Prophet) said: ‘Perform Wudû for that.’” (Sahîh)
Comments:
If a certain kind of sexual fluid (Madhi) soils the garment, the portion of clothes affected with it will have to be washed. This is because Allâh's Messenger has commanded the washing of the private part when it is sullied by such fluid. Such fluid, therefore, is an impurity. Otherwise, there would not have been a need to wash the private part that is sullied by it. Imâm Ahmad’s view is that it will suffice if water is poured over the affected portion of the garment. It does not need washing or wringing. This is because in one narration the term Nadhah occurs. Nadhah signifies to pour water. By inference, it could be stated that if the mark of the sexual fluid is discernible on the garment, it should be washed. If the fluid has dried, after an objective assessment of the situation, water should be poured on it. It need not be washed. This way, all relevant Ahâdîth will be put into practice.

Chapter 113. Wudâ’ After Defecating and Urinating

158. Zîr bin Hubaish narrated: “I came to a man called Šâfân bin ‘Assâl and sat at his door. He came out and said: ‘What do you want?’ I said: ‘I am seeking knowledge.’ He said: ‘The angels lower their wings for the seeker of knowledge out of pleasure at what he is seeking.’ He said: ‘What do you want to know about?’ I said: ‘About the Khuffs.’ He said: ‘When we were with the Messenger of Allâh on a journey, he told us not to take them off for three days except in the case of Janâbah, but not in the case of defecation, urinating or sleep.’” (Hasan)

Comments:
1. This Hadîth proves that urine, feces, and sleep nullify one’s ablution. Therefore, if one urinates, defecates, or enters into a state of sleep, one must
perform a fresh ablution; otherwise, the mention of removing one’s Khuffs in this Hadîth is of no benefit.

2. By “the angels lowering their wings,” esteem and respect are meant.

Chapter 114. Wudû’ After Defecating

159. Sa'wân bin 'Assâl said: “When we were with the Messenger of Allâh ﷺ on a journey, he told us not to take them off for three days except in the case of Janâbah, but not in the case of defecation, urinating or sleep.” (Hasan)

Chapter 115. Wudû’ After Passing Wind

160. Sa’eed – meaning Ibn Al-Musayyab – and ‘Abbâd bin Tamîm narrated that his uncle – ‘Abdulla bin Zaid – said: “A man who felt something during Salâh complained to the Prophet ﷺ. He said: ‘Do not stop praying unless you notice a smell or hear a sound.’” (Sahîh)
Comments:
During prayer, if one is uncertain as to whether or not one has broken wind, but if one's suspicions are corroborated through hearing the sound of wind being released or smelling the foul odor of released gas, then one should exit from the state of prayer and redo one's ablution. Based on this ruling, it becomes clear that breaking wind nullifies one's ablution.

Chapter 116. Wudu' After Sleeping

161. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: "When any one of you wakes from sleep, let him not put his hand into the vessel until he has washed it three times, because he does not know where his hand spent the night." (Sahih)

Chapter 117. Drowsiness

162 It was narrated that 'Āishah said: "The Messenger of Allah ﷺ said: 'If a man feels drowsy when he is praying, let him stop, lest he supplicate against himself without realizing.'" (Sahih)
Comments:

This Hadîth reveals that drowsiness does not nullify ablution, because the reason Allâh's Messenger stated for quitting the prayer is, not the loss of one's ablution, but the possibility of supplicating against oneself while in a state of drowsiness. Besides, it is necessary to realize that the report does not signify that one should exit from the state of prayer the moment one feels drowsy. On the contrary, one should shorten the length of one's prayer, perform it quicker than one would do otherwise, and lie down upon finishing it. And Allâh knows best!

Chapter 118. Wudu' After Touching One's Penis

163. Urwah bin Az-Zubair said: "I entered upon Marwân bin Al-Hakam and we mentioned the things for which Wudu' is done. Marwân said: 'Wudu' should be done after touching the penis.' Urwah said: 'I did not know that.' Marwân said: 'Busrah bint Sa'îd told me that she heard the Messenger of Allâh say: 'And if any one of you touches his penis, let him do Wudu'.'" (Sahîh)

Comments:

When one touches one's private part with one's hand, one should definitely not use that same hand to eat or to touch the Qur'an - this is only common sense. Therefore, if one touches one's private part with one's hand, it becomes necessary for one to then perform ablution.

164. Urwah bin Az-Zubair said: "When he was the governor of Al-..."
Madinah, Marwān mentioned that a man should perform Wudū’ after touching his penis, if he touches it with his hand. I did not like that and I said: ‘The one who touches it does not have to perform Wudū’.’ Marwān said: ‘Busrah bint Ṣafwān told me that she heard the Messenger of Allāh ﷺ mention the things for which Wudū’ should be performed, and the Messenger of Allāh ﷺ said: ‘Wudū’ should be performed after touching the penis.’ ‘Urwah said: ‘I continued to argue with Marwān until he called one of his guards and sent him to Busrah to ask her about what Marwān had narrated, and Busrah sent word saying something like that which Marwān had narrated to me from her.” (Ṣahīh)

Comments:
The phrase “touches it with his hand” signifies that touching one’s organ nullifies one’s ablution provided that both one’s hand and the organ are bare (for instance, one is not wearing gloves, or one does not scratch one’s organ from the outside of one’s clothing).

Chapter 119. Not Performing Wudū’ For That

165. It was narrated that Ṭalq bin ‘Aṭî said: “We went out as a delegation and when we arrived with the Messenger of Allāh ﷺ he accepted our oath of allegiance and we prayed with him. When he had finished the prayer, a man who looked like a Bedouin came to him and said: ‘O Messenger of Allāh, what do you think about a man who touched his penis during the
Salāh? He said: 'It is just a part of you,' or 'a piece of you.'

(Sahih)

Translation:

He said: 'It is just a part of you,' or 'a piece of you.'

(Sahih)

Comments:

One's touching the bare organ while praying is far removed from reality. Therefore, what is likely meant in this narration is touching the organ from above the garment.

Chapter 120. Not Performing Wudū‘ When A Man Touches His Wife Without Desire

166. It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ used to pray when I was lying in front of him as the bier is placed (in front of the Imām), and when he wanted to pray Witr he would nudge me with his foot.”

(Sahih)

Translation:

The Messenger of Allāh ﷺ used to pray when I was lying in front of him as the bier is placed (in front of the Imām), and when he wanted to pray Witr he would nudge me with his foot.

(Sahih)

167. It was narrated that ‘Aishah said: “I remember lying in front of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ was praying. When he wanted to prostrate he would nudge my foot and I would draw it up (out of the way) until he had finished prostrating.”

(Sahih)

Translation:

When he wanted to prostrate he would nudge my foot and I would draw it up (out of the way) until he had finished prostrating.

(Sahih)
168. It was narrated that 'Aishah said: “I used to sleep in front of the Messenger of Allah ﷺ and my feet were in the direction of his Qiblah. When he prostrated he nudged me and I drew up my feet, then when he stood up I stretched them out again. And there were no lamps in the houses at that time.” (Sahih)

169. It was narrated from Abū Hurairah that ‘Aishah said: “I noticed the Prophet ﷺ was not there one night, so I started looking for him with my hand. My hand touched his feet and they were held upright, and he was prostrating and saying: ‘I seek refuge in Your pleasure from Your anger, in Your forgiveness from Your punishment, and I seek refuge in You from You. I cannot praise You enough, You are as You have praised yourself.”’ (Sahih)

Comments:
1. All of the above-mentioned Ahadith deal with the theme of the chapter. They make it clear that, while praying, the Messenger of Allah ﷺ touched 'Aishah ﷺ out of necessity and continued offering his prayer. Thus, when the Prophet ﷺ touched 'Aishah ﷺ or vice versa, the Prophet’s ablation did not break, and his prayer did not become nullified.
2. ‘Aishah was lying down in front of the Prophet while he offered prayer was merely due to a lack of space. The place for sleeping was the place for offering prayer also. Because of a lack of space, because it was dark, and because he had no lamp, the Prophet was forced to touch the person of ‘Aishah during his prayer.

Chapter 121. Not Performing Wudu’ After Kissing

170. It was narrated from ‘Aishah that the Prophet used to kiss one of his wives then pray without performing Wudu’. (Hasan)

Abū ‘Abdur-Rahmān said: "There is nothing for this chapter which is better than this Hadīth, even though it is Mursal. And Al-‘Amash reported this Hadīth from Habīb bin Abī Thabit, from ‘Urwha, from ‘Aishah.

Yahya Al-Qattān said: "This is the Hadīth of Habīb from ‘Urwha, from ‘Aishah. And the Hadīth of Habīb from ‘Urwha, from ‘Aishah: “She prays even if blood drips on the mat” is nothing.

Comments:

a. Imām Abū Abdur-Rahmān An-Nasā’i states that there is no better report than this on this issue, though its chain has broken or missing links (because Ibrāhīm Taymi’s hearing from ‘Aishah does not exist). A’amash has narrated this Hadīth: Habīb bin Thabit on the authority of ‘Aishah’s chain. But Yahya bin Sa’eed Qattan says this narration and one other similar narration - reported with the same chain (Habib on the authority of ‘Aishah’s) concerning woman having bleeding outside of the menses (called
matorrhagia) or flow of blood called menorrhagia (Istihādha) and that she should continue with her prayer even if the blood drips on to her prayer mat - both are unauthentic.

b. Imām An-Nāṣirī has categorized this Hadith as having a broken chain, but a narration of Ad-Dārāqūṭnī has also been narrated with the chain traced all the way back to its source, without the names of any narrators missing from it (lit. Muttasil). Hence, this Hadith is a conclusive proof.

c. This report indicates that even touching one’s wife with sexual desire does not nullify one’s ablution.

Chapter 122. Wudū’ From (Eating) That Which Has Been Altered By Fire

171. It was narrated that Abū Hurairah said: “I heard the Messenger of Allāh  say: ‘Perform Wudū’ from that which has been touched by fire.’” (Sahih)

172. Abū Hurairah said: “I heard the Messenger of Allāh  say: ‘Perform Wudū’ from that which has been touched by fire.’” (Sahih)

173. It was narrated that ‘Abdullāh bin Ibrāhīm bin Qāriz said: “I saw Abū Hurairah performing Wudū’ on the roof of the Masjid and he said: ‘I ate some tough cheese, so I performed Wudū’ because of that. I heard the Messenger of Allāh  

(المعجم (النحوة (122) - (الة) (122)
commanding us to do \textit{Wudū'}, from that which has been touched by fire.””
\textit{(Sahiḥ)}

174. Ibn ‘Abbās said: “Should I perform \textit{Wudū’} after eating food that I see in the Book of Allāh is permissible because fire has touched it?” Abū Hurairah gathered some pebbles and said: “I bear witness (as many times as) the number of these pebbles, that the Messenger of Allāh said: ‘Perform \textit{Wudū’} from that which has been touched by fire.’”

\textit{(Sahiḥ)}

175. It was narrated from Abū Hurairah that the Messenger of Allāh said: ‘Perform \textit{Wudū’} from that which has been touched by fire.’”

\textit{(Sahiḥ)}

176. It was narrated that Abū Ayyīb said: “The Messenger of Allāh said: ‘Perform \textit{Wudū’} from that which has been altered by fire.’”

\textit{(Sahiḥ)}
It was narrated from Abū Talḥah that the Messenger of Allāh ﷺ said: “Perform Wudū’ from that which has been altered by fire.” (Sahih)

It was narrated from Abū Talḥah that the Prophet ﷺ said: “Perform Wudū’ from that which has been heated with fire.” (Sahih)

Zaid bin Thābit said: “I heard the Messenger of Allāh ﷺ say: ‘Perform Wudū’ from that which has been touched by fire.’” (Sahih)
180. It was narrated from Abū Sufyān bin Sa'eed bin Al-Akhnas bin Shariq that he entered upon Umm Habībah, the wife of the Prophet ﷺ, who was his maternal aunt, and she made Sawiq for him, then she said to him: “Perform Wudū’! O son of my sister! For the Messenger of Allāh ﷺ said: ‘Perform Wudū’ from that which has been touched by fire.’” (Sahīh)

Comments:
These Ahādīth perhaps indicate that, after one eats food that has been touched by fire, it is recommended (Mustahabb) for one to perform ablution, or, as seems to be the case, the command to perform ablution after eating food that has been touched by fire has been abrogated. As is clear from the Ahādīth of the upcoming chapter, the Prophet ﷺ in the beginning gave this
command, but later he himself did not put it into practice, which clearly indicates that the said command was abrogated. The Companions also abandoned following the same command, and so most jurists and Hadith scholars agree that that command was in fact abrogated.

Chapter 123. Not Performing Wudū’ From That Which Has Been Altered By Fire

182. It was narrated from Umm Salamah that the Messenger of Allāh ﷺ ate (meat from) a shoulder, then Bilāl came to him and he went out to pray, and he did not touch water. (Sahih)

183. It was narrated that Sulaimān bin Yasār said: “I entered upon Umm Salamah and she told me that the Messenger of Allāh used to wake up in a state of Janābah without having had a wet dream, then he would fast.” And she told him that she brought the Prophet some grilled ribs and he ate from that, then he got up and prayed, and did not perform Wudū’. (Sahih)

Comments:

Major ritual impurity may occur without preplanning due to sexual intercourse or wet dreams. Islamic law has mercifully kept provisions for such situations. If one enters into such a state, if one then wants to fast, and if one does not, then have enough time for the purificatory bath - such that one has
Chapter 126. The Ghusl Of The Disbeliever When He Accepts Islam

188. It was narrated from Qais bin 'Âsim that he accepted Islam, and the Prophet commanded him to perform Ghusl with water and lotus leaves. (Sahih)

Comments:
To take a bath upon accepting Islam is deemed desirable according to the majority of scholars. According to Imam Ahmad, however, taking that bath is compulsory, because disbelievers generally do not take a bath after engaging in sexual intercourse. Even if they do so, they do not perform it thoroughly. Hence they stay ritually impure. Therefore, the purificatory bath is compulsory in order to take them out of a state of impurity. The phrasing of the Hadith supports this conclusion.

Chapter 127. The Disbeliever Performing Ghusl First When He Wants To Accept Islam

189. Abû Hurairah said: "Thumâmah bin Uthâl Al-Hanâfî went to fetch some water that was near the Masjid and performed Ghusl, then he entered the Masjid and said: 'Ashhadu an lâ ilâ ha ill-
Allāh wa aʃhādu anna Muḥammadan ‘abduhu wa rasūluh (I bear witness that there is none worthy of worship except Allāh and I bear witness that Muḥammad is His slave and Messenger), O Muḥammad, by Allāh! There was no face on the face of the Earth that was more hateful to me than your face, but now your face has become the most beloved of all faces to me. Your cavalry captured me and I want to perform ‘Umrah. What do you think? The Prophet ﷺ gave him glad tidings and told him to perform ‘Umrah.” (Ṣaḥīḥ)

Comments:
The purifying bath should be performed after one’s embracing Islam. This is because the washing of a disbeliever himself holds no significance. But it is significant to realize that when one intends to enter Islam, he, in fact, becomes in his heart a Muslim, only its declaration remains. Hence, this purifying bath too is on entering Islam. Only its pronunciation is made that he is now Muslim. The pronunciation is for the knowledge of the people.

Chapter 128. Performing Ghusl
After Burying An Idolater

190. It was narrated that Abū Ishāq said: “I heard Nājiyāh bin Ka'b narrating from ‘Alī that he came to the Prophet ﷺ and said: ‘Abū Ṭālib has died.’ He said: ‘Go and bury him.’ He said: ‘He died as an idolator.’ He said: ‘Go and bury him.’ (‘Alī said:) ‘When I had buried him I went back to him and he said to me: ‘Perform Ghusl.’” (Hasan)
The Book of Purification

Comments:
1. This report categorically proves that Abū Ṭālib died in the state of disbelief. After all, whose testimony is stronger than that of a son and of a nephew?
2. If someone dies in a state of disbelief, in a state of still associating partners with Allāh, it is incumbent on his kin to bury his corpse. But in his shrouding and burial, Islamic practice should not be employed. Simply after being washed and covered - but not with the same rituals with which a Muslim is washed - the corpse of a disbeliever should be put deeply into the ground and covered with soil.

Chapter 129. The Obligation Of Ghūsl When The Two Circumcised Parts Meet

191. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When (a man) sits between the four parts of his wife’s body and exerts himself, then Ghūsl becomes obligatory.” (Sahīh)

Comments:
“When any of you sits...”: these words symbolize the act of sexual intercourse. This applies to an act when a man begins the act of sexual intercourse and when penetration takes place. Upon the meeting of the two sexual organs, the purificatory bath becomes obligatory on both husband and wife - irrespective of whether semen comes out or not. This is because, according to Islamic law, sexual intercourse signifies penetration and not ejaculation. The prescribed legal penalty (Hadd) for fornication and adultery similarly hinge upon penetration and not ejaculation.
Abū ‘Abdur-Rahmān said: “This is a mistake what is correct is; ‘Ash‘ath from Al-Ḥasan, from Abū Hurairah.’ An-Nadr bin Shumail, and others, reported the Ḥadīth from Shu‘bah just as Khālid reported it.”

Comments:

a. Abū ‘Abdur-Rahmān An-Nasā‘ī states that this chain is erroneous. The correct chain is: (‘Ash‘ath on the authority of Al-Ḥasan on the authority of Abū Hurairah). Nadr bin Shumail and others have narrated this Ḥadīth on the authority of Shu‘bah as Khālid has narrated.

b. In Khālid’s narration there is the mention of Hasan Basri, while in this Ḥadīth, instead of him, Ibn Sirin has been mentioned. Imam An-Nasā‘ī cautions that the mention of Ibn Sirin in this Ḥadīth is not accurate. Hasan should be mentioned instead, because Ḥadīth No. 191 possesses consecutive links.

Chapter 130. Ghusl From (The Emission Of) Semen

193. It was narrated that ‘Ali said: “If you see Madhī (prostatic fluid) then wash your penis and perform Wudū’ like that for Salāh, but if you ejaculate semen, then perform Ghusl.’” (Salāh)
The Book of Purification

Comments:
The discharge of sperm (Maniy), regardless of whether it is due to sexual intercourse or a wet dream or merely lust, results in it being obligatory to perform the purificatory bath (Ghusl). However, if one's sperm or semen exits without lust or due to any medical disorder, or as a result of exerting oneself while defecating, then, according to the majority of scholars, the purificatory bath does not become obligatory. This is because none of those situations results in a person becoming sexually defiled. But in the circumstance of one's having a wet dream, in whatever form the sperm exits or in whatever quantity it exits, the purificatory bath (Ghusl) becomes compulsory. According to Imám Ash-Shafi‘î, whenever sperm exits from one's body, even if it be due to illness, the purificatory bath becomes obligatory.

194. It was narrated that ‘Ali said: “I was one who had a lot of prostatic discharge, so I asked the Prophet Ἢ and he said: ‘If you see Madhī (prostatic fluid) then perform Wudū and wash your penis, but if you see semen ejaculated, then perform Ghusl'.” (Sahih)

Chapter 131. The Ghusl Of A Woman Who Sees Something In Her Dream Like A Man Sees

195. It was narrated from Anas that Umm Sulaim asked the Messenger of Allāh Ἢ about a woman who sees in her dream something like a man sees. He said: “If water is released then let her perform Ghusl.” (Sahih)
Comments:

Both men and women are prone to having dreams. The dream could be of sexual intercourse. But the purificatory bath becomes obligatory only when the sexual fluid comes out, whether it happens to a man or a woman. If the fluid does not exit, one is not obligated to take a bath, even if he/she has had complete sexual intercourse in a dream. Conversely, if the fluid exits without lust while one is asleep, and without one’s having had a dream, one still has to perform the purificatory bath, regardless of whether one is a man or a woman. To conclude, the cause for the obligatory bath consequent upon a dream is the emission of sexual fluid.

196. It was narrated from ‘Urwaah that ‘A‘ishah told him that Umm Sulaim spoke to the Messenger of Allah ﷺ when ‘A‘ishah was sitting there. She said to him: “O Messenger of Allah! Allah is not shy to tell the truth. Inform me: if a woman sees in a dream what men see should she perform Ghusl from that?” The Messenger of Allah ﷺ said to her: “Yes.” ‘A‘ishah said: “I expressed my displeasure and said: ‘Does a woman see that?’ The Messenger of Allah ﷺ turned to me and said: ‘May your right hand be covered with dust! How else would (her child) resemble her?’” (Sahih)

197. It was narrated from Umm Salamah that a woman said: “O Messenger of Allah, Allah is not...
shy to tell the truth. Does a woman have to perform Ghusl if she has a wet dream?” He said: “Yes, if she sees water.”[1] Umm Salamah laughed and said: “Do women really have wet dreams?” The Messenger of Allâh ﷺ said: “How else would her child resemble her?” (Sahîh)

198. It was narrated that Khawlah bint Ḥakîm said: “I asked the Messenger of Allâh ﷺ about a woman who has a wet dream and he said: ‘If she sees water, let her perform Ghusl.’” (Hasan)

Chapter 132. The One Who Has A Wet Dream But Does Not See Water

199. It was narrated from Abû Ayyûb that the Prophet ﷺ said: “Water is for water.”[2] (Sahîh)

[1] That is, if she has an emission of the fluid of an orgasm.
[2] That is, water for performing Ghusl is obligatory when the ejaculation of water (semen) occurs.
Comments:
This Hadith alludes to wet dreams, and has nothing to do with sexual intercourse. Sexual intercourse always results in it becoming obligatory to perform a purificatory bath. Otherwise, this report will have to be designated as being abrogated. This is because many authentic Ahadith make it clear that, during sexual intercourse, the touching of the sexual organs together, and not the release of sexual fluids, results in it becoming obligatory for one to perform the purificatory bath. And those narrations are supported by the consensus of the people of knowledge.

Chapter 133. The Difference Between A Man’s Water And A Woman’s
200. It was narrated that Anas said: "The Messenger of Allâh said: ‘The man’s water is thick and white, and the woman’s water is thin and yellow. Whichever of them comes first, the child will resemble (that parent).’" (Sahih)

Comments:
The act of sexual intercourse combines the fluid of man and woman. The sperm, in fact, consists of a body of living cells. Whichever fluid cells are vigorous will prevail over or dominate the other fluid, and will influence the child’s resemblance. Some scholars have held the term “Sabaq” to mean: whoever ejaculates first. And Allâh knows best!

Chapter 134. Mention Of Ghusl After Menstruation
201. It was narrated from Fâ’timah bint Qais from Banu Asad Quraish that she came to the Prophet and mentioned that she suffered from Istihhâdah (non-menstrual vaginal bleeding). She said that he said to her: “That is (bleeding
from) a vein, so when the time of menstruation comes, stop praying, and when it goes, then wash the blood from yourself then pray.” (Sahih)

Comments:
1. When the menstruation ends - or in other words, when the flow of blood stops - the purificatory bath (Ghusl) becomes obligatory.

2. Istihadhah is bleeding outside of the menses called metrorrhagia, or a flow of blood called menorrhagia, coming out from the womb. Since it is a disorder, it does not obligate the bath. *Taq* signifies a blood vessel; meaning the bleeding might be originating from a particular blood vessel.

202. It was narrated from ʿĀishah that the Prophet ﷺ said: “When the time of menstruation comes, stop praying, and when it goes, perform Ghusl.” (Sahih)

203. It was narrated that ʿĀishah said: “Umm Ḥabībah bint Jahsh suffered *Istihadhah* (non-menstrual vaginal bleeding) for seven years. She complained about that to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said: ‘That is not menstruation; rather that is (bleeding from) a vein, so perform Ghusl then pray.” (Sahih)
It was narrated that ‘Aīshah said: “Umm Ḥabībah bint Jaḥsh – the wife of ‘Abdur-Rahmān bin ‘Awf and the sister of Zainab bint Jaḥsh – suffered Istihdālah (non-menstrual vaginal bleeding).” She said: “She consulted the Messenger of Allāh and the Messenger of Allāh said to her: ‘That is not menstruation, rather that is a vein. When your period goes, perform Ghusl and pray, and when it comes, stop praying (for that period).’” ‘Aīshah said: “She used to perform Ghusl for every prayer and pray. Sometimes she would perform Ghusl in a wash tub in the room of her sister Zainah when she was with the Messenger of Allāh and the water would turn red with blood, then she would go out and pray with the Messenger of Allāh. That did not stop her from praying.” (Sahīh)
choice. Allâh’s Messenger ﷺ had commanded her to take the purificatory bath at the end of her menstruation. It is possible she might have made a mistake in interpreting the command’s meaning, or perhaps she used to take the bath thinking that doing so was, if not obligatory, at least recommended.

2. Umm Habibah’s taking of a bath in a tub was in order to observe the blood’s tinge in the water, so that she would be able to ascertain whether or not the menses had stopped; otherwise, taking a bath sitting in a tub is against the norm of purification.

205. It was narrated from ‘Aishah (may Allâh be pleased with her) that Umm Habibah, an in-law of the Messenger of Allâh ﷺ, who was married to ‘Abdur-Rahmân bin ‘Awf, suffered Istihădah (non-menstrual vaginal bleeding) for seven years. She consulted the Prophet about that and the Messenger of Allâh ﷺ said: “That is not menstruation, rather that is a vein, so perform Ghusl and pray.”” (Sahîh)

206. It was narrated that ‘Aishah said: “Umm Habibah bint Jahsh consulted the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, I suffer from Istihădah (non-menstrual vaginal bleeding).’” He said: “That is a vein, so perform Ghusl and pray.’ And she used to perform Ghusl for every prayer.” (Sahîh)

207. It was narrated from ‘Aishah that Umm Habibah asked the Messenger of Allâh ﷺ about bleeding. ‘Aishah said: “I saw her wash tub filled with blood. The Messenger
of Allâh ﷺ said to her: ‘Stop (praying) for as long as your period prevents you, then perform Ghusl.’”

(Sahîh)

Comments:
“The tub filled with blood” denotes water, which looked blood red, having been tinged with blood. Otherwise, it was nothing but water. This means she bled copiously (bleeding outside of menses).

208. (Another chain) (Sahîh)

209. It was narrated from Umm Salamah that a woman suffered constant bleeding at the time of the Messenger of Allâh ﷺ, so Umm Salamah consulted the Prophet ﷺ for her. He said: “Let her count the number of nights and days that she used to menstruate each month before this happened to her, and let her stop praying for that amount of time each month. Then when that is over let her perform Ghusl, then let her use a pad, and pray.” (DaTfi)

Comments:
If a woman had menses previously according to a normal schedule, and if she then begins to bleed outside of that schedule, she should calculate her menses
days based on her previous schedule, and she should abandon prayer for the duration of those days. And if she had irregular bleeding from the beginning, she should differentiate between the blood of menses and the abnormal blood by observing its color. If she cannot distinguish between the two by its color, she should consider six or seven days as being her menstrual period for every month. Every month, after that period ends, she should take a bath and begin to offer obligatory prayers regularly.

Chapter 135. Mentioning The Period

210. It was narrated from ‘Aishah that Umm Habibah bint Jahsh who was married to ‘Abdur-Rahmân bin ‘Awf suffered from Istihâdah (non-menstrual vaginal bleeding) and did not become pure. Her situation was mentioned to the Messenger of Allâh ﷺ and he said: ‘That is not menstruation, rather it is a kick[1] in the womb, so let her work out the length of the menses that she used to have, and stop praying (for that period of time), then after that let her perform Ghusl for every prayer.” (Sahîh)

211. It was narrated from ‘Aishah that Umm Habibah bint Jahsh used to suffer from Istihâdah (non-menstrual vaginal bleeding) for seven years. She asked the Prophet ﷺ and he said: “That is not

[1] A kick in the womb: in other narrations means “A kick from Shaitân,” meaning that the Shaitân uses it to confuse her about her religious commitment.
menstruation, rather it is a vein. Tell her not to pray for the amount of time that her period used to last, then let her perform Ghusl and pray. She used to perform Ghusl for every prayer. (Sahih)

212. It was narrated from ‘Urwah that Fāṭimah bint Abī Hubaish narrated that she came to the Messenger of Allâh ﷺ and complained to him about bleeding. The Messenger of Allâh ﷺ said to her: “That is a vein, so when your period comes, do not pray, and when your period is over, purify yourself and pray in between one period and the next.” (Da’if)

This is evidence that Al-Aqra’ is menstruation. Abû ‘Abdur-Rahmân said: Hishâm bin ‘Urwah reported this Hadîth from ‘Urwah, and he did not mention what Al-Mundhir mentioned in it.

Comments:

a. This Hadîth is an evidence that Quru’ signifies menses itself. Imâm Abû ‘Abdur-Rahmân An-Nasâ‘î states that this Hadîth has been narrated by Hishâm bin Urwah from Urwah. But he has not mentioned the wording that was mentioned by Mundhir.

b. Here, Imâm An-Nasâ‘î wanted to point out that Urwah did not hear this Hadîth directly from Fatimah bint Abi Hubaish, as is indicated in the narration of Mundhir. In fact, this Hadîth has been heard from ‘Aî’shah ﷺ, as is understood from the upcoming, Hadîth 213.
213. It was narrated that ‘Aishah said: Fāṭimah bint Abī Ḥubayš came to the Messenger of Allāh  and said: “I am a woman who suffers from Istihādah (non-menstrual vaginal bleeding) and I never become pure. Should I stop praying?” He said: “No, that is a vein, it is not menstruation. When your period comes, stop praying, and when it goes, wash the blood from yourself and pray.” (Sahih)

Comments:
In the preceding three narrations the term Qurū’ [lit. period] conveys the meaning of menses. And this is what Imām An-Nasā’i intended to make clear - that Qurū’ signifies menses. Imām Ash-Shafi’i maintains that Qurū’ means purity. Lexically, the term Qurū’ is used to convey both of these meanings. Depending on context, either of the two senses can be intended.

Chapter 136. Mention Of How A Woman Suffering From Istihādah Should Perform Ghusl

214. It was narrated from ‘Aishah that a woman who suffered from Istihādah during the time of the Messenger of Allāh  was told that it was a stubborn vein (i.e., one that would not stop bleeding). She was told to delay Zuhr and bring ‘Asr forward, and to perform one Ghusl for both, and to delay Maghrib and bring ‘Ishā’ forward, and to perform one Ghusl for both, and to perform one Ghusl for Subh. (Sahih)
Comments:
1. Since the vein here has been called “Aanid,” some scholars understood it to mean a ceaseless flow. This meaning is also appropriate.
2. In this Hadīth, the woman continuing to have a flow of blood after her days (of menstruation), or having an exuberance of blood (in Arabic: Mustahād), has been advised to take a bath thrice daily. However, this is desirable and voluntary, and is not compulsory. This is because in some narrations the following phrasing also occurs: “If you are capable of doing so.” (Sunan Abū Dāwūd: 287) That being said, ablution for her is, to be sure, compulsory.

Chapter 137. Performing Ghusl From Nifās (Postnatal Bleeding)

215. It was narrated from Žābir bin ‘Abdullāh, in the Hadīth of Asmā’ bint ‘Umais, when she gave birth in Dhul-Hulaifah, that the Messenger of Allāh ﷺ said to Abū Bakr: “Tell her to perform Ghusl and enter Ihrām.” (Ṣaḥīḥ)

Chapter 138. The Difference Between Menstrual Blood And Non-Menstrual Bleeding (Istihādah)

216. It was narrated from Fāṭimah bint Abī Ḥubais that she suffered from Istihādah and the Messenger of Allāh ﷺ said to her: “If it is menstrual blood then it is blood that is black and recognizable, so stop praying, and if it is other than that then perform Wudū’, for it is just a vein.” (Ṣaḥīḥ)
Comments:

1. Initially, the menstrual blood happens to be dark in color. Gradually its color fades, and ultimately it turns reddish.

2. A woman continuing to have a flow of blood after her days (of menstruation) will have to perform a fresh ablution for every ritual prayer. She may not perform more than one prayer with the same ablution since, due to her copious bleeding, her ablution will not remain. The same ruling applies to every person whose ablution does not last for long - for instance, a person who suffers from the disorder of chronic exit of urine drops, or a person who continually breaks wind. Such people may perform prayer with one ablution and repeat it for the next prayer.

217. It was narrated from 'Aishah that Fatimah bint Abi HUBAISH suffered from Istihda (non-menstrual vaginal bleeding). The Messenger of Allah ﷺ said to her: “Menstrual blood is blood that is black and recognizable, so if it is like that, then stop praying, and if it is otherwise, then perform Wudhu' and pray.” (Saheeh)

Abu 'Abdur-Rahman said: Others reported this Hadith, and none of them mentioned what Ibn Abi 'Adi mentioned. And Allah Most High, knows best.


218. It was narrated that 'Aishah said: "Fātimah bint Abī Hūbaish suffered from Istihdād and she asked the Prophet ﷺ: ‘O Messenger of Allāh, I suffer from Istihdād and I do not become pure; should I stop praying?’ The Messenger of Allāh ﷺ said: ‘That is a vein and is not menstruation. When your period comes, stop praying, and when it goes wash the traces of blood from yourself and perform Wudu’. That is a vein and is not menstruation.” It was said to him: “What about Ghusl?” He ﷺ said: “No one doubts that.”

Abū ‘Abdur-Rahmān said: “I do not know anyone who mentioned ‘and perform Wudu’ in this Hadīth except Hāmīd bin Zaid, for some others have reported it from Hishām, and they did not mention ‘and perform Wudu’ in it.” (Sahih)

219. It was narrated that ‘Aishah said: "Fātimah bint Abī Huwaysh said to the Messenger of Allāh ﷺ: ‘O Messenger of Allāh ﷺ, I do not become pure. Should I stop praying?’ The Messenger of Allāh ﷺ said: ‘That is a vein and is not menstruation. When your period comes, stop praying, and when the same amount of time as your regular period has passed, then wash the blood from yourself and pray.” (Sahih)
220. It was narrated from 'Aishah that the daughter of Abû Ḥubaish said: ‘O Messenger of Allâh, I do not become pure, so should I stop praying?’ He said: ‘No, that is a vein.’ Khalîd said, in what I read from him,[1] ‘And it is not menstruation, so when your period comes, stop praying, and when it goes, wash the blood from yourself and pray.’ (Sahîh)

Chapter 139. Prohibition Of One Who Is Junub From Performing Ghusl In Standing Water

221. Abû Hurairah said: ‘The Messenger of Allâh ﷺ said: ‘None of you should perform Ghusl in standing water when he is Junub.’’ (Sahîh)

Comments:

By entering into still water, a ritually impure person who wants to take the purificatory bath effectively renders the water unfit for use.

[1] Meaning, before Hishâm, from whom he narrates it.
Chapter 140. Prohibition Of Urinating Into Still Water And Performing Ghusl From It

222. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “None of you should urinate into still water and then perform Ghusl from it.” (Sahîh)

Comments:
If it is forbidden for an impure person to take a bath in still water, it is even more obviously forbidden for one to urinate in still water.

Chapter 141. Mention Of Ghusl At The Beginning Of The Night

223. It was narrated from Ghudâif bin Al-Hârîth that he asked ‘Aishah in which part of the night would the Messenger of Allâh ﷺ perform Ghusl? She said: “Sometimes he performed Ghusl at the beginning of the night and sometimes he performed Ghusl at the end.” I said: “Praise be to Allâh Who has made the matter flexible.” (Sahîh)

Comments:
[In Sahih] ‘Aishah reported that the Messenger of Allâh ﷺ permitted performing the bath at the beginning of the night.

And we also have that the Prophet approached the prophet who was around the house and asked him whether it was permitted to perform the bath at the beginning of the night.

The Prophet said: “Yes!”

And the Prophet approached the prophet who was around the house and asked him whether it was permitted to perform the bath at the beginning of the night.

The Prophet said: “No!”
Chapter 142. *Ghusl* At The Beginning And End Of The Night.

224. It was narrated that Ghudaif bin Al-Haritah said: “I entered upon A‘ishah and asked her: ‘Did the Messenger of Allāh ﷺ perform *Ghusl* at the beginning of the night or at the end?’ She said: ‘Both. Sometimes he performed *Ghusl* at the beginning and sometimes at the end.’ I said: ‘Praise be to Allāh Who has made the matter flexible.” *(Hasan)*

Chapter 143. Mention Of Concealing Oneself When Performing *Ghusl*

225. Abū As-Samh said: “I used to serve the Messenger of Allāh ﷺ and when he wanted to perform *Ghusl* he said: ‘Turn your back.’ So I turned my back to him and concealed him.” *(Ṣaḥḥ)*

Comments:

If the Prophet ﷺ had no screen to prevent others from seeing him while he took a bath, he would command his manservant to stand in such a way that neither he nor anyone else could see him taking a bath. Thus the manservant served in a way the purpose of a screen.
226. It was narrated from Umm Hānī that she went to the Prophet ﷺ on the day of the Conquest (of Makkah) and found him performing Ghusl while Fāṭimah was concealing him with a garment. She gave him Salāms and he said: “Who is this?” She said: “Umm Hānī.” When he had finished his Ghusl he stood up and prayed eight Rak’ahs wrapped in a garment. (Sahih)

Comments:
1. Umm Hānī was ‘Ali’s sister and the Prophet’s cousin.
2. These eight units of prayer were to offer gratefulness for the Conquest of Makkah, or perhaps they were simply the midmorning prayer (Salatud-Duha).

Chapter 144. Mention Of How Much Water Is Sufficient For A Man To Perform Ghusl

227. It was narrated that Mūsā Al-Juhānī said: “A vessel was brought to Mujāhid, which I estimated to be eight Ra'ls, and he said: ‘Aishah told me that the Messenger of Allah ﷺ used to perform Ghusl using such a vessel.’” (Sahih)

Comments:
Eight Ra'ls are equal to one Iraqi Sā'. In plain terms, the volume of water was nearly four liters.
Bakr bin Ḥafṣ: “I heard Abū Salamah say: ‘I entered upon ‘Aishah and her foster-brother was with her. He asked her about the Ghusl of the Prophet 🥇. She called for a vessel in which was a Sā’ of water, then she concealed herself and performed Ghusl and poured water over her head three times.’” (Sahih)

**Comments:**

‘Aishah performed this bath behind a curtain. This was in order to demonstrate that a purificatory bath is possible with a small amount of water. She neither unveiled herself nor was she seen by anyone. Hence, there is nothing blameworthy in what she did.

229. It was narrated that ‘Abdullāh bin Jabr said: “I heard Anas bin Ṭalib say: ‘The Messenger of Allāh ﷺ used to perform Ghusl from a vessel which was the size of a Faraq[1] and he and I used to perform Ghusl using a single vessel.”’ (Sahih)

**Comments:**

The term used in the Hadith is Faraq. This equals three Sā’, according to the Sa’ of Arabia (one Sā’ equals approximately 2.03 liters).

230. It was narrated that ‘Abdullāh bin Jabr said: “I heard Anas bin Ṭalib say: ‘The Messenger of Allāh ﷺ used to perform Wudū’ with a Makkūk and Ghusl with five Makkūks.’” (Sahih)

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[1] Sixteen Ra’s.
Chapter 145. Mentioning The Evidence That There Is No Set Limit For That

232. It was narrated that `Aishah said: “I used to perform Ghusl with the Messenger of Allâh ﷺ from one vessel, which was the size of a Faraq.” (Sahîh)

Comments:

As has preceded, Faraq equals three Sâ‘. Some Ahâdith narrate the amount of

231. It was narrated that Abû Ja‘far said: “We argued about Ghusl in the presence of Jâbir in ‘Abdullâh, and Jâbir said: ‘One Sâ‘ of water is sufficient for Ghusl from Janâbah.’ We said: ‘One Sâ‘ is not enough and neither is two.’ Jâbir said: ‘It was sufficient for one who was better than you and had more hair.’” (Sahîh)

Comments:

The same Hadîth has preceded, see Hadîth 73.

230. As has preceded, Faraq equals three Sâ‘. Some Ahâdith narrate the amount of...
water for purificatory bath to be one Sā'ī. (Ṣahīh Al-Bukhārī: Al-Ghusl Hadīth 251, and Ṣahīh Muslim: Menstruation 320)

Chapter 146. Mention Of A Man And One Of His Wives Performing Ghusl From A Single Vessel

233. It was narrated from ‘Āishah that the Messenger of Allāh ﷺ used to perform Ghusl; he and I from a single vessel, both of us scooping water from it. (Ṣahīh)

Comments:

Based on this narration, it is clear that it is perfectly permissible for a husband and wife to take a bath together.

234. ‘Abdur-Rahmān bin Al-Qāsim said: “I heard Al-Qāsim narrating that ‘Āishah said: ‘I used to perform Ghusl, the Messenger of Allāh ﷺ and I from a single vessel, from Janābah.'” (Ṣahīh)

235. It was narrated that ‘Āishah said: “I remember competing over the vessel with the Messenger of Allāh ﷺ, when he and I were using it to perform Ghusl.” (Ṣahīh)

Translation:

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(Al-Muhājir) (The Perfect One) (The Water of the Purificatory Bath) (The Hadīth of the Purificatory Bath) (The Hadīth of menstruation) (Chapter 146) (Mention of a man and one of his wives performing Ghusl from a single vessel)

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235. It was narrated that ‘Āishah said: “I remember competing over the vessel with the Messenger of Allāh ﷺ, when he and I were using it to perform Ghusl.” (Ṣahīh)
236. It was narrated that 'Āishah said: “The Messenger of Allāh ﷺ and I used to perform Ghusl together using one vessel.” (Ṣaḥīḥ)

Comments: “Were competing over the vessel” so that water could be scooped easily and from a close range, or may be it was done mirthfully.

237. It was narrated that Ibn ‘Abbās said: “My maternal aunt Maimūnah told me that she and the Messenger of Allāh ﷺ used to perform Ghusl from one vessel.” (Ṣaḥīḥ)

238. ‘Abdur-Rahmān bin Hurmuz Al-A’raj said: “Nā’im the freed slave of Umm Salamah narrated to me that Umm Salamah was asked: ‘Can a woman perform Ghusl with a man?’ She said: ‘Yes, if she is well-mannered.’[3] I remember the Messenger of Allāh ﷺ and I performing Ghusl from a single wash tub. We would pour water on our hands until they were clean then pour water over them.” Al-A’raj said: “Not mentioning the private area nor paying attention to it.” (Ṣaḥīḥ)

[3] Kaḥsah: “Well-mannered when using the water with the man.” (An-Nihāyah) And the comments by Al-A’raj after the narration refer to its meaning.
Chapter 147. Mentioning The Prohibition Of Performing Ghusl With Leftover Water From One Who Was Junub

239. It was narrated that Humaid bin 'Abdur-Raḥmān said: "I met a man who accompanied the Prophet as Abū Hurairah (may Allāh be pleased with him), accompanied him for four years. He said: 'The Messenger of Allāh forbade any one of us to comb his hair each day, or to urinate in the place where he performs Ghusl, or for a man to perform Ghusl using the leftover water of a woman, or a woman to perform Ghusl using the leftover water of a man – they should scoop it out together.'" (Ṣaḥīḥ)

Comments: Regarding the issue of urinating in a place of bathing, see Hadīth 36.

Chapter 148. A Concession With Regard To That

240. It was narrated that 'Aīshah said: "I used to perform Ghusl –

(1) It is said this is to prevent him from making his physical appearance his main aim.
the Messenger of Allâh ﷺ and I - from one vessel. He would compete with me and I would with him until he would say: 'Leave me some' and I would say: 'Leave me some.’” (Sahîh)

Comments:
This narration illustrates the Prophet's easy-going and playful demeanor, in that it shows how he would playfully joke around with his wives and take pleasure in the small things in life.

Chapter 149. Mention Of Ghusl Using A Bowl In Which Dough Is Mixed

241. It was narrated from Umm Hâni’ that the Messenger of Allâh ﷺ performed Ghusl, he and Maimûnah from a single vessel, a bowl in which there were traces of dough. (Sahîh)

Comments:
Even after it is cleaned, a vessel in which dough is kneaded will retain traces of dough. But since flour is a pure substance, performing ablution in such a vessel is permissible.
Chapter 150. Mention Of A Woman Not Undoing Her Braids When Performing Ghusl From Janâbah

242. It was narrated that Umm Salamah, the wife of the Prophet, said: “I said: ‘O Messenger of Allah, I am a woman with tightly braided hair; should I undo it when performing Ghusl from Janâbah?’ He said: ‘No, it is sufficient for you to pour three handfuls of water on your head, then pour water over your body.’” (Sahih)

Comments:
Regarding the issue in question, the head should be given a good rub with both hands so that the cranium and the hair roots become wet with water. Plaits are, nevertheless, excessive hanging hair. If they do not become wet, then that is okay - although they ought to be washed from above. Besides, the purificatory bath for menses - as opposed to the purificatory bath that is taken after sex - is required only once in a month’s time; hence undoing the plaits is not burdensome. Therefore, the tightly plaited hair should be undone and thoroughly washed while taking the bath at the end of menses, as is reported in the upcoming Hadîth.

Chapter 151. Mention Of The Order To Do That For A Menstruating Woman When She Performs Ghusl For Iḥrâm

243. It was narrated that ‘Aishah said: “We went out with the Messenger of Allah in the year of the Farewell Pilgrimage. I (said the Talbiyah) for ‘Umrah and I arrived in Makkah while I was
menstruating, so I did not perform Tawāf around the House nor between As-Safā and Al-Marwah. I complained about that to the Messenger of Allāh ﷺ, and he said: 'Undo your braids and comb your hair, and enter (begin the Talbiyyah) for Hajj, and leave the 'Umrah.' So I did that, and then when we had completed Hajj, he sent me with 'Abdur-Rahmān bin Abī Bakr to At-Tan'īm, and I performed 'Umrah. He said: ‘This is in place of your ‘Umrah.'”

(Saḥiḥ)

Abū ‘Abdur-Rahmān said: This Ḥadīth is Gharīb as a narration of Mālik from Hishām, from ‘Urwah. No one except Ashhab reported it.

Chapter 152. Mention That
The Junūb Person Washes (His Hands) Before (Putting Them Into) The Vessel

244. ‘Aishah narrated that when the Messenger of Allāh ﷺ performed Ghusl from Janābah, the vessel (of water) would be placed before him, and he would pour water over his hands before
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putting them into the vessel. When he had washed his hands, he would put his right hand in the vessel then pour water with his right hand and wash his private parts with his left hand. When he had finished, he would pour water with his right hand over his left hand and wash them both. Then he would rinse his mouth and nose three times, then he would pour water filling both of his hands over his head three times, then he would pour water over his body. (Hasan)

Comments:
The hand of a person in the state of major ritual impurity generally happens to be impure, whether it is due to sex or a wet dream. Hence, it ought to be washed before immersing it into water.

Chapter 153. Mention Of How Many Times The Hands Are To Be Washed Before Putting Them In The Vessel

245. It was narrated that Abû Salamah said: “I asked ‘Āishah about how the Messenger of Allâh performed Ghusl from Janâbah. She said: ‘The Messenger of Allâh used to pour water onto his hands three times, then he would wash his private part, then he would wash his hands, then rinse his mouth and nose, then pour water onto his head three times, then pour water over the rest of his body.’” (Hasan)
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Comments:
This Hadīth is somewhat brief. In some other Ahādīth there is mention of complete ablution besides washing the feet, before the purificatory bath (Ghusl).

Chapter 154. The Junub Person Removing The Filth From His Body After Washing His Hands

246. Abū Salamah (narrated) that he entered upon ‘Aishah and asked her about the Ghusl of the Messenger of Allāh  from Janābah. She said: “A vessel would be brought to the Prophet  then he would pour water on his hand three times and wash them, then he would pour water with his right hand onto his left and wash off whatever was on his thighs. Then he would wash his hands, rinse his mouth and nose, pour water on his head three times, then pour water over the rest of his body.” (Sahih)

Chapter 155. The Junub Person Washing His Hands Again After Removing The Filth From His Body

247. It was narrated that Abū Salamah bin ‘Abdur-Rahmān said: “‘Aishah described how the Prophet  performed Ghusl for Janābah. She said: ‘He used to wash his hands three times, then pour water with his right hand onto his left and wash his private part and whatever was on it.’” – (One of the narrators) ‘Umar said: “I think he said: ‘He would pour water with his
right hand onto his left hand three times." - "Then he would rinse his mouth three times and his nose three times, and wash his face and hands three times, then he would pour water over his head three times, then pour water over himself." (Hasan)

Comments:
The first washing of hands was with a view to achieving cleanliness so that the vessel may not become defiled. To wash the hands again after cleansing the private parts and thighs is an actual component of ablution. Hence, the hands should be washed again. One should wash the feet in the last, a component of ablution that is not mentioned in these narrations. Some other reports, however, do in fact mention it (Sahih Al-Bukhari, Ghusl: 249).

Chapter 156. Mention Of The Junub Person Performing Wudu’ Before The Ghusl

248. It was narrated from ‘Aishah that when the Prophet performed Ghusl from Janabah he would start by washing his hands, then he would perform Wudu’ as for prayer, then he would dip his fingers in the water, then run them through his hair, then he would pour water over his head three times, then he would pour water over his entire body. (Sahih)

Comments:
Other authentic reports contain explicit references that Allah’s Messenger used to perform ablution before the actual Ghusl but would leave the feet. After having completed the Ghusl, he would step away from the place where he had washed himself, and then he would wash his feet. (Sahih Al-Bukhari 257, Sahih Muslim: 317)
Chapter 157. The Junub Person Running His Fingers Through His (Hair On His) Head

249. ‘Aishah narrated concerning the Ghusl of the Prophet ﷺ from Janâbah, that he used to wash his hands and perform Wudhû, then he would run (his fingers) through his (hair on his) head so that it reaches all of his hair, then he would pour water over his entire body. (Sahîh)

Comments:
It is essential to realize that one should make a concerted effort to make water get to difficult-to-reach parts of one's body. One should not effectively render a bath futile by allowing parts of one's body to remain dry.

250. It was narrated from ‘Aishah that the Messenger of Allah ﷺ used to soak his head, then he would pour water over it three times. (Sahîh)

Chapter 158. Mention Of How Much Water Is Sufficient For The Junub Person To Pour Over His Head

251. It was narrated that Jubair bin Mut‘îm said: “They argued about Ghusl in the presence of the Messenger of Allah ﷺ. One of the people said: ‘I perform Ghusl in such-and-such a manner.’ The Messenger of Allah ﷺ said: ‘As for me, I pour three handfuls of water over my head.’” (Sahîh)
Comments:

If the ablution is performed in the beginning according to the practice of the Prophet ﷺ and water is made to reach the roots of hair by running wet fingers through them, then it would suffice to pour three handfuls of water on the head. No part of one's hair would remain dry. Thus, this would save water too.

Chapter 159. Mentioning How The Ghusl From Menstruation Is Done

252. It was narrated from ‘Aishah that a woman asked the Prophet ﷺ about performing Ghusl following menstruation and he told her how to perform Ghusl. Then he said: “Take a piece of cloth perfumed with musk and purify yourself with it.” She said: “How should I purify myself with it?” He covered his face then said: “Subhān Allāh! Purify yourself with it.” ‘Aishah said: “I took the woman aside and said: ‘Wipe away the traces of blood with it.”’ (Sahih)

Comments:

Since menstrual blood smells bad, a woman should, beyond taking a bath, take additional steps to clean her private area. For instance, she might think of using fragrance, so that the odor of the blood is eradicated.

Chapter 160. Not Performing Wudu’ After Ghusl

253. It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ said: ‘When a woman performs Ghusl...’” (Sahih)

Comments:

Since menstrual blood smells bad, a woman should, beyond taking a bath, take additional steps to clean her private area. For instance, she might think of using fragrance, so that the odor of the blood is eradicated.
used not to perform \textit{Wudū’} after \textit{Ghusl}.” (Hasan)  


**Exegesis:**  

Comment:  
The purifying bath (\textit{Ghusl}) itself begins by making ablution. Hence, there is no need to repeat the ablution after the bath, unless one has touched one's private parts after having completed the bath, in which case one will have to repeat the ablution. Likewise, if one does not perform the bath according to the practice of the Prophet, that is to say, if one does not begin one's bath with the ablution, then also one will have to perform ablution after the bath.  

Chapter 161. Washing The Feet  
In A Place Other Than That Where One Performed \textit{Ghusl}  

254. It was narrated that Ibn ‘Abbās said: “My maternal aunt Maimūnah told me: ‘I brought the Messenger of \textit{Allāh}: \textit{Ghusl} water for his \textit{Ghusl} from \textit{Janābah}, and he washed his hands two or three times, then he put his right hand in the vessel and poured water over his private part, then he washed it with his left hand. Then he put his left hand on the ground and rubbed it hard. Then he performed \textit{Wudū’} as for prayer, then he poured three scoops with his two hands full of water over his head, then he
washed his entire body, then he moved away from where he had been standing and washed his feet.'
She said: 'Then I brought him a towel but he refused it.' (Sahih)

Comments:
1. During the lifetime of the Prophet ﷺ, floors were not made of concrete or tiles; bath-water would gather around one's feet. There was no use washing the feet at such a place. The Prophet ﷺ, therefore, washed his feet after first stepping away a little.
2. A towel may be used after bathing oneself or after ablution. There is nothing wrong in doing so. Maymuna's offering the towel indicates the existence of a towel in the Prophet’s apartment, and proves its permissibility, nay its desirability. So far as his refusal is concerned, there could be some other unrelated reason. For instance, he perhaps wanted the wetness to last a little longer on his body so that he could feel its coolness.

Chapter 162. Not Using A Cloth (Towel) After Ghusl

255. It was narrated from Ibn ‘Abbās that the Prophet ﷺ performed Ghusl and a cloth was brought to him, but he did not touch it, and he started doing like this with the water.\(^1\) (Sahih)

Comments:
Shaking off water with hands proves that it is not necessary for water to remain on bodily parts in the wake of bathing or performing ablution. Bathing water may be wiped off either by means of one’s hands, handkerchief, or a towel, etc. Some people have forbidden the use of a towel based on this narration, but they are wrong, for their opinion is not founded on clear, logical arguments.

\(^1\) This is a demonstration of his wiping off the water on his body with his hands (باليد).
Chapter 163. The Junub Person Performing Wudū’ When He Wants To Eat

256. It was narrated that ‘Āishah said: “If the Prophet ﷺ wanted to eat or sleep while he was Junub, he would perform Wudū’.” In his narration, ‘Amr (one of the narrators) added: “Wudū’ was for prayer.” (Sahih)

Chapter 164. The Junub Person Washing Only His Hands When He Wants To Eat

257. It was narrated from ‘Āishah that if the Messenger of Allâh ﷺ wanted to sleep while he was Junub, he would perform Wudū’, and if he wanted to eat he would wash his hands. (Sahih)
Comments:
Washing the hands before eating is the least thing one who is ritually impure ought to do.

Chapter 165. The Junub Person
Washing Only His Hands
When He Wants To Drink

258. It was narrated from Ābū Salamah that 'Āishah said: “If the Messenger of Allāh ﷺ wanted to sleep while he was Junub, he would perform Wudū’, and if he wanted to eat or drink,” she said: “he would wash his hands and then eat or drink.” (Sahih)

Chapter 166. The Junub Person
Performing Wudū’ When He Wants To Sleep

259. It was narrated that 'Āishah said: “If the Messenger of Allāh ﷺ wanted to sleep while he was Junub, he would perform Wudū’ as for prayer before sleeping.” (Sahih)

260. It was narrated from ‘Abdullāh bin ‘Umar that ‘Umar said: “O Messenger of Allāh! May any one of us sleep while he is Junub?” He said: “When he performs Wudū’.” (Sahih)
Chapter 167. The Junub Person Performing Wudū’ And Washing His Penis When He Wants To Sleep

261. It was narrated that Ibn ‘Umar said: “Umar mentioned to the Messenger of Allāh ﷺ that he became Junub at night, and the Messenger of Allāh ﷺ said: ‘Perform Wudū’ and wash your penis, then sleep.’” (Sahih)

Chapter 168. If A Junub Person Does Not Perform Wudū’

262. It was narrated from ‘Ali that the Prophet ﷺ said: “The angels do not enter a house where there is an image, a dog or a Junub person.” (Hasan)
Comments:
1. Mere performance of ablution does not eradicate major ritual impurity. One, however, does at least achieve a sort of purity.
2. What is meant by angels in this Hadith are the angels of mercy and not the guarding angels. This is because the guarding angels of death stay with a man even if he is in a state of major impurity.

Chapter 169. When The Junub Person Wants To Have Intercourse Again

263. It was narrated from Abū Sa'eed that the Prophet ﷺ said: “When any one of you wants to return (to have intercourse again), let him perform Wudū’.” (Sahih)

Comments:
The wisdom behind this ablution is mentioned in another narration: Fa innahu Anshat til ood (Mustadrak Hâkim 152/1), which means, this ablution is more invigorating and fortifying (for another round of sexual intercourse).

Chapter 170. Having Intercourse With Women Before Performing Ghusl

264. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ went around all his wives and only performed Ghusl once. (Sahih)

Comments:

Nonetheless, performing ablution between one act of sexual intercourse and the next is desirable.

265. It was narrated from Anas that the Messenger of Allâh used to (go around) all his wives and perform Ghusl once. (Sahîh)

Chapter 171. The Junub Person Being Prevented From Reciting The Qur'ân

266. It was narrated that 'Abdullâh bin Salimah said: "I came to 'Ali with two other men and he said: 'The Messenger of Allâh used to come out of the toilet and recite Qur'ân, and he would eat meat with us and nothing would prevent him from (reciting) Qur'ân except Janâbah." (Hasan)

Comments:

1. For reciting the Qur'ân, ablution is not necessary. That being said, the majority of scholars hold that ablution is essential for touching a copy of the Qur'ân. Their opinion, however, is not strong.
2. According to the majority of scholars, reciting the Qur’ān while in a state of major ritual impurity is forbidden. Some others say that the narration is weak and that, even supposing it to be authentic, the Prophet’s action - the action of refraining from reciting the Qur’ān while in a state of major impurity - does not establish a prohibition.

267. It was narrated that ‘Alī said: “The Messenger of Allāh ﷺ used to recite Qur’ān in all circumstances except when he was Junub.” (Hasan)

Chapter 172. Touching A Junub Person And Sitting With Him

268. It was narrated that Huthaifah said: “When the Messenger of Allāh ﷺ met a man from among his Companions, he would shake hands with him and supplicate for him. I saw him one day in the early morning, and I tried to avoid him, then I came to him later in the day. He said: ‘I saw you but you were avoiding me.’ I said: ‘I was Junub and I was afraid that you would touch me.’ The Messenger of Allāh ﷺ said: “The Muslim is not made impure (Najis).”” (Ṣaḥīḥ)

Comments:

A Muslim is always pure. Nonetheless, there are things - such as the major ritual impurity, urine, feces, etc. - which render him ill-equipped for prayer, etc.
269. It was narrated from Ḥuthaifah that the Prophet ﷺ met him when he was ḥunub: “And he came close to me and reached out his hand. I said: ‘I am ḥunub.’ He said: “The Muslim is not made impure (Najis).’” (Sahih)

270. It was narrated from Abū Hurairah that the Prophet ﷺ met him in one of the streets of Al-Madinah while he was ḥunub, so he slipped away from him and performed Ghusl. The Prophet ﷺ noticed he was not there, and when he came he said: ‘Where were you, O Abū Hurairah?’ He said: ‘O Messenger of Allāh, you met us but I was ḥunub, and I did not want to sit in your presence until I had performed Ghusl.’ He said: ‘Subhān Allāh! The believer is not made impure (Najis).’” (Sahih)

Comments:

Subhānallāh - How far is Allāh from every imperfection - is an expression of exclamation. Thus, the Prophet ﷺ expressed astonishment at the way Abū Hurairah behaved. This demonstrates that for a person who is in a major state of impurity, it is not necessary to take a bath immediately after sexual intercourse. Otherwise, the Prophet ﷺ would not have expressed astonishment at his having slipped away in order to take a bath; on the contrary, he would have commended him.
Chapter 173. Asking A Menstruating Woman To Do Something

271. Abū Hurairah said: "While the Messenger of Allāh ﷺ was in the Masjid, he said: 'O 'Āishah, hand me the garment.' She said: 'I am not praying.' He said: 'It is not in your hand.' So she gave it to him." (Sahih)

272. It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ said: 'Give me the mat from the Masjid.'" She said: "I am menstruating." The Messenger of Allāh ﷺ said: "Your menstruation is not in your hand." (Sahih)

273. A similar Hadīth was narrated from Al-Aʿmash with the same chain. (Sahih)

Chapter 174. A Menstruating Woman Spreading Out A Mat In The Masjid

274. Maimūnah said: "The Messenger ﷺ said: 'O menstruating woman! Do not spread the mat under yourself.'"
of Allâh would lay his head in the lap of one of us while she was menstruating and recite Qur'ân, and one of us would take the mat to the Masjid and spread it out while she was menstruating.” (Pa‘îf)

Comments:
1. Reciting the Qur'ân while resting in the lap of a menstruating wife is not blameworthy.
2. Spreading a mat out in the precinct of a mosque does not necessarily signify one actually entering and being inside of a mosque.

Chapter 175. About One Who Recites Qur'ân With His Head On His Wife's Lap While She Is Menstruating

275. It was narrated that 'Âishah said: “The head of the Messenger of Allâh would rest in the lap of one of us when she was menstruating, and he would recite Qur'ân.” (Sahîh)

Chapter 176. A Menstruating Woman Washing Her Husband’s Head

276. It was narrated that 'Âishah said: “The Prophet would put his head out while he was in Itikâf and I would wash it, while I was menstruating.” (Sahîh)
Because the hands of a menstruating woman are not impure, there is no harm in her washing the head of her husband.

277. It was narrated that 'Āishah said: “The Prophet ☪ would put his head out for me while he was performing I'tikaf[1] and I would wash it, when I was menstruating.” (Sahih)

278. It was narrated that 'Āishah said: “I used to comb the hair of the Messenger of Allâh ☪ when I was menstruating.” (Sahih)

279. Something similar was narrated by Mâlik, from Az-Zuhri, from 'Urwah, from 'Āishah. (Sahih)

Chapter 177. Eating With A Menstruating Woman And Drinking What Is Leftover By Her

280. It was narrated from Shurailh that he asked ʿĀishah: "Can a woman eat with her husband while she is menstruating? She said: 'Yes. The Messenger of Allâh would call me to eat with him while I was menstruating. He would take a piece of bone on which some bits of meat were left and insist that I take it first, so I would nibble a little from it, then put it down. Then he would take it and nibble from it, and he would put his mouth where mine had been on the bone. Then he would ask for a drink and insist that I take it first before he drank from it. So I would take it and drink from it, then put it down, then he would take it and drink from it, putting his mouth where mine had been on the cup.'"

(Sahîh)

Comments:

During the days of pre-Islamic ignorance, women were deemed inferior beings - this was true among Arabs in general, and among Jews in particular. Especially during her menstrual cycles she was branded untouchable, and was distanced from society. Consequently, many women became susceptible to developing an inferiority complex. Allâh's Messenger put an end to the ill-treatment of women; consider, for instance, the tender consideration he showed to his menstruating wife.
would drink from what was leftover
by me, while I was menstruating.”
(Sahih)

Chapter 178. Using The
Leftovers Of A Menstruating
Woman

282. It was narrated from Al-
Miqdâm bin Shurîh that his father
said: “I heard Aishah say: ‘The
Messenger of Allah (ﷺ) would hand
me the vessel and I would drink
from it, while I was menstruating,
then I would give it to him and he
would look for the place where I
had put my mouth and put that to
his mouth.”’ (Sahih)

283. It was narrated that Aishah
said: “I would drink while I was
menstruating, then I would hand it
to the Prophet (ﷺ), and he would
put his mouth where mine had
been and drink. And I would
nibble at a bone on which some
bits of meat were left while I was
menstruating, then I would give it
to the Prophet (ﷺ) and he would
put his mouth where my mouth
had been.” (Sahih)

Chapter 179. Lying Down With
A Menstruating Woman

284. Umm Salamah narrated:
"While I was lying down with the Messenger of Allâh ﷺ under a blanket, my period came, so I slipped away and put on the clothes I used to wear when I was menstruating. The Messenger of Allâh ﷺ said: ‘Are you menstruating?’ I said: ‘Yes.’ Then he called me and I lied down with him under the blanket.” (Sahîh)

Comments:

One may lie down with one’s menstruating wife. One is also allowed to kiss and fondle her. One may derive pleasure and comfort from any part of her body save her private part. To bring her private part into play is forbidden.

285. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ and I would sleep under a single blanket when I was menstruating. If anything got on him from me, he would wash that spot and no more, and pray in it, then come back. If anything got on it again from me, he would do likewise and no more, and he would pray in it.” (Sahîh)

Comments:

It is sufficient to wash only that spot that has been defiled by impurity. There
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is no need to wash the entire garment. And, having washed the affected spot, one may offer prayer wearing that garment without the slightest hesitation.

Chapter 180. Fondling A Menstruating Woman

286. It was narrated that ‘Aishah said: “The Messenger of Allah would tell one of us, if she was menstruating, to tie her Izär (waist wrap) tightly then he would fondle her.” (Sahih)

Comments:
Apparantly, the body of a menstruating woman is not impure. Hence, if a man makes contact with the unclad body of his wife, he is not doing anything wrong. Nonetheless, it is essential that the area from her navel to her knees, or minimally her private part, remains covered with cloth, so that one could shield oneself against menstrual blood as well as against the temptation of engaging in sexual intercourse with her.

287. It was narrated that ‘Aishah said: “If one of us was menstruating, the Messenger of Allah would tell her to put on an Izär (waist wrap) then he would fondle her.” (Sahih)

Comments:
In the narration of Al-Lātib: “Being covered with it.”

288. It was narrated that Maimūnah said: “The Messenger of Allah would fondle one of his wives while she was menstruating, if she wore an Izär (waist wrap) that reached halfway down to the middle of her thighs or to her knees.” (Hasan) In the narration of Al-Lātib: “Being covered with it.”
Chapter 181. Interpretation Of The Saying Of Allâh: “They Ask You Concerning Menstruation.”

289. It was narrated that Anas said: “When one of their womenfolk menstruated, the Jews would not eat or drink with them, nor mix with them in their houses. They asked the Prophet of Allâh سُلَيْمَانَ ﷺ about that, and Allâh the Mighty and Sublime revealed: They ask you concerning menstruation. Say: ‘That is an Adha (a harmful thing).’”[2] So the Messenger of Allâh ﷺ commanded them to eat and drink with them (menstruating women) and to mix with them in their houses, and to do everything with them except intercourse. The Jews said: ‘The Messenger of Allâh ﷺ does not leave anything of our affairs except he goes against it.’ Usaid bin Ḥudair and ‘Abbâd bin

Bishr went and told the Messenger of Allâh ﷺ and they said: 'Should we have intercourse with them when they are menstruating?' The expression of the Messenger of Allâh ﷺ changed greatly until we thought that he was angry with them, and they left. Then the Messenger of Allâh ﷺ received a gift of milk, so he sent someone to bring them back and he gave them some to drink, so they knew that he was not angry with them.'

(Sahîh)

Comments:
1. The Jews' treatment of their menstruating women was extremely humiliating, as has preceded. They virtually considered women to be untouchables for as long as they remained in a state of menstruation - so much so that they segregated their places of residence. On the other hand, the Christians did not differentiate between a menstruating and a non-menstruating woman. They would even have sex with women in their state of menstruation. Islam, which is the religion of moderation, adopted a middle course. It neither debased them to the lowly state of inferiority, nor allowed men to have sex with them. And that, without a doubt, is the right and the best way.

2. Since the Prophet's anger was against one bad course of action, and not against these Companions, he called them back and gave them milk to drink.

Chapter 182. What Is Required Of A Person Who Had Intercourse With A Woman Of His During Her Period, After He Came To Know That Allâh Has Prohibited That

290. It was narrated from Ibn 'Abbâs from the Prophet ﷺ, concerning a man who has had intercourse with his wife while she...
was menstruating: “Let him give a Dinár or half a Dinár in charity.”

(Sahih)

Comments:

“A dinar or half a dinar”: ‘Abdullâh bin Abbâs (r) has clarified that if intercourse occurred in the beginning of the menses, the penalty was one dinar; and if it occurred toward the end of the menses, the penalty was half a dinar. (Sunan Abi Dâwûd: 265) (The metric equivalent of the Islamic weight Dinar is equal to 4.25 grams of gold - Dictionary of Islamic Legal Terminology, by Dr. Muhammad Rawwas Qal’aji and Dr. Hâmid Sâdiq Qunaibi P. 212.)

Chapter 183. What A Woman In Ibrâm Should Do If Her Period Comes

291. It was narrated that ‘Aishah (r) said: “We went out with the Messenger of Allah (SAW) with no intention other than Hajj. When he was in Sarîf[1] I began menstruating. The Messenger of Allah (SAW) entered upon me and I was weeping. He said: ‘What is the matter with you? Has your Nifâs begun?’[2] I said: ‘Yes.’ He said: ‘This is something that Allah the Mighty and Sublime has decreed for the daughters of Adam. Do what the pilgrims do, but do not perform Tawîf around the House.’ And the Messenger of Allah (SAW) sacrificed a cow on behalf of his wives.” (Sahih)

[1] Sarîf is a place between Al-Madînah and Makkah, near Makkah.

[2] Here, it means menstruation. See the chapter clarifying that where it appears again, No. 349.
Chapter 184. What A Woman Who Is Bleeding Following Childbirth Should Do When In \textit{Ihrām}

292. Ja’far bin Muhammed said: “My father told me: ‘We came to Jābir bin ‘Abdullāh and asked him about the \textit{Hajj} of the Prophet ﷺ. He narrated: ‘The Messenger of Allāh ﷺ set out when there were five (days) remaining in Dhūl-Qa’dah, and we set out with him. When he came to Dhūl-Hulaifah, Asmā’ bint ‘Umais gave birth to Mubārak bin Abī Bakr. She sent word to the Messenger of Allāh ﷺ asking what she should do. He said: ‘Perform \textit{Ghusl}, bind yourself with a cloth then begin (the \textit{Talbiyah} for \textit{Ihrām}).’” (\textit{Sahīh})

Comments:

\textit{Nifūs}, or postnatal bleeding, signifies the blood that comes forth from a woman immediately after childbirth. While a woman is affected by postnatal bleeding, it is prohibited for her to offer prayer, to observe fasting, to touch the Qur’ān, or to have intercourse. When the bleeding ends, these things become permitted, but only after she takes a purifying bath.

Chapter 185. When Menstrual Blood Gets On One’s Clothes

293. It was narrated that ‘Adī bin Dīnār said: “I heard Umm Qais
bint Mihsan say that she asked the Messenger of Allâh ﷺ about menstrual blood that gets on one’s clothes. He said: ‘Scratch it with a stick and wash it with water and lotus leaves.’” (Sahîh)

Comments:

The use of lotus-tree leaves along with water is meant for greater cleanliness; otherwise, water by itself is enough. In modern times, soap could be used so that the traces of blood may also be removed.

294. It was narrated from Asmâ’ bint Abi Bakr that a woman asked the Messenger of Allâh ﷺ about menstrual blood that gets on clothes. He said: “Scratch it, then rub it with water, then sprinkle water over it, and pray in it.” (Sahîh)

Comments:

Scraping with fingernails and washing with water cleans well. Later it should be wrung after water is poured over it.

Chapter 186. When Semen Gets On Clothes

295. It was narrated from Mu’âwiya bin Abi Sufyân that he
asked Umm Ḥabībah, the wife of the Prophet ﷺ: “Did the Messenger of Allāh ﷺ pray in a garment in which he had had intercourse?” She said: “Yes, so long as he saw no filth on it.” (Sahih)

Chapter 187. Washing Semen
From A Garment

296. It was narrated that ‘Aishah said: “I used to wash the Janābah from the garment of the Messenger of Allāh ﷺ and he would go out to pray, with traces of water on his garment.” (Sahih)

Comments:
1. Some scholars, who consider Ibn `Abbās to be their predecessor in this regard, consider semen to be pure. That semen should be washed does not prove that it is an impure substance. When dirt from the nose or sputum sullies a garment, the garment should be washed, even though those substances are not impure. Furthermore, ‘Aishah ﷺ has often mentioned that scraping away and rubbing off a semen stain is sufficient.
2. It is not necessary to wash the entire garment; only the affected portion should be washed.
Chapter 188. Rubbing Semen
From A Garment

297. It was narrated that ‘Aishah said: “I used to scrape the Janâbah.”
On another occasion she said: “The semen from the garment of the Messenger of Allâh ﷺ.” (Sahîh)

Comments:
In terms of its legal ruling, semen is not identical to urine or feces; its every speck or flake does not have to be removed from a garment. On the contrary, it is sufficient to rub off or scrape off semen from a garment. Whatever falls off is well and good. If something of it remains stuck in the fabric, then that is fine - the garment remains pure.

298. It was narrated from Hammâm bin Al-‘Hârîth that ‘Aishah said: “I remember when I could do no more than rub it from the garment of the Messenger of Allâh ﷺ.” (Sahîh)

299. It was narrated that ‘Aishah said: “I used to rub it off from the garment of the Messenger of Allâh ﷺ.” (Sahîh)

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٢٩٧. من حديث حماد بن زيد عن أبوه
300. It was narrated that ‘Aishah said: “I used to see it on the garment of the Messenger of Allâh ﷺ and scratch it off.” (Sahih)

301. It was narrated that ‘Aishah said: “I remember rubbing the Janâbah from the garment of the Messenger of Allâh ﷺ.” (Sahih)

302. It was narrated that ‘Aishah said: “I remember finding it on the garment of the Messenger of Allâh ﷺ and scratching it off.” (Sahih)

Chapter 189. Urine Of A Boy Who Does Not Yet Eat Food

303. It was narrated from Umm Qais bint Mihsan that she brought a small son of hers who has not started eating food to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ took him in his lap and he urinated on his garment, so he called for some water and sprinkled it on it, but he did not wash it. (Sahih)
Comments:

Regarding an infant who has not yet started to eat, allowance has been made in the matter of the cleansing of its urine: Water should be sprinkled over it, and there is no need to wring wash it. However, this allowance is made in the case of a male infant only, and not the female.

304. It was narrated that ‘Aishah said: “A small boy was brought to the Messenger of Allâh ﷺ and he urinated on him, so he called for water and poured it on the place where the urine was.”” (Sahîh)

Chapter 190. Urine Of A Girl

305. Abû As-Samh said: "The Prophet ﷺ said: ‘A girl’s urine should be washed away and a boy’s urine should be sprinkled with water.”” (Sahîh)

Comments:

Here too the condition in the preceding Hadîth - “Who was not yet eating food” - is applicable. This means that the infant boy might not have begun to eat food. The narration also establishes the difference in the manner of handling the urine of boys and girls.
Chapter 191. Urine Of An Animal Whose Meat May Be Eaten

306. It was narrated that Anas bin Mālik narrated that “some people from ‘Udh came to the Messenger of Allāh ﷺ and spoke about Islam. They said: ‘O Messenger of Allāh, we are nomads who follow the herds, not farmers and growers, and the climate of Al-Madhah does not suit us.’ So the Messenger of Allāh ﷺ told them to go out to a flock of female camels and drink their milk and urine. When they recovered – and they were in the vicinity of Al-Ḥarrah – they apostatized after having become Muslim, killed the camel-herder of the Messenger of Allāh ﷺ and drove the camels away. News of that reached the Messenger of Allāh ﷺ and he sent people after them. They were brought back, their eyes were smoldered with heated nails, their hands and feet cut off, then they were left in Al-Ḥarrah in that state until they died.” (Ṣaḥīḥ)

Comments:

1. Since those people were accustomed to the life of the desert, the city environment did not suit them, and they were afflicted with indigestion. “Drink the camels’ urine”: from this an inference has been drawn that the urine of the animal whose meat is eaten is pure. Otherwise, the Messenger of Allāh ﷺ would not have commanded them to drink it.

2. Branding their eyes blind with heated iron instruments, chopping off their hands and feet, abandoning them upon burning rocks, not giving them any water despite their being extremely thirsty, and their dying while writhing around in agony - all of this was by way of just retribution (Al-Qisas). For they had treated the Prophet’s ﷺ herdsman in the same cruel manner. Hence, they were justifiably punished.
307. It was narrated from Anas bin Mālik that some Bedouins from ‘Urainah came to the Prophet and became Muslim, but the climate of Al-Madinah did not suit them; their skin turned yellow and their stomachs became swollen. The Messenger of Allāh sent them to some pregnant camels of his and told them to drink their milk and urine until they recovered. Then they killed the camel-herder and drove the camels away. The Messenger of Allāh sent people after them, and they were brought back. Their hands and feet were cut off and their eyes were smoldered with burning nails. The Commander of the Believers, ‘Abdul-Malik, said to Anas—when he was narrating this Hadith to him—“(Were they being punished) for Kufr or for a sin?” He said: “For Kufr.” (Sahih)

Comments:
"On account of disbelief"; in fact, their crimes were several: disbelief, murder, robbery, savagery, etc. There was punishment for their every crime. Since disbelief is an enormous crime, only that is mentioned. Otherwise, none is killed in the said fashion on account of disbelief alone. They were, on the contrary, summarily treated in this way due to their many crimes, which included their disbelief.
Chapter 192. If The Stomach Contents Of Animals Whose Meat May Be Eaten Get On One’s Clothes

308. It was narrated that ‘Amr b. Maimān said: “Abdullāh told us: ‘The Messenger of Allāh ﷺ was praying at the House (the Ka’bah) and a group of the nobles of Quraish were sitting there. They had just slaughtered a camel and one of them said: “Which of you will take these stomach contents with the blood and wait until he prostrates, then put them on his back?” ‘Abdullāh said: ‘The one who was most doomed got up and took the stomach contents, then went and waited until he prostrated himself, and put it on his back. Fāṭimah, the daughter of the Messenger of Allāh ﷺ, who was a young girl, was told about that, and she came running and took it off his back. When he had finished praying he said: “O Allāh! Punish the Quraish,” three times, “O Allāh, punish Abū Jahl b. Hishām, Shaibah b. Rabī‘ah, Utbah b. Rabī‘ah, ‘Uqbah b. Abī Mu‘āṭ” until he had listed seven men from the Quraish. ‘Abdullāh said: ‘By the One Who revealed the Book to him, I saw them dead on the day of Badr (their corpses) in a single drywell.’” (Sahih)
Comments:
Imâm An-Nasâî has argued on the basis of this report, about the purity of the dung of animal whose meat is eaten. And this is correct, because in spite of it Allâh's Messenger continued with his prayer and did not repeat the prayer afterward, despite his sure realization later that it was such a thing. From among those people who consider it impure, Imam Mâlik's viewpoint is that if such a thing touches the body on the garment during the prayer, the prayer may be completed. Although, if it touches before the prayer, it is necessary to wash it. But the inference of the Imâm An-Nasâî is stronger.

Chapter 193. Spittle That Gets On Clothes

309. It was narrated from Anas that the Prophet took the hem of his garment and spat on it, rubbed it together briefly and let it drop. (Sahîh)

Comments:
1. The objective of the chapter is to demonstrate that the saliva is pure. There is a weak report that the saliva becomes impure after exiting from the mouth, but this is unproven.
2. Spitting into a piece of cloth and squeezing it up and rubbing it is a refined way of spitting in a gathering. Filth does not spread and one does not appear uncivilized.

310. It was narrated from Abû Hurairah that the Prophet said: "When any one of you prays, let him not spit in front of him or to his right, rather let him spit to his left or beneath his feet." Then the Prophet spat like this on his garment and rubbed it. (Sahîh)
Comments:
The Prophet’s practice has been indicated to suggest that one should do like this, because Allāh’s Messenger is reported to have done so. Nowadays, the use of tissue papers instead of cloth is a nice thing to adopt.

Chapter 194. The Beginning Of Tayammum

311. It was narrated that ‘Aishah said: “We went out with the Messenger of Allāh on one of his journeys, and when we were in Al-Baidā’ or Dhāt Al-Jaish, a necklace of mine broke and fell. The Messenger of Allāh stayed there looking for it and the people stayed with him. There was no water near them, and they did not have water with them. The people came to Abū Bakr, may Allāh be pleased with him, and said: ‘Do you see what ‘Aishah has done? She has made the Messenger of Allāh and the people stop and they are not near any water and they do not have water with them.’ Abū Bakr, may Allāh be pleased with him, came while the Messenger of Allāh was resting his head on my thigh and had gone to sleep. He said: ‘You have detained the Messenger of Allāh and the people, and they are not near any water and they do not have any water with them.’”’

‘Aishah said: “Abū Bakr rebuked me and said whatever Allāh willed he would say. He started poking
me on my hip, and the only thing that prevented me from moving was the fact that the Messenger of Allâh ﷺ was resting on my thigh. The Messenger of Allâh ﷺ slept until morning when he woke up without any water. Then Allâh, the Mighty and Sublime revealed the verse of Tayammum. Usaid bin Hudair said: 'This is not the first time we have been blessed because of you, O family of Abû Bakr!' She said: “Then we made the camel that I had been riding stand up, and we found the necklace beneath it.” (Saḥīḥ)

Comments:
1. ’Ā’ishah had borrowed this necklace from her elder sister Asma, in order to wear it.
2. This incident provides evidence that no one has knowledge of the unseen unless Allâh, Most High, bestows upon one that knowledge; otherwise, there was no need to look for it here and there.

Chapter 195. Tayammum When One Is Not Traveling

312. It was narrated from ’Umair the freed slave of Ibn ‘Abbâs that he heard him say: “Abdullâh bin Yasâr the freed slave of Maimûnah, and I came and entered upon Abû Juhaim bin Al-Hârith bin Al-Sammah Al-Ansârî. Abû Juhaim said: ‘The Messenger of Allâh ﷺ came back from the direction of Bi’r Al-Jamal and was met by a man who greeted him with Salâm, but the Messenger of Allâh ﷺ did not return the
greeting until he turned to the wall and wiped his face and hands, then he returned the greeting.” (Sahih)

Comments:
1. Bi’r Al-Jamal is the name of a place in Madinah.
2. The state of purity is not a requisite for returning one’s greeting. But the Prophet did not think it appropriate to mention Allâh without purification.

(...) Tayammum When One Is Not Traveling

313. It was narrated from Ibn ‘Abdur-Rahmân bin Abza from his father that a man came to ‘Umar and said: “I have become Junub and I do not have any water.” ‘Umar said: “Do not pray.” But ‘Ammîr bin Yâsir said: “O Commander of the Believers! Don’t you remember when you and I were on a campaign and we became Junub and could not find water? You did not pray, but I rolled in the dust and prayed. Then we came to the Prophet and told him about that, and he said: ‘It would have been sufficient for you (to do this),’ then the Prophet struck his hands on the ground and blew on them, then wiped his face and hands with them” – (one of the narrators) Salamah was uncertain and did not know whether that was up to the elbows
or just the hands. And ‘Umar said:
“We will let you bear the burden of what you took upon yourself.”

(Sahih)

تخريج: أخرجه البخاري، التيمم، باب المتيمم هل يفتح فيهما ح: 338/2 و weakened: الحيض، باب التيمم، ح: 112/268 من حديث ذر به، ورواه أبو داود، ح: 124/2 عن محمد بن بشار به.

Comments:
1. ‘Ammar bin Yâsir’s rolling himself in earth was an action based on personal legal reasoning. It was perhaps due to the notion that the dry ablution (or the symbolic ablution) would also suffice in place of bath, providing it is similar or comes closer to taking a bath. That is to say, if earth touches the whole body.
2. The dry ablution of the Messenger of Allâh ﷺ is restricted to the face and hands with one stroke to the earth.
3. ‘Umar and ibn Mas’ud did not consider the dry ablution sufficient in place of the purificatory bath (Ghusl). But this was due to their extreme caution. Otherwise, in the Glorious Qur’ân, the Verse concerning dry ablution permits the dry ablution to lift one’s major impurity.

314. It was narrated that ‘Amâr bin Yâsir said: “I became Junub while I was on a camel and I could not find any water, so I rolled in the dust like an animal. I came to the Messenger of Allâh ﷺ and told him about that, and he said: ‘Tayammum would have been sufficient for you.’” (Sahih)

315. It was narrated that ‘Amâr said: “The Messenger of Allâh ﷺ stopped to rest at the end of the night in Uwlât Al-Jaish. His wife
'Aishah was with him and her necklace of Zifār beads broke and fell. The army was detained looking for that necklace of hers until the break of the light of dawn and the people had no water with them. Abū Bakr got angry with her and said: 'You have detained the people and they do not have any water.' Then Allāh the Mighty and Sublime revealed the concession allowing Tayammum with clean earth. So the Muslims got up with the Messenger of Allāh and struck the earth with their hands, then they raised their hands and did not strike them together to knock off any of the dust, then they wiped their faces and arms up to the shoulders, and from the inner side of their arms up to the armpits.” (Sahih)

Comments:
Making dry ablation up to the shoulders and the armpits is in contradiction to other reports. Some people might have done so on their own. This is not reported from Allāh’s Messenger. And this was done for the first time in the process of doing the dry ablation after the revelation of the command. Later its procedure was established by the practice of the Prophet.

Chapter 197. Differences Concerning How Tayammum Is Performed

316. It was narrated that ‘Ammār bin Yāsir said: "We did Tayammum with the Messenger of Allāh using dust, and we wiped our faces and our arms up to the shoulders.” (Sahih)

Chapter 198. Another Way Of Performing Tayammum, And Blowing On The Hands

317. It was narrated that 'Abdur-Rahmân bin Abza said: “We were with ‘Umar when a man came to him and said: ‘O Commander of the Believers! sometimes we stay for a month or two without finding any water. ‘Umar said: As if I did not find water, I would not pray until I found water.’ ‘Ammir bin Yâsir said: ‘Do you remember, O Commander of the Believers, when you were in such and such a place and we were rearing the camels, and you know that we became Junub?’ He said: ‘Yes.’ ‘As for me I rolled in the dust, then we came to the Prophet سَنَبَيْنَىْ and he laughed and said: “Clean earth would have been sufficient for you.” And he struck his hands on the earth then blew on them, then he wiped his face and part of his forearms. He (‘Umar) said: “Fear Allâh, O ‘Ammâr!”’ He said: ‘O Commander of the Believers! If you wish I will not mention it.’ He said: ‘No, we will let you bear the burden of what you took upon yourself.’” (Sahîh)
Chapter 199. Another Way Of Performing Tayammum

318. It was narrated from Ibn ‘Abdur-Rahmân bin Abza, from his father, that a man asked ‘Umar bin Al-Khaṭṭâb about Tayammum and he did not know what to say. ‘Ammâr said: “Do you remember when we were on a campaign, and I became Junub and rolled in the dust, then I came to the Prophet ﷺ and he said: ‘This would have been sufficient.’” (One of the narrators) Shu‘bah struck his hands on his knees and blew into his hands, then he wiped his face and palms with them once. (Sahîh)

319. It was narrated that Ibn ‘Abdur-Rahmân said: “A man became Junub and came to ‘Umar, may Allâh be pleased with him, and said: ‘I have become Junub and I cannot find any water.’ He said: ‘Do not pray.’ ‘Ammâr said to him: ‘Do you not remember when we were on a campaign and became Junub. You did not pray but I rolled in the dust and prayed, then I came to the Prophet ﷺ and told him about that, and he said: ‘This would have been sufficient for
you.” — (One of the narrators)  
Shu’bah struck his hands once and blew into them, then he rubbed them together, then wiped his face with them — (‘Ammār said): “‘Umar said something I did not understand.” So he said: “If you wish, I shall not narrate it.”  
Salamah mentioned something in this chain from Abū Mālik, and Salamah added that he said: “Rather, we will let you bear the burden of what you took upon yourself.” (Sahih)

**Chapter 200. Another Way**

320. It was narrated from Ibn ‘Abdur-Rahmān bin Abza, from his father, that a man came to ‘Umar, may Allāh be pleased with him, and said: “I have become Junub and I cannot find any water.” ‘Umar said: “Do not pray.” ‘Ammār said: “Do you not remember, O Commander of the Believers, when you and I were on a campaign and became Junub, and we could not find any water. You did not pray, but I rolled in the dust then prayed. When we came to the Messenger of Allāh  I told him about that and he said: ‘This would have been sufficient for you,’ and the Prophet  struck the earth with his hands then blew on them and wiped his face and hands — (one of the narrators) Salamah was uncertain and said: ‘I do not know if he said it should be up to the elbows or just
Chapter 201. Tayammum Of One Who Is Junub

321. It was narrated that Shaqiq said: "I was sitting with 'Abdullâh and Abû Mûsâ, and Abû Mûsâ said: 'Have you not heard what 'Ammâr said to 'Umar: 'The Messenger of Allah sent me on an errand and I became Junûb, and I could not find water, so I rolled in the earth then I came to the Prophet and told him about that.' He said: 'It would have been sufficient for you to do this,' and he struck the earth with his hands, then wiped his hands, then knocked them together to remove the dust, then he wiped his right hand with his left and his left hand with his right, palm to palm, and wiped his face.'” Then 'Abdullâh said: "Did you not see that 'Umar was not convinced by what 'Ammâr said?” (Sahîh)
Comments:

‘Umar and Ibn Mas‘ūd did not consider the dry ablution sufficient for a person in the state of major ritual impurity, while ‘Ammar and some other Companions held it sufficient in place of purificatory bath. The above dialogue took place in this perspective. This difference of opinions ended after the time of ‘Umar. Now it is the agreed upon consensual viewpoint of the Muslim nation (Ummah) that in the case of unavailability of water, the dry ablution is sufficient for a person having major ritual impurity.

Chapter 202. Tayammum With Clean Earth

322. It was narrated that Abū Rajā’ said: “I heard ‘Imrān bin Ḥuṣain (say) that the Prophet saw a man who was by himself and did not pray with the people. He said: ‘O So and so, what kept you from praying with the people?’ He said: ‘O Messenger of Allāh, I have become Junub and there is no water.’ He said: ‘You should use earth for that will suffice you.’”

(Saḥīḥ)

Comments:

Although, lexically, the term “Sa‘eed” signifies surface of the earth but in common acknowledgement (‘urf) the term is applied to earth. Hence, one may not perform dry ablution upon a stone, which is quite clean and water may have washed away its dust. Likewise, the dry ablution, which is performed by striking one’s hands against a wall which does not convey any dust on to them, will not be considered valid.

Chapter 203. Several Prayers With One Tayammum

323. It was narrated that Abū Dharr said: “The Messenger of Allāh said: ‘Clean earth is the..."
Wūdū’ of the Muslim, even if he does not find water for ten years.’”

(Hasan)

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Chapter 204. One Who Cannot Find Water Or Clean Earth

324. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ sent Usaid bin Ḥudair and some other people to look for a necklace that ‘Āishah had left behind in a place where she had stopped (while traveling). The time for prayer came and they did not have Wūdū’, and they could not find any water, so they prayed without Wūdū’. They mentioned that to the Messenger of Allāh ﷺ, and Allāh, the Mighty and Sublime revealed the verse of Tayammum. Usaid bin Ḥudair said: ‘May Allāh reward you with good, for by Allāh, nothing ever happened to you that you dislike, but Allāh makes it good for you and the Muslims.’” (Sahih)

Comments:
The term Tayyib, which denotes good and pure earth indicates that the soil with which the dry ablation is to be performed should be pure.
Comments:

Imâm An-Nasâî’s argumentation is that the Companions performed the prayer without ablution both wet and dry, when they found no water, and the Prophet ﷺ did not disapprove of it. Now, after the coming of the command of dry ablution, if one finds not even soil, the ritual prayer would be offered without ablution in the light of the action of the Prophet’s ﷺ Companions. And this is the path of Imâm As-Sâfi’î and Imâm Ahmad - except that Imâm As-Sâfi’î’s viewpoint is that the ritual prayer will have to be offered again upon finding water or good soil.

325. It was narrated from Târiq that a man became Junub and did not pray, then he came to the Prophet ﷺ and mentioned that to him. He said: "You did the right thing." Another man became Junub and performed Tayammum and prayed, and he came to him and he said something similar to what he had told the other man – meaning, you did the right thing. (Sahîh)
Allah, the Mighty and Sublime, says:

And We sent down pure water from the sky.[2]

And He, the Mighty and Sublime, says:

And He caused water to descend on you from the sky, to clean you thereby.[3]

And He, the Most High, says:

And you find no water, then perform Tayammum with clean earth.[4]

326. It was narrated from Ibn ‘Abbâs that one of the wives of the Prophet performed Ghussl from Janâbah, and the Prophet performed Wudū’ with her leftover water. She mentioned that to him and he said: “Water is not made impure by anything.” (Da’if)[5]
Chapter 1. The Well Of Buđa'ah

327. It was narrated that Abû Sa'eed Al-Khudrî said: "It was said: 'O Messenger of Allâh, you perform Wudû' from the well of Buđa'ah when it is a well into which the bodies of dogs, menstrual rags and garbage are thrown?' He said: 'Water is pure and it is not made impure by anything.' (Hassan)

Comments:
See Hadîth 53.

328. It was narrated from Ibn Abî Sa'eed Al-Khudrî that his father said: "I passed by the Prophet when he was performing Wudû' from the well of Buđa'ah. I said: 'Are you performing Wudû' from it when garbage is thrown into it?' He said: 'Water is not made impure by anything.' (Sahih)
Chapter 2. Restricting The Amount Of Water

329. It was narrated from 'Ubaidullah bin 'Abdullāh bin 'Umar that his father said: "The Messenger of Allāh ﷺ was asked about water and how some animals and carnivorous beasts might drink from it. He said: 'If the water is more than two Qūllahs, it will not become filthy.'"[1] (Sahih)

330. It was narrated from Anas that a Bedouin urinated in the Masjid, and some of the people went after him, but the Messenger of Allāh ﷺ said: "Do not restrain him." When he had finished he called for a bucket (of water) and poured over it.[2] (Sahih)

331. It was narrated that Abū Hurairah said: "A Bedouin stood up and urinated in the Masjid, so the people grabbed him. The Messenger of Allāh ﷺ said to

Comments:

See Ḥadīth 52.

See Ḥadīth 54, 56, 57.

[1] See the comment on No. 52 where this preceded.

[2] This preceded under No. 53.
them: 'Leave him alone, and pour a bucket of water over his urine. For you have been sent to make things easy for people, you have not been sent to make things difficult.' " (Saḥīḥ)

 Comments: See Hadīth 57.

Chapter 3. The Prohibition Of One Who Is Junub Performing Ghusl In Standing Water

332. Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'None of you should perform Ghusl in standing water while he is Junub.'" (Saḥīḥ)

 Comments: See Hadīth 35, 221.

Chapter 4. Wudū’ With Sea Water

333. Abū Hurairah said: "A man asked the Prophet ﷺ: 'O Messenger of Allāh, we travel by sea and we take a little water with us, but if we use it for Wudū’, we will go thirsty. Can we perform Wudū’ with seawater?' The Messenger of Allāh ﷺ said: 'Its water is a means of
purification and its dead meat is permissible.”” (Sahīh)

Comments:
See Hadīth 59.

Chapter 5. Wudū’ With Water
From Snow And Hail

334. It was narrated that ‘Āishah said: “The Prophet ﷺ used to say: ‘Allâhummaghsil khaṭāyāya bi-mā’th-thalj wal-barad wa naqqi qalbi min al-khaṭāyā kamâ naghṣya ath-thawb al-abyal min ad-danas (O Allâh, wash away my sins with the water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of filth).’” (Sahīh)

335. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ would say: [1] ‘Allâhummaghsil khaṭāyāya bi-mā’th-thalj wal-barad (O Allâh, wash away my sins with the water of snow and hail).’” (Sahīh)

Comments:
See Hadīth 60.

[1] That is at the beginning of Salâh as is clear from the remainder of the narration which preceded under No. 60.
Chapter 6. The Leftovers Of A Dog

336. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If a dog licks the vessel of any one of you, let him throw (the contents) away and wash it seven times.’” (Sahih)

Comments:
See Hadith 63, 64.

Chapter 7. Rubbing A Vessel Licked By A Dog With Dust

337. It was narrated from ‘Abdullāh bin Mughaffal that the Messenger of Allāh ﷺ commanded that dogs be killed, but he made an exception for hunting dogs and sheepdogs and said: “If a dog licks a vessel then wash it seven times and rub it the eighth time with dust.” (Sahih)

338. It was narrated that ‘Abdullāh bin Mughaffal said: “The Messenger of Allāh ﷺ commanded that dogs be killed. He said: ‘What do they have to do with dogs?’ And he granted a concession regarding hunting dogs and sheepdogs. And he said: ‘If a dog licks a vessel, wash it seven times, and rub it the eighth
time with dust.’ Abù Hurairah differed from him and said: ‘Rub it one time with dust.’” (Sahîh)

339. It was narrated from Abû Hurairah that the Messenger صلّى الله عليه وسلم said: “If a dog licks the vessel of any one of you, let him wash it seven times, the first time with dust.” (Sahîh)

340. It was narrated from Abû Hurairah that the Prophet صلّى الله عليه وسلم said: “If a dog licks the vessel of any one of you, let him wash it seven times, the first time with dust.”

Chapter 8. The Leftovers Of A Cat

341. It was narrated from Kabshah بنت كعب بن مالك that Abû Qatâdah entered upon her, then she narrated the following: “I poured some water for him for Wudû, and a cat came and drank from it, so he titled the vessel for it
to drink." Kabshah said: "He saw me looking at him and said: 'Are you surprised, O daughter of my brother?' I said: 'Yes.' He said: 'The Messenger of Allâh ﷺ said: "They are not impure, rather they are among the males and females (animals) who go around among you."' (Sahîh)

Chapter 9. The Leftovers Of A Menstruating Woman

342. It was narrated that 'A'ishah, may Allâh be pleased with her, said: "While I was menstruating, I would nibble meat from a bone and the Messenger of Allâh ﷺ would put his mouth where mine had been. And while I was menstruating, I would drink from a vessel and he would put his mouth where mine had been." (Sahîh)

Comments:
See Hadîth 70.

Chapter 10. Concession With Regard To The Leftovers Of A Woman (After Purification)

343. It was narrated that Ibn 'Umar said: "Men and women used to perform Wudû' together during the time of the Messenger of Allâh ﷺ." (Sahîh)

Comments:
See Hadîth 72.
Chapter 11. The Prohibition Of The Leftovers Of A Woman's Wudū’

344. It was narrated from Al-Ḥakam bin ʿAmr that the Messenger of Allāh forbid a man from performing Wudū’ with the leftovers of a woman’s (water for) Wudū’. (Ḥasan)

Chapter 12. The Concession Regarding The Leftovers Of One Who Is Junub

345. It was narrated from ʿAishah that she used to perform Ghusl with the Messenger of Allāh from a single vessel. (Ṣaḥīḥ)

Chapter 13. How Much Water Is Sufficient For A Person To Use for Wudū’ And Ghusl

346. It was narrated that ‘Abdullāh bin Jabr said: “I heard Anas bin Mālik say: ‘The Messenger of Allāh...”
used to perform *Wudu* with a *Makkâk* (cup) and *Ghusl* with five *Makkâks* (cups).” (Saḥîh)

٢١٣

Comments:
See Ḥadîth ٧٣.

٣٤٧. It was narrated from ‘Âishah that the Messenger of Allâh ﷺ used to perform *Ghusl* with a *Mudd* and *Ghusl* with approximately a *Sâ‘*. (Saḥîh)

٣٤٨. It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ used to perform *Ghusl* with a *Mudd* and *Ghusl* with a *Sâ‘*.” (Saḥîh)

Comments:
The *Sa‘* equals four *Mudds*, (1 *Sa‘* equals 2.03 liters). For performing the purificatory bath (*Ghusl*), the amount of water has been variously mentioned: sometimes a *Sa‘*, or almost a *Sa‘*, in some places. Five *Rails* or sometimes eight *Rails*, etc. The import of these statements is not much variant. The phrase ‘approximately a *Sa‘* also provides evidence to this viewpoint.
3. The Book Of Menstruation And Istihâdah

Chapter 1. The Beginning Of Menstruation, And Can Menstruation Be Called Nifâs?

349. It was narrated that 'Aishah said: "We went out with the Messenger of Allâh ﷺ with no intention other than Hajj. When he was in Sarif I began menstruating. The Messenger of Allâh ﷺ entered upon me and I was weeping. He said: 'What is the matter with you? Has your Nifâs begun?'[2] I said: 'Yes.' He said: 'This is something that Allâh the Mighty and Sublime has decreed for the daughters of Adam. Do what the pilgrims do but do not perform Tawâf around the House.'" (Sahih)

Comments:
1. The expression "the daughters" of Âdam ﷺ is an evidence that menstruation has been decreed for women from the beginning.
2. A’nafisî: Nifâs in this expression signifies menstruation.

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[1] Irregular blood flow.

[2] Here, it means menstruation. See the chapter clarifying that where it appears again, no. 349.
Chapter 2. Mention Of Al-Istihda’ah And The Coming And Going Of The Regular Period

350. It was narrated from Fātimah bint Qais from Banu Asad Quraish that she came to the Prophet ﷺ and mentioned that she suffered from Istihda’ah. She said that he said to her: “That is a vein, so when the time of menstruation comes, stop praying, and when it goes, take your bath and wash the blood from yourself then pray.” (Sahih)

351. It was narrated from ‘Āishah that the Prophet ﷺ said: “When the time of menstruation comes, stop praying, and when it goes, perform Ghusl.” (Sahih)

352. It was narrated that ‘Āishah said: “Umm Ḥabibah bint Jahsh asked the Messenger of Allah ﷺ: ‘O Messenger of Allah, I suffer from Istihda’ah.’ He said: ‘That is a vein, so perform Ghusl, then pray.’ And she used to perform Ghusl for each prayer.” (Sahih)
Chapter 3. A Woman Who Has Regular Days During Which She Menstruates Each Month

353. It was narrated from ‘Aishah that Umm Habibah asked the Messenger of Allâh ﷺ about bleeding. ‘Aishah said: “I saw her wash tub filled with blood.” The Messenger of Allâh ﷺ said to her: “Stop (praying) for as long as your period used to last, then perform Ghusl.” (Sahîh)

354. It was narrated that Umm Salamah said: “A woman asked the Prophet ﷺ: ‘I suffer from Istihâdah and I never become pure; should I stop praying?’ He said: ‘No. Stop praying for the number of days and nights that you used to menstruate, then perform Ghusl, wrap a cloth around yourself, and pray.’” (Sahîh)

Comments:
See Hadîth 209.

355. It was narrated from Umm Salamah that a woman suffered from constant bleeding during the time of the Messenger of Allâh ﷺ, so Umm Salamah consulted the Prophet ﷺ for her. He said: “Let her count the number of nights and
days that she used to menstruate each month before this happened to her, and let her stop praying for that period of time each month. Then when that is over let her perform Ghusl, then wrap a cloth around herself, and pray.” (Sahih)

Chapter 4. Mentioning The Period

356. It was narrated from ‘Aishah that Umm Habibah bint Jahsh who was married to ‘Abdur-Raḥmān bin ‘Awf suffered from Istihādah and did not become pure. Her situation was mentioned to the Messenger of Allāh ﷺ and he said: “That is not menstruation, rather it is a kick in the womb, so let her work out the length of the menses that she used to have, and stop praying (for that period of time), then after that let her perform Ghusl for every prayer.” (Sahih)

Comments:

357. It was narrated from ‘Aishah that Umm Ḥabibah bint Jahsh used to suffer from Istihādah for seven years. She asked the Prophet ﷺ and
he said: “That is not menstruation, rather it is a vein. Tell her not to pray for the period of time that her period used to last, then let her perform Ghusl and pray.” She used to perform Ghusl for every prayer. (Sahih)

358. It was narrated from ‘Urwah that Fātimah bint Abī Ḥuibaish narrated that she came to the Messenger of Allāh ﷺ and complained to him about bleeding. The Messenger of Allāh ﷺ said to her: “That is a vein, so when your period comes, do not pray, and when your period is over, purify yourself and pray in between one period and the next.” (Hasan)

Abū ‘Abdur-Rahmān said: Hishām bin ‘Urwah reported this Ḥadīth from ‘Urwah, and he did not mention what Al-Munāhir mentioned in it.

359. It was narrated that ‘Āishah said: Fātimah bint Abī Ḥuibaish came to the Messenger of Allāh ﷺ and said: “I am a woman who suffers from Istihdāh and I never become pure. Should I stop praying?” He said: “No, that is a vein, it is not menstruation. When your period comes, stop praying, and when it goes, wash the blood from yourself and pray.” (Sahīh)
Chapter 5. Woman Suffering From Istihâdah Combining Prayers And Performing Ghusl For The Combined Prayers

360. It was narrated from `Āishah that a woman who suffered from Istihâdah at the time of the Messenger of Allah was told that it was a stubborn vein (i.e., one that would not stop bleeding). She was told to delay Zuhr and bring 'Asr forward, and to perform one Ghusl for both, and to delay Maghrib and bring 'Ishr forward, and to perform one Ghusl for both, and she would perform one Ghusl for Subh. (Sahih)

Comments:
See Hadith 214.

361. It was narrated that Zainab bint Jahsh said: "I said to the Prophet that I was suffering from Istihâdah. He said: ‘Do not pray during the days of your period, then perform Ghusl and delay Zuhr and bring 'Asr forward and pray; then delay Maghrib and bring 'Ishr forward and pray them together, and perform Ghusl for Fajr.’ (Sahih)

Comments:
See Hadith 213.
Chapter 6. The Difference Between Menstrual Blood And Istihâdah

362. It was narrated from Fâtîmah bint Abî Ḥubâish that she suffered from Istihâdah and the Messenger of Allâh  said to her: “If it is menstrual blood then it is blood that is black and recognizable, so stop praying, and if it is other than that then perform Wudu’, for it is just a vein.” (Sahîh)

Comments:
See Hadîth 216.

363. It was narrated from ’Âishah that Fâtîmah bint Abî Ḥubâish suffered from Istihâdah. The Messenger of Allâh  said to her: “Menstrual blood is blood that is black and recognizable, so if it is like that, then stop praying, and if it is otherwise, then perform Wudu’ and pray.” (Sahîh)

Abû ‘Abdur-Rahmân said: Others reported this Hadîth, and none of them mentioned what Ibn ‘Adî mentioned, and Allâh knows best.
Comments:

It is necessary for a woman having Istihādah - a woman continuing to have a flow of blood after her days of menstruation - to perform a fresh ablution for each ritual prayer. For further elucidation vide Hadith 216.

364. It was narrated that `Āishah said: “Fātimah bint Abī Ḥubaisah suffered from Istihādah and she asked the Prophet ﷺ: ‘O Messenger of Allāh, I suffer from Istihādah and I do not become pure; should I stop praying?’ The Messenger of Allāh ﷺ said: ‘That is a vein and is not menstruation. When your period comes, stop praying, and when it goes wash the traces of blood from yourself and do Wudū’. That is a vein and is not menstruation.’”

It was said to him (one of the narrators): “What about Ghusl?” He said: “No one is in doubt about that.” (Sahih)

365. It was narrated that `Āishah said: “Fātimah bint Abī Ḥubaisah said to the Messenger of Allāh ﷺ: ‘O Messenger of Allāh ﷺ, I do not become pure. Should I stop praying?’ The Messenger of Allāh ﷺ said: ‘That is a vein and is not menstruation. When your period comes, stop praying, and when it has passed, then wash the blood from yourself and pray.’” (Sahih)
366. It was narrated that ‘A’ishah said: Fātimah bint Abī Ḥubaysh said to the Messenger of Allāh ﷺ:

"O Messenger of Allāh ﷺ, I do not become pure. Should I stop praying?" The Messenger of Allāh ﷺ said: "That is a vein and is not menstruation. When your period comes, stop praying, and when the same amount of time as your regular period has passed, then wash the blood from yourself and pray." (Sahih)

367. It was narrated from ‘A’ishah that the daughter of Abī Ḥubaysh said: "O Messenger of Allāh, I do not become pure, so should I stop praying?" He said: "No, that is a vein." – (One of the narrators) Khālid said, in what I read from him – "and it is not menstruation, so when your period comes, stop praying, and when it goes, wash the blood from yourself and pray." (Sahih)

Chapter 7. Yellowish And Brownish Discharge

368. It was narrated that Muḥammad
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said: “Umm ‘Atiyah said: ‘We used not to regard yellowish and brownish discharge as anything important.’”

(Ṣaḥīḥ)

Comments:

If a woman becomes purified after menses, takes the purificatory bath, and a few days of purity pass over it, then if she perceives dusky, dingy, or yellowish emission, this will not be considered the menstrual blood. This is because the menstruation starts with thick black blood. Though at the end, it could be yellowish, dusky or dingy. This is the viewpoint of the majority of scholars.

Chapter 8. How To Interact With A Menstruating Woman

And The Interpretation Of The Saying Of Allāh: They Ask You Concerning Menstruation. Say: “That Is An Adha (A Harmful Thing), Therefore, Keep Away From Women During Menses And Go Not Unto Them Till They Are Purified.”[1]

369. It was narrated that Anas said: “When one of their womenfolk menstruated, the Jews would not eat or drink with them, or mix with them in their houses. They (the Companions) asked the Prophet of Allāh Ṣallālāhū ʿalaihi wa sallam about that, and Allāh, the Mighty and Sublime, revealed the Āyah: They ask you concerning menstruation. Say: “That is an Adha (a harmful thing).”[2] So the Messenger of Allāh Ṣallālāhū ʿalaihi wa sallam commanded them to eat and drink with them (menstruating women) and to mix with them in

[mother] - بَابُ مَا يَتَأَلَّمُ مِنَ الحَائِضِ

نَافَأْلِهُمْ عَنْ يَدِهِمْ: "وَكَانَتْ عَلَيْهِمْ نَوَاتُكُمْ عَلَى الْمَجِيبِ فَقَُلْنِ يَدَّ أَدَى كَأَفَاتُرًا أَلْسَاطُ مَا نَيْلُهُمْ فِي ظُحْرِهِمْ" 369 – أَخْبَرَنا إِسْمَعِيْلٌ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا

389: أَهْيَزَّةٌ بْنُ حُرَبٍ قَالَ: حَدَّثَنَا حَمَانُ بْنُ سَلَمةَ عَنْ ثَابِيَ، عَنْ أَبِي سَلَمَةَ قَالَ: كَانَتْ الْأَيْبَةُ إِذَا حَاضَرَتِ السَّرَّاءَ بِمَثْلِهَا تَمُّ وَؤُكَلُوفُهَا، وَلَا يُمَارِعُونَ وَلا يُجَابِعُونَ فِي الْبَيْتِ، فَتَأْلَوْلَا الْبَيْتُ فَأَلْيَلَ الْلَّهُ عَزَّ وَجَلَّ وَكَانَتْ عَلَى الْمَجِيبِ فَقَلْنِ يَدَّ أَدَى كَأَفَاتُرًا أَلْسَاطُ مَا نَيْلُهُمْ فِي ظُحْرِهِمْ، فَأَيْلَلَ الْلَّهُ عَزَّ وَجَلَّ وَكَانَتْ عَلَى الْمَجِيبِ فَقَلْنِ يَدَّ أَدَى كَأَفَاتُرًا أَلْسَاطُ مَا نَيْلُهُمْ فِي ظُحْرِهِمْ، فَأَيْلَلَ الْلَّهُ عَزَّ وَجَلَّ وَكَانَتْ عَلَى الْمَجِيبِ فَقَلْنِ يَدَّ أَدَى كَأَفَاتُرًا أَلْسَاطُ مَا نَيْلُهُمْ فِي ظُحْرِهِمْ، فَأَيْلَلَ الْلَّهُ عَزَّ وَجَلَّ وَكَانَتْ عَلَى الْمَجِيبِ فَقَلْنِ يَدَّ أَدَى كَأَفَاتُرًا أَلْسَاطُ مَا نَيْلُهُمْ فِي ظُحْرِهِمْ، فَأَيْلَلَ الْلَّهُ عَزَّ وَجَلَّ وَكَانَتْ عَلَى الْمَجِيبِ فَقَلْنِ يَدَّ أَدَى كَأَفَاتُرًا أَلْسَاطُ مَا نَيْلُهُمْ فِي ظُحْرِهِمْ، فَأَيْلَلَ الْلَّهُ عَزَّ وَجَلَّ وَكَانَتْ عَلَى الْمَجِيبِ فَقَلْنِ يَدَّ أَدَى كَأَفَاتُرًا أَلْسَاطُ مَا نَيْلُهُمْ فِي ظُحْرِهِمْ، فَأَيْلَلَ الْلَّهُ عَزَّ وَجَلَّ وَكَانَتْ عَلَى الْمَجِيبِ فَقَلْنِ يَدَّ أَدَى كَأَفَاتُرًا أَلْسَاطُ مَا نَيْلُهُمْ فِي ظُحْرِهِمْ، فَأَيْلَلَ الْلَّهُ عَزَّ وَجَلَّ وَكَانَتْ عَلَى الْمَجِيبِ فَقَلْنِ يَدَّ أَدَى كَأَفَاتُرًا أَلْسَاطُ مَا نَيْلُهُمْ فِي ظُحْرِهِمْ، فَأَيْلَلَ الْلَّهُ عَزَّ وَجَلَّ وَكَانَتْ عَلَى الْمَجِيبِ فَقَلْنِ يَدَّ أَدَى كَأَفَاتُرًا أَلْسَاطُ مَا نَيْلُهُمْ فِي ظُحْرِهِمْ، فَأَيْلَلَ الْلَّهُ عَزَّ وَجَلَّ وَكَانَتْ عَلَى الْمَجِيبِ فَقَلْنِ يَدَّ أَدَى كَأَفَاتُرًا أَلْسَاطُ مَا نَيْلُهُمْ فِي ظُحْرِهِمْ، فَأَيْلَلَ الْلَّهُ عَزَّ وَجَلَّ وَكَانَتْ عَلَى الْمَجِيبِ فَقَلْنِ يَدَّ أَدَى كَأَفَاتُرًا أَلْسَاطُ مَا نَيْلُهُمْ فِي ظُحْرِهِمْ، فَأَيْلَلَ الْلَّهُ عَزَّ وَجَلَّ وَكَانَتْ عَلَى الْمَجِيبِ فَقَلْنِ يَدَّ أَدَى كَأَفَاتُرًا أَلْسَاطُ مَا نَيْلُهُمْ فِي ظُحْرِهِمْ، فَأَيْلَلَ الْلَّهُ عَزَّ وَجَلَّ وَكَانَتْ عَلَى الْمَجِيبِ فَقَلْنِ يَدَّ أَدَى كَأَفَاتُرًا أَلْسَاطُ مَا نَيْلُهُمْ F

their houses, and to do everything with them except intercourse. The Jews said: ‘The Messenger of Allâh ﷺ does not leave anything of our affairs except he goes against it.’ Usaid bin Ḥuḍair and ‘Abbâd bin Bishr went and told the Messenger of Allâh ﷺ and they said: ‘Should we have intercourse with them when they are menstruating?’ The expression of the Messenger of Allâh ﷺ changed greatly until we thought that he was angry with them, and they left. Then the Messenger of Allâh ﷺ received a gift of milk, so he sent someone to bring them back and he gave them some to drink, so we knew that he was not angry with them.” (Sahîh)

Comments:
See Hadîth 289.

Chapter 9. Mentioning What Is Required Of A Person Who Had Intercourse With His Wife During Her Period, While Knowing That Allâh Has Forbidden That

370. It was narrated from Ibn ‘Abbâs from the Prophet ﷺ, concerning a man who has had intercourse with his wife while she was menstruating: “Let him give a Dînâr or half a Dînâr in charity.” (Sahîh)

Comments:
See Hadîth 290.
Chapter 10. Lying Down With A Menstruating Woman In The Clothes She Wears When Menstruating

371. Umm Salamah narrated: "While I was lying down with the Messenger of Allah under a blanket, my period came, so I slipped away and put on the clothes I used to wear when I was menstruating. The Messenger of Allah said: ‘Are you menstruating?’ I said: ‘Yes.’ Then he called me to lie down with him under the blanket.” This is the wording of ‘Ubaidullah bin Sa’eed.[1] (Sahih)

Chapter 11. A Man Sleeping With His Woman Under One Blanket When She Is Menstruating

372. It was narrated that ‘Aishah said: “The Messenger of Allah and I would sleep under a single blanket when I was menstruating. If anything got on him from me, he would wash that spot and no more.”

[1] That is, one of the narrators in one of the chains, as the author reported it through different chains, as he did when it preceded, see No. 284.
and pray in it, then come back. If anything got on it again from me, he would do likewise and no more, and he would pray in it.” (Hasan)

Comments:
See Hadith 285, 286.

Chapter 12. Fonding The Menstruating Woman

373. It was narrated that ‘Aishah said: “The Messenger of Allah (ﷺ) would tell one of us, if she was menstruating, to tie her Iṣâr (waist wrap) tightly then he would fondle her.” (Sahih)

Comments:
See Hadith 286.

374. It was narrated that ‘Aishah said: “If one of us was menstruating, the Messenger of Allah (ﷺ) would tell her to put on an Iṣâr (waist wrap) then he would fondle her.” (Sahih)

Chapter 13. What The Messenger Of Allâh (ﷺ) Would Do When One Of His Wives Menstruated

375. Jumai b. Umair said: “I entered upon ‘Aishah with my mother and maternal aunt, and we
asked her what the Prophet used to do when one of (his wives) was menstruating. She said: He would tell us, when one of us menstruated, to wrap a wide Izār around herself then he would embrace her chest and breasts. (Da'if)

376. It was narrated that Maimūnah said: “The Messenger of Allāh would fondle one of his wives when she was menstruating, if she wore an Izār (waist wrap) that reached halfway down her thighs or to her knees.” (Hasan)

Chapter 14. Eating With A Menstruating Woman And What Is Leftover After Her

377. It was narrated from Shuraih that he asked ‘Aishah: “Can a woman eat with her husband while she is menstruating?” She said: ‘Yes. The Messenger of Allāh would call me to eat with him while I was menstruating. He would take a piece of bone on which some bits of meat were left and insist that I take it first, so I would nibble a little from it,
then put it down. Then he would take it and nibble from it, and he would put his mouth where mine had been on the bone. Then he would call for a drink and insist that I take it first before he drank from it. So I would take it and drink from it, then put it down, then he would take it and drink from it, putting his mouth where mine had been on the cup.” (Sahih)

Comments:
See Hadith 280

378. It was narrated from Al-Miqdâm bin Shurait, from his father, that 'Āishah said: “The Messenger of Allâh ﷺ would put his mouth on the place from which I had drunk, and he would drink from my leftovers when I was menstruating.” (Sahih)

Chapter 15. Using The Leftovers Of A Menstruating Woman

379. It was narrated from Al-Miqdâm bin Shurait that his father said: “I heard ‘Āishah say: ‘The Messenger of Allâh ﷺ would give me the vessel and I would drink from it, when I was menstruating, then I would give it to him and he would look for the place where I had put my mouth and put that to his mouth.’” (Sahih)


تخريج: [صحيح] تقدم، ح: 70، وهو في الكبير، ح: 274.
380. It was narrated that ‘Āishah said: “I would drink when I was menstruating, then I would hand it to the Prophet صلی الله علیه وสلم, and he would put his mouth where mine had been and drink. And I would nibble at a bone on which some bits of meat were left when I was menstruating, then I would give it to the Prophet صلی الله علیه وสلم and he would put his mouth where my mouth had been.” (Sahih)

381. It was narrated that ‘Āishah said: “The head of the Messenger of Allah ﷺ would rest in the lap of one of us when she was menstruating, and he would recite Qur’ān.” (Sahih)

Chapter 16. A Man Reciting Qur’ān With His Head In The Lap Of His Wife While She Is Menstruating

Chapter 17. ʿSalāh Is Not Obligatory For Menstruating Women

382. It was narrated that Muʿādhah bint Adawiyah said: “A woman asked ‘Āishah: ‘Should a menstruating woman make up the ʿSalāh she misses?’ She said: ‘Are you a
We used to menstruate during the time of Allâh's Messenger ﷺ but we did not make up the missed Salâh nor were we commanded to do so.” (Sahîh)

Comments:

‘Âishah  called this woman a Kâhirjite because the Kâhirjites regard it essential to restitute (lit. Qada: to make up) the obligatory prayers that are missed during menstrual cycles.

Chapter 18. Asking A Menstruating Woman To Do Something

383. Abû Hurairah said: “While the Messenger of Allâh ﷺ was in the Masjid, he said: ‘O ‘Âishah, hand me the garment.’ She said: ‘I am not praying.’ He said: ‘It is not in your hand.’ So she gave it to him.” (Sahih)

384. It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ said: ‘Give me the mat from the Masjid.’ She said: ‘I am menstruating.’ The Messenger of Allâh ﷺ said: ‘Your menstruation is not in your hand.’” (Sahîh)

(Another chain) with similarity.

[1] Meaning are you one of the Khawârij. Harûrâ’ is a place associated with a group of the Khawârij.
Chapter 19. Menstruating Woman Spreading Out A Mat In The Masjid

385. Maimūnah said: "The Messenger of Allāh ﷺ used to lay his head in the lap of one of us and recite Qur'ān while she was menstruating, and one of us would take the mat to the Masjid and spread it out when she was menstruating." (Sahih)

Chapter 20. A Menstruating Woman Combing Her Husband's Hair While He Is Performing I'tikāf In The Masjid

386. It was narrated from Āishah that she used to comb the hair of the Messenger of Allāh ﷺ when she was menstruating and he was performing I'tikāf. He would put his head out to her while she was in her room. (Sahih)

Comments:
See Hadīth 274.
Chapter 21. A Menstruating Woman Washing Her Husband’s Head

387. It was narrated that ‘Āishah said: “The Prophet would put his head out while he was performing I’tikāf and I would wash it, while I was menstruating.” (Ṣahih)

388. It was narrated from ‘Āishah: “The Messenger of Allāh used to put his head out of the Masjid while he was performing I’tikāf, and I would wash it, while I was menstruating.” (Ṣahih)

389. It was narrated that ‘Āishah said: “I used to comb the hair of the Messenger of Allāh while I was menstruating.” (Ṣahih)

Comments:
The objective of the chapter is to demonstrate that the hands, nay the whole body of a menstruating woman (except the place of defilement), is pure, whether it is wet or dry. It is only prohibited to have conjugal relations with her during her period.

Chapter 22. A Menstruating Woman Attending The Two ‘Eids And The Supplications Of The Muslims

390. It was narrated that Ḥafṣah...
said: “Umm ‘Atiyah would never mention the Messenger of Allâh ﷺ without saying: ‘May my father be ransomed for him.’ I said: ‘Did you hear the Messenger of Allâh ﷺ say such and such?’ And she said: ‘Yes, may my father be ransomed for him.’

He said: ‘Let the mature girls, virgins staying in seclusion, and menstruating women go out and witness the good occasions and the supplications of the Muslims, but let the menstruating women keep away from the prayer place.’” (Sahîh)

Comments:

Eid is the followers of Islam’s holiday of joy, of thanksgiving, and of a great worship.

Chapter 23. A Woman Menstruating After Tawâf Al-Isâfâh

391. It was narrated from ‘Âîshah that she said to the Messenger of Allâh ﷺ: “Safiyyah bint Huyâl began menstruating.” The Messenger of Allâh ﷺ said: “Perhaps she has detained us. Did she not circumambulate the House with you?” She said: “Yes.” He said: “Then you can leave.” (Sahîh)

تخريج: أخرج البخاري، الحج، باب تقضي الحائض المسامك كلها إلا الطواف بالبيت ...

الح، ح: 1/1952 من حديث إسماعيل ابن عقية، ومسلم، صلة العبدين، باب ذكر إباحة خروج النساء في العبدين إلى المصلّي ... الح، ح: 890 من حديث حفصة به.
Comments:

1. **Al-Ifadah** denotes returning. Since it is performed upon returning from Arafat, it is called **Tawf Al-Ifadah**. Besides, it is called the **Tawf Az-Ziyarah** (the visitation circling) and **Tawf Fard** (the Obligatory Tawf) also.

2. A woman who has already performed the **Tawf Al-Ifadah**, if she menstruates thereupon, and if the date for returning home draws near, she is excusable. She can go home without performing the **Tawf Al-Wada’** - the Farewell Circumambulation.

Chapter 24. What A Woman In Nifás Should Do When Entering Iḥrām

392. It was narrated from Jābir bin ‘Abdullāh concerning Asmā’ bint Umas that when she gave birth at Dhul-Hūlaifah, the Messenger of Allāh ﷺ said to Abū Bakr: “Tell her to perform Ghusl and (begin the Talbiyah).” (Ṣahih)

Comments:

A woman’s taking of a bath in the state of postnatal bleeding (An-Nifās) or menstruation is not for purification - because this would be possible only after the postnatal bleeding or menses ends. Therefore such a bath is rather for bodily cleanliness.

Chapter 25. The Funeral Prayer For A Woman Who Dies During Childbirth

393. It was narrated that Samurah bint Zāid said: “I offered the funeral prayer with the Messenger of Allāh ﷺ for Umm Ka‘b who had died during childbirth, and during the prayer, the Messenger of Allāh ﷺ stood at her middle.” (Ṣahih)

Comments:

تخريج: أخرجه البخاري، الجلائزي، البخاري، ابن ماجه من سننهم، ح: 362; البخاري، الجلائزي، ابن ماجه، ابن قتيبة من سننهم، ح: 914 من حديث عبد الله بن سعيد.
Comments:

1. The objective of the chapter is to demonstrate that although a woman in the state of postnatal bleeding may not herself perform the ritual prayer, in the event of her death, the funeral prayer will be performed over her.

2. In the funeral of a female, the Imam (the one who leads the funeral prayer) should stand facing the middle of her bier.

Chapter 26. When Menstrual Blood Gets On Clothes

394. It was narrated from Asma' bint Abi Bakr that a woman asked the Messenger of Allah about menstrual blood that gets on clothes. He said: “Scratch it, then rub it with water, then sprinkle water over it, and pray in it.” (Sahih)

Comments:
See Hadith 294.

395. It was narrated that 'Adi bin Dinar said: “I heard Umm Qais bint Mihsan say that she asked the Messenger of Allah about menstrual blood that gets on one's clothes. He said: ‘Scratch it with a stick and wash it with water and lotus leaves.’” (Sahih)

Comments:
See Hadith 293.
Chapter 1. Mentioning The Prohibition Of One Who Is Junub Performing Ghusl In Standing Water

396. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘None of you should perform Ghusl in standing water while he is Junub.”’ (Sahīh)

Comments:
See Hadith 221, 222.

397. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “None of you should urinate into standing water and then perform Ghusl or Wudū’ with it.” (Sahīh)

398. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ forbade urinating into standing water and then performing Ghusl from Janābah in it. (Sahīh)
The Book of Ghusl...

Comments:
Still water could be used for ablution or taking a bath. And this is what its purpose and utility is. Hence, it ought not to be made unusable by urinating into it, because in the circumstances of general permission, it will inevitably become polluted. (For further elucidation, see the commentary below Hadîth 35, 221, 222).

399. It was narrated from Abû Hurairah that the Messenger of Allâh forbade urinating into standing water then performing Ghusl with it. (Sahîh)

400. It was narrated that Abû Hurairah said: "None of you should urinate into standing water which does not flow and then perform Ghusl with it." (One of the narrators) Sufyân said: "They said to Hishâm – meaning Ibn Hasanâ – ‘Ayyûb only attributed this Hadîth to Abû Hurairah?’ So he said: ‘If Ayyûb is not able to raise up a narration then he does not raise it.”[1] (Sahîh)

Comments:
In actuality this is the Prophet’s Command, which Abû Hurayrah has reported. Some transmitters have ascribed it to him. From other transmitters, this command has undoubtedly been ascribed to the Messenger of Allâh.

[1] That is, he narrated it from Abû Hurairah, rather than from him from the Prophet, while others narrated it in Marfu’ form or “raised” to the Prophet. And perhaps by: “If he is able to not raise it” he means: “If he is not able to raise it.” And Allâh knows best.
Chapter 2. Concession On Entering Bathhouses

401. It was narrated from Jâbir that the Prophet said:

“Whoever believes in Allâh and the Last Day, let him not enter a bath house except wearing an Īzâr (waist wrap).” (Sâhîh)

Comments:

Particularly so in that period of time when there used to be only one outer room for undressing and for putting on the clothes, people would, from the outer room, enter the bathhouse naked. And in the queue of bathers there used to be standing several naked people. This is the reason why bathhouses have been denounced in some Ahâdîth.

Chapter 3. Performing Ghusl With Snow And Hail

402. ‘Abdullâh bin Abî Awfâ narrated that the Prophet would supplicate:

“Allâhumma tâkhîrnî min adh-dhunûb wal-kaṭâyâ. Allâhumma naqqînî minib kamâ yunaqqa ath-thawwâb al-abâyîd min ad-dânâs, Allâhumma tâkhîrnî bith-thalîf wal-barad wal-mâ’ al-bârid (O Allâh, purify me of sin and error, O Allâh cleanse me of it as a white garment is cleansed of dirt, O Allâh purify me with snow and hail and cold water).” (Sâhîh)

Comments:

See Hadîth 60.
Chapter 4. Performing Ghusl With Cold Water

403. It was narrated that Ibn Abī Awfa said: “The Prophet ﷺ used to say: ‘Allāhumma ṭahhirīnī bith-thalījī wal-barad wal-mā’ al-bārīd, Allāhumma ṭahhirīnī min adh-dhunūb kamā yuṭahhar ath-thawb al-abyad min ad-danas (O Allāh, purify me with snow and hail and cold water, O Allāh, purify me of sin as a white garment is cleansed of dirt).’” (Sahīh)

Chapter 5. Performing Ghusl Before Going To Sleep

404. It was narrated that ‘Abdullāh bin Abī Qais said: “I asked ‘Aisah: ‘How did the Messenger of Allāh ﷺ sleep while he was Junub? Did he perform Ghusl before sleeping or sleep before performing Ghusl?’ She said: ‘He did both. Sometimes he would perform Ghusl then sleep, and sometimes he would perform Wudu’ then sleep.’” (Sahīh

Chapter 6. Performing Ghusl At The Beginning Of The Night

405. It was narrated that Ghuḍaif
bin Al-Ḥārith said: “I entered upon ‘Aishah and asked her: ‘Did the Messenger of Allāh ﷺ perform Ghusl at the beginning of the night or at the end?’ She said: ‘Both. Sometimes he performed Ghusl at the beginning and sometimes at the end.’ I said: ‘Praise be to Allāh Who has made the matter flexible.’” (Hasan)

Comments:
See Hadith 222.

Chapter 7. Concealing Oneself When Performing Ghusl

406. It was narrated from Ya‘lā that the Messenger of Allāh ﷺ saw a man performing Ghusl in an open place, so he ascended the Minbar and praised and glorified Allāh, then he said: ‘Allāh, the Mighty and Sublime, is forbearing, modest and concealing, and He loves modesty and concealment. When any one of you performs Ghusl, let him conceal himself.”’ (Ṣaḥīḥ)

407. It was narrated from Ṣafwān bin Ya‘lā that his father said: “The
Messenger of Allâh ﷺ said: 'Allâh loves concealment, so when any one of you performs Ghusl let him conceal himself with something.' (Sahih)

408. It was narrated that Maimûnah said: “I put some water out for the Messenger of Allâh ﷺ, then I concealed him” – and she mentioned how he performed Ghusl, then she said: “Then I brought him a cloth (a towel) but he did not want it.” (Sahih)

Comments:
See Hadîth 254, 255.

409. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘While Ayyûb, peace be upon him, was bathing naked, locusts of gold landed on him and he started to collect them in his garment. Then his Lord called him (saying): “O Ayyûb, did I not make you rich?” he said: “Yes, O Lord, but I cannot do without Your blessing.” (Sahih)
The Book of Ghusl...

Comments:
1. The author cited this narration in this chapter because while it mentions he was naked, it also mentions him collecting the locusts and placing them in his garment; implying that he may have used that to partially cover himself of to mercy screen himself.
2. Allâh alone is free from want! One should always ask for forgiveness, whether one has done something wrong or not. And Allâh Most High always loves those who invoke Him.
3. Allâh’s addressing the Prophet Ayyub was a form of Revelation - Al-Wâhî.

Chapter 8. The Evidence That There Is No Set Limit For The Amount Of Water To Be Used For Ghusl

410. It was narrated that ‘Âishah said: “The Messenger of Allâh used to perform Ghusl from a vessel which was the size of a Faraq[1] and he and I used to perform Ghusl from a single vessel.” (Sahîh)

Comments:
The chapter’s argumentation revolves around the last phrase. If two persons are taking a bath from the same vessel, it is not necessary that both actually utilize the same amount of water. Invariably it would be more or less. And this is the title of the chapter.

Chapter 9. A Man And One Of His Wives Performing Ghusl From A Single Vessel

411. It was narrated from ‘Âishah

that the Messenger of Allâh ﷺ used to perform Ghusl, he and I from a single vessel, both of us scooping water from it. (Sahîh)

412. 'Abdur-Rahmân bin Al-Qâsim said: “I heard Al-Qâsim narrating that ‘Àishah said: ‘I used to perform Ghusl – the Messenger of Allâh ﷺ and I – from a single vessel for Janâbah.”’ (Sahîh)

413. It was narrated that ‘Àishah said: “I remember competing over the vessel[1] with the Messenger of Allâh ﷺ, when he and I were performing Ghusl from it.” (Sahîh)

Comments:
See Hadîth 233.

Chapter 10. Concession With Regard To That

414. It was narrated that ‘Àishah said: “I used to perform Ghusl –

[1] See the following narration and no. 240.
the Messenger of Allāh ﷺ and I – from one vessel. He would compete with me and I would with him (to take the water) until he would say: ‘Leave me some,’ and I would say, ‘Leave me some.’” (Ṣaḥīḥ)

Comments:
In this narration too Imām An-Nasā’ī has two mentors: Muhammad bin Bashar and Suwayd bin Nasr. Their wording is slightly different but the meaning is the same.
See Hadīth 240.

Chapter 11. Performing Ghusl From A Bowl In Which There Are Traces Of Dough

415. Umm Hānī’ narrated that she entered upon the Prophet ﷺ on the day of the Conquest of Makkah, when he was performing Ghusl – while a garment was screening him – from a vessel in which were traces of dough. She said: He prayed Ad-Duḥa – but I do not know how many Rak‘ahs he prayed – after he finished Ghusl.’’” (Ḥasan)

Comments:
See Ḥadīth 241.
Chapter 12. A Woman Not Undoing Her (Hair) When Performing Ghusl

416. ‘Aishah said: “I remember performing Ghusl – myself and the Messenger of Allâh ﷺ, from this” – a vessel like a Sâ‘ or smaller. “We both started taking water from it and I poured water over my head with my hand, three times, without undoing any of my hair.” (Sâhîh)

Comments:
See Hadîth 242.

Chapter 13. If A Person Applies Perfume And Performs Ghusl, And The Trace Of The Perfume Remains

417. It was narrated from Ibrâhîm bin Muḥammad bin Al-Muntashir that his father said: “I heard Ibn ‘Umar say: ‘I would rather wake up in the morning covered in tar than wake up and enter Ihrâm with the smell of perfume coming from me.’ I entered upon ‘Aishah and told her what he had said, and she said: ‘I put perfume on the Messenger of Allâh ﷺ and he went round to all his wives, then in the morning he entered Ihrâm.’” (Sâhîh)

Comments:
تخريج: أخرجه مسلم، الحج، باب الطب للمحرم عند الأحرام، ح: 1192/49 من حديث وكيع عن سفيان، والخباري، الغسل، باب إذا جامع ثم عاد ومن دار على نسائه في غسل واحد، ح: 227 من حديث إبراهيم بن محمد بن المنذر، وهو في الكبرى، ح: 3685.
Comments:
The issue is contentious: If one applies perfume before entering into Ihram - the state of pilgrim sanctity - its fragrance thereupon lingers even after having one's taking the bath, so the question arises: does this situation negate the state of consecration of the pilgrim (the Ihram)? Ibn Umar used to consider it its negation. But 'Aishah made it clear that while using perfume in the state of is not permitted, the lingering scent of the perfume applied before donning the Ihram is not forbidden.

Chapter 14. Junub Person Removing The Harm From Himself Before Pouring Water On Himself

418. It was narrated that Maimūnah said: "The Messenger of Allâh performed Wudu' as for prayer, but did not wash his feet, and he washed his private part and whatever had got onto it, then he poured water over himself, then he moved his feet and washed them." She said: "This is Ghusl from Janâbah." (Sahîh)

Chapter 15. Wiping The Hand On The Ground After Washing The Private Parts

419. It was narrated that Maimūnah bint Al-Ḥârith, the wife of the Prophet, said: "When the Messenger of Allâh performed Ghusl from Janâbah, he would start by washing his hands, then he would pour water with his right hand onto his left and wash his private part, then he would strike his hand on the ground then wipe it then wash it. Then he would..."
perform Wudu’ as for prayer, then he would pour water on his head and all of his body. Then he would move and wash his feet.” (Sahih)

Comments:
Earth obliterates the bad smell of impurity and its stickiness, etc. Therefore, hands ought to be rubbed with earth prior to Ghusl for sexual impurity. Nowadays, soap may serve the same purpose. See No. 254

Chapter 16. Starting With Wudu’ When Performing Ghusl From Janabah

420. It was narrated that 'Aishah said: “When the Messenger of Allah ﷺ performed Ghusl from Janabah, he would wash his hands, then perform Wudu’ as for prayer, then he would perform Ghusl, then run his fingers through his hair to be sure that the water had reached his scalp, then he would pour water over his head three times, then wash the rest of his body.” (Sahih)
Chapter 17. Starting With The Right When Purifying Oneself

421. It was narrated that 'A'ishah said: "The Prophet ﷺ used to like to start with the right as much as he could when purifying himself, putting on sandals and combing his hair" – and he (the narrator) said in Wāsiṭ (a place in Iraq): "And in all his affairs." (Sahih)

Comments:
Since ablution is an act of worship, beginning with the right would be the Sunnah of the Prophet ﷺ and to abandon it is deemed blameworthy. And to take it lightly would be subject to punishment.

Chapter 18. Not Wiping The Head When Performing Wudu' From Janābah

422. It was narrated from Abū Salamah from 'A'ishah, and, from 'Amr bin Sa'd, from Nafi', from Ibn 'Umar: That 'Umar asked the Messenger of Allah ﷺ about Ghusl from Janābah – and the narrations agree on this – that one should start by pouring water on the right hand two or three times, then put the right hand into the vessel and pour water with it onto the private parts, with the left hand on the private parts to wash off whatever is there, until it is clean; then put the left hand on the dust if one wants to, then pour water over the left hand until it is clean; then wash
the hands three times, (sniff water into the nose) and rinse the mouth, and wash the face and forcarms, three times each until when reaching the head, he does not wipe the head, rather he pours water over it. This is how the Messenger of Allâh  performed Ghusl according to what was mentioned. (Sahih)

Comments:
1. Washing the right hand first of all is in the position when impurity is found, or one has doubts concerning the presence of an impurity.
2. “If one wants to”, means that rubbing the hand with earth is governed by necessity. If the defilement is sticky one may rub it on earth to eradicate the stickiness; otherwise, there is no need to do that.
3. May not wipe the head: This is because the head is to be washed; hence, wiping it would be of no avail.

Chapter 19. Making Sure The Water Reaches The Scalp

423. It was narrated that ‘Aishah said: “When the Messenger of Allâh  performed Ghusl from Janâbah, he would wash his hands, then performe Wudâ’ as for prayer, then run his fingers through his hair until he was sure the water had reached the scalp, then he would pour water over his head three times, then wash the rest of his body.” (Sahih)
424. It was narrated that ʿAishah said: “When the Messenger of Allāh ﷺ performed Ghusl from Janābāh, he would call for something like a vessel used for milking a she-camel, then he would take (some water) in his hand and start with the right side of his head, then the left, then take (some water) in his hands and start pouring it on his head.” (Ṣaḥīḥ)

Chapter 20. How Much Water Is Sufficient For The Jumub Person To Pour On His Head

425. It was narrated from Jubair bin Mutʿīm that mention of Ghusl was made in the presence of the Prophet ﷺ and he said: “As for me, I pour water on my head three times.” (Ṣaḥīḥ)

Comments:
The Chapter is meant to show that in the process of taking the bath, rubbing the body with hands is not essential, provided that water reaches all the parts of the body.

426. It was narrated that Jābir said: “When the Messenger of Allāh ﷺ performed Ghusl, he
would pour water on his head three times.” (Sahih)

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Chapter 21. How To Perform Ghusl Following Menstruation

427. It was narrated from 'Aishah: "A woman asked the Prophetﷺ: 'O Messenger of Allâh, how should I perform Ghusl when I become pure?' He said: 'Take a piece of cotton wool scented with musk and clean yourself with it.' She said: 'How should I clean myself with it?' He said: 'Clean yourself with it.' She said: 'How should I clean myself with it?' The Messenger of Allâh ﷺ said: 'Subhân Allâh!' and turned away from her.” 'Aishah understood what the Messenger of Allâh ﷺ meant, and said: ‘So I pulled her toward me and told her what the Messenger of Allâh ﷺ meant.” (Sahih)

Comments:

Allâh’s Messenger ﷺ had shown her how to perform the bath, as it is elucidated in some other narrations [Sahîh Al-Bukhârî - Al-Hayd (the Menstruation), Sahîh Al-Bukhârî - Al-Hayd (the Menstruation), Hadîth 314; Sahîh Muslim - Al-Hayd, Hadîth 332]. Here the narration described one characteristic of taking the bath at the end of one’s menstruation. It is that a woman should use fragrance to eliminate the odor of blood.

Chapter 22. Performing Ghusl Once

428. It was narrated that Maimûnah,
the wife of the Prophet ﷺ, said: “The Prophet ﷺ performed Ghusl from Janâbah; he washed his private part then rubbed his hand on the ground or the wall, then he performed Wudu’ as for prayer, then he poured water over his head and the rest of his body.” (Sahih)

Comments:
It is one of the conditions of the purificatory bath that no part of the body should remain dry, whether water is poured on the body once or more than once.

Chapter 23. Women In Nifâs Performing Ghusl When Entering Ihram

429. Ja’far bin Muhammed said: “My father told me: ‘We came to Jâbir bin ‘Abdullâh and asked him about the Hajj of the Prophet ﷺ. He narrated; “The Messenger of Allah ﷺ set out when there were five (days) remaining in Dhûl-Qa’dah, and we set out with him. When he came to Dhûl-Hulaifah, Asmâ’ bint ‘Umais gave birth to Muhammed bin Abî Bakr. She sent word to the Messenger of Allah ﷺ asking what she should do. He said: ‘Perform Ghusl, bind yourself with a cloth then begin (the Talbiyah for Ihram).’” (Sahih)

Comments:
A woman’s bathing herself in the state of postnatal bleeding is merely for the bodily cleanliness or for the weightiness of the sanctity of the pilgrim (the
companions.' So tell me a Hadith that you heard from the Messenger of Allâh ﷺ, so that Allâh might benefit me from it. He said: 'I heard the Messenger of Allâh ﷺ say: "The first thing for which a person will be brought to account will be his Salâh. If it is sound then he will have succeeded, be salvaged, but if it is not then he will have lost and be doomed."' – (One of the narrators) Hammâm said: "I do not know whether this was the words of Qatâdah or part of the report." – "If anything is lacking from his obligatory prayers, He will say: 'Look and see whether My slave has any voluntary prayers to make up for what is deficient from his obligatory prayers.' Then all of his deeds will be dealt with in like manner." (Ṣahîh)

Comments:

We get to know from this Hadith that one should not laze about at all in the performance of the Nawâfil (voluntary acts of worship) and the Sunan; such deeds aid in the complementation of the obligatory deeds of worship and may become beneficial in one’s elevation of ranks. In this regard, each one of us should ask himself this question: Who could ever claim that his obligatory deeds of worship are so flawless that he does not need to perform voluntary acts of worship?

467. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The first thing for which a person will be brought to account on the Day of Resurrection will be his Salâh. If it is found to be complete then it will be recorded as
complete, and if anything is lacking
He will say: 'Look and see if you
can find any voluntary prayers with
which to complete what he
neglected of his obligatory prayers.'
Then the rest of his deeds will be
reckoned in like manner." (Sahîh)

Comments:

Some narrations mention that first of all (unlawful) killing shall be accounted for (Sahîh Al-Bukhârî: 1678). In this narration, the obligatory prayer is mentioned. There is no contradiction between such narrations, for among the rights of Allâh, the first thing to be accounted for on the Day of Resurrection shall be the prayer; while among the rights of human beings, the first thing to be accounted for will be unlawful killings.

468. It was narrated from Abû Hurairah that the Messenger of Allâh  said: "The first thing for which a person will be brought to account will be his Salâh. If it is complete (all well and good), otherwise Allâh will say: 'Look and see if My slave did any voluntary prayer.' If he is found to have done voluntary prayers, his obligatory prayers will be completed therewith." (Sahîh)
Chapter 10. The Reward For One Who Establishes The ʿSalāh

469. It was narrated from Abū Ayyūb that a man said: “O Messenger of Allāh, tell me of a deed that will gain me admittance to Paradise.” The Messenger of Allāh ﷺ said: ‘Worship Allāh and do not associate anything with Him, establish the ʿSalāh, pay the Zakāh and uphold the ties of kinship. Let go!’” – as if he was riding his camel.\(^\text{[1]}\) (Ṣaḥīḥ)

Comments:
1. Before asking the question, he had held the she-camel’s nose-rein.
2. In this Ḥadīth, the Pillars of Islam are mentioned.

Chapter 11. The Number Of Rakʿahs In The Zuhr Prayer While A Resident (Ṣaḥīḥ)

470. It was narrated from Ibn Al-Munkadīr and Ibrāhīm bin Maisarah, that they heard Ṭanās say: “I prayed Zuhr with the Prophet ﷺ in Al-Madīnah, four Rakʿahs, and ʿAṣr in Dhul-Hulaifah, two Rakʿahs.”

\(^{[1]}\) As if he was riding his camel and the man had grabbed hold of its reins to ask this question.
Comments:
In Madinah, the prayer was performed in full. Thereupon the journey was begun. Since Dhul-Hulayfah is outside of Madinah and the journey was long, upon arrival of the time for the ‘Asr prayer in Dhul-Hulayfah, prayer was shortened - that is to say, two Rak’ahs were performed. It should be borne in mind that this was the journey for Hajj.

Chapter 12. The Zuhr Prayer While Traveling

471. It was narrated that Al-Hakam bin ‘Utaibah said: “I heard Abū Juhaifah say: ‘The Messenger of Allâh ﷺ set off at midday, during the time of intense heat’” – (One of the narrators) Ibn Al-Muthanna said, to Al-Baţâ’ – and he performed Wudû’, and prayed Zuhr, two Rak’ahs, and ‘Asr, two Rak’ahs, with a short spear (Anzah) in front of him. (Ṣahîh)

Comments:
In front of him, a spear (a small spear: said to be of the measure of half a lances) was placed in the ground for a barrier (Sutrah). The one performing prayer should use such a barrier (Sutrah) at all times except when he prays behind an Imâm, in which case the Imâm’s Sutrah is his Sutrah.

Chapter 13. The Virtue Of The ‘Asr Prayer

472. It was narrated from Abû Bakr bin ‘Umârah bin Ruwaibah Ath-Thaqaﬁ that his father said: “I heard the Messenger of Allâh ﷺ say: ‘He will never enter the Fire, the one who prays before the sun rises and before it sets.’” (Ṣahîh)
The Fajr (dawn) and the Maghrib (the sunset) prayers occur during demanding timings. The mid-afternoon time happens to be usually of dealings and pre-occupation, sleep and negligence. The one who regularly performs these two prayers in congregation would, first and foremost, perform other prayers also similarly. And the prayer - the rightful prayer is the foundation of the Religion (Din). Hence, he would be a staunch believer and therefore would never enter the Fire. And Allâh knows best!

Chapter 14. Maintaining The ‘Asr Prayer

473. It was narrated that Abû Yûnus, the freed slave of ‘Aishah the wife of the Prophet ﷺ, said: "Aishah told me to copy a Mushaf for her, and she said: 'When you reach this verse, call my attention: Guard strictly the Salawât especially the middle (Al-Wusta) Salâh.[1] When I reached it, I called her attention and she dictated to me: 'Guard strictly the Salawât especially the middle (Al-Wusta) Salâh and the ‘Asr prayer, and stand before Allâh with obedience.' Then she said: 'I heard it from the Messenger of Allâh ﷺ.'" (Sahih)

Comments:

تخريج: أخرج مسلم، المساجد، باب الصلوات، من قال: المصلوة الوسطى هي صلوة العصر، ح: 134 من حديث وكيه، وهو في البخاري، ح: 254.

Comments:
The addition made by ‘Āishah ﷺ of Salātul-'Asr is in fact the explanation of the term Salātul-Wusta - the mid-most prayer, which occurs in some Ahādith as mentioned by the Messenger of Allāh ﷺ; otherwise these are not the words of the Noble Qurʾān. Salātul-Wusta denotes the excellent prayer. And according to authentic Ahādith, it is the ‘Asr prayer.

474. It was narrated from ‘Ālī ﷺ that the Prophet ﷺ said: “They distracted us from Salātul-Wusta (the middle prayer) until the sun went down.” (Ṣaḥīḥ)

Comments:
Obviously the prayer before the sunset is none but the ‘Asr prayer. Allāh’s Messenger ﷺ has designated this very same prayer as being the Salātul-Wusta. In a narration of the two Ṣaḥīḥs (Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim), this explanation occurs.

Chapter 15. One Who Abandons Ṣalāt Al-'Asr

475. It was narrated that Abū Qilābah said: “Abū Al-Malīḥ narrated to me: ‘We were with Buraidah on a cloudy day and he said: ‘Pray early, for the Messenger of Allāh ﷺ said: ‘Whoever abandons Ṣalāt Al-'Asr, his good deeds will perish.’” (Ṣaḥīḥ)

Comments:
1. On a cloudy day, the sun is not discernible. Hence, there remains uncertainty about the timing of the sun’s setting. Therefore, the ‘Asr (the mid-afternoon) prayer should unfailingly be offered in its early time, so that delay may not result in missing the prayer and having to make it up (Al-Qada).
2. “His good deeds will perish” - What is referred to here is the phenomenon of some deeds becoming null and void, deeds whose knowledge is with Allāh alone. Some have stated that by these words is meant severity and magnitude of the sin and not the literal wording. This connotation is not farfetched, but the above-mentioned meaning is closer to the wording (of the Ḥadīth).

Chapter 16. The Number Of Rak’ahs In Ṣalāt Al-‘Aṣr While A Resident

476. It was narrated that Abū Sa‘eed Al-Khudrī said: “We used to estimate how long the Messenger of Allāh ﷺ stood when praying in Zuhr and ‘Aṣr. We estimated that he stood in Zuhr for as long as it takes to recite thirty verses, as long as Sūrat As-Sajdah in the first two Rak’ahs, and half that in the last two. And we estimated that he stood for as long in the first two Rak’ahs of ‘Aṣr as he stood in the last two Rak’ahs of Zuhr, and we estimated that he stood half as long as that in the last two Rak’ahs of ‘Aṣr.” (Ṣaḥīḥ)

Comments:
Besides knowing the number of Rak’ahs for the ‘Aṣr prayer, we also got to know that the Prophet ﷺ used to only recite Sūrat Al-Fātihah in the last two Rak’ahs of ‘Aṣr. He appended no other Sūra to it. Although, in the last two Rak’ahs of the Zuhr prayer, it is implied that he recited some other Sūra also along with Sūrat Al-Fātihah.

477. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ used to stand in Zuhr and recite the equivalent of thirty verses in each Rak’ah, then in the first two
Chapter 17. \textit{Ṣalāt Al-ʿAsr While Traveling}

478. It was narrated from Anas bin Mālik that the Prophet \\ṣṣ prayed \textit{Zuhr} in Al-Madīnah, four \textit{Rakʿahs}, and he prayed \textit{ʿAsr} in Dhul-Hulaifah, two \textit{Rakʿahs}. (Ṣahih)

479. `Irāk bin Mālik narrated that Nāfal bin Muʿāwiyyah told him that he heard the Messenger of Allāh \\ṣṣ say: "Whoever misses \textit{ʿAsr} prayer, it is as if he has been robbed of his family and his wealth."

`Irāk said: 'And `Abdullāh bin `Umar informed me that he heard the Messenger of Allāh \\ṣṣ saying: "Whosoever misses \textit{ʿAsr} prayer, it is as if he has been robbed of his family and his wealth."' (Ṣahih)

Yazīd bin Abī Ḥabīb contradicted him.\footnote{That is, contradicted Jaʿfar bin Rabīʾah who narrated it from `Irāk here - and Yazīd’s narration is next.}

Comments:
See Hadīth 470.
480. It was narrated from 'Irāk bin Mālik that he heard that Nawfal bin Mu'āwiyyah said: "I heard the Messenger of Allāh ﷺ say: 'Among the prayers is a prayer which, if a person misses it, it is as if he has been robbed of his family and his wealth.'" Ibn 'Umar said: "I heard the Messenger of Allāh ﷺ say: 'It is 'Asr prayer.'" (Sahih)

Muhammad bin Ishāq contradicted him.[1]

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481. It was narrated that 'Irāk bin Mālik said: "I heard Nawfal bin Mu'āwiyyah say: 'There is a prayer which if a person misses it, it is as if he has been robbed of his family and his wealth.'" Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'It is 'Asr prayer.'" (Sahih)

Comments:
Both, the one who resides at home and the one who travels, ought to guard against losing the 'Asr prayer in its prescribed time. Otherwise, it would be a tremendous loss. It ought to be offered within its time.

Chapter 18. Ṣalāt Al-Maghrib

482. It was narrated that Salamah

[1] That is, Muhammad bin Ishāq narrated it from Yazid bin Abī Habīb with the following chain and wording, which differs with this narration, reported by Al-Laith from Yazid.
bin Kuhail said: “I saw Sa‘eed bin Jubair in Jam’.\(^{[1]}\) He stood and prayed Maghrib, three Rak‘ahs, then he stood and prayed ‘Ishā’, two Rak‘ahs. Then he mentioned that Ibn ‘Umar had done the same thing in that place, and he mentioned that the Messenger of Allâh ﷺ had done the same thing in that place. (Sahih)

Comments:
The Maghrib prayer shall always consist of three Rak‘ahs, regardless of whether one is traveling or is at home. This is because it is the daytime odd-numbered prayer (Witr). It is not possible to halve it. If two Rak‘ahs are prayed, it would not remain odd-numbered, while the ‘Ishā’ prayer should consist of two Rak‘ahs while one is traveling.

Chapter 19. The Virtue Of ُSalât Al-‘Ishâ’

483. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ delayed ‘Ishâ’ until ‘Umar called him and said: ‘The women and children have gone to sleep.’ Then the Messenger of Allâh ﷺ came out and said: ‘There is no one who is offering this prayer but you.’ And at that time no one used to pray except the people of Al-Madinah.” (Sahih)

Comments:
1. This incident belongs to the early period of Islam, before the Revelation of...
Surah Al-Hujurát; whereas forbiddance of raising one's voice and the threat of deeds coming to naught in its wake arrived in Surah Al-Hujurát.

2. “There is no one who is offering this prayer but you” - because the Christians and the Jews never offer the Ḥṣā pray; only the Muslims perform it. And during that period, Islam had not spread outside of the city of Madinah, or at the most, there were a few helpless overwhelmed Muslims in Makkah, who had no room to offer the prayer publicly, in congregation. They offered their prayer in concealment.

Chapter 20. Ṣalāt Al-Ḥṣā
While Traveling

484. Al-Hakam said: “Sa‘eed bin Jubair led us in prayer in Jam’. (He prayed) Maghrib, three Rak‘ahs with an Iqâmah, then he said the Taslīm, then he prayed Ḥṣā, two Rak‘ahs. Then he mentioned that ‘Abdullâh bin ‘Umar had done that, and he mentioned that the Messenger of Allâh ﷺ had done that.” (Ṣaḥîḥ)

485. Salamah bin Kuhail narrated: “I heard Sa‘eed bin Jubair say: I saw ‘Abdullâh bin ‘Umar pray in Jam’; he made the Iqâmah and prayed Maghrib, three Rak‘ahs, then he prayed Ḥṣā, two Rak‘ahs, then he said: ‘This is what I saw the Messenger of Allâh ﷺ do in this place.”’ (Ṣaḥîḥ)

Chapter 21. The Virtue Of Prayer In Congregation

486. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever performs the prayer in congregation, Allâh ﷺ is witness to his prayer.” (Ṣaḥîḥ)
Allāh ﷻ said: “Angels come to you in succession by night and day, and they meet at Fajr prayer and ‘Asr prayer. Then those who spent the night among you ascend, and He (Allāh) will ask them, although He knows best: ‘In what condition did you leave My slaves.’ They will say: ‘We left them when they were praying and we came to them when they were praying.’” (Sahīh)

487. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Prayer in congregation is twenty-five times more virtuous than the prayer of any one of you offered on his own. The angels of the night and the day meet at Fajr prayer. Recite if you wish: Verily, the recitation of the Qurʾān in the early dawn is ever witnessed.”[1] (Sahīh)

Comments:

“Twenty-five fold” - because in order to offer prayer in congregation, one has to perform several righteous deeds - such as setting out from the home with the intention of offering the prayer, taking steps toward the mosque, supplicating while walking toward the mosque, exchanging greeting with people on the way, asking after the health of the ill, keeping the path clean, showing the way to strangers, aiding the helpless, inquiring after the health and wellbeing of fellow praying persons, and assisting them during difficult times.

488. Abū Bakr bin ‘Umārah bin Ruwaibaḥ narrated that his father said: “I heard the Messenger of Allāh ﷺ say: ‘No one will enter the Fire who prays before the sun rises and before it sets.’” (Ṣaḥīḥ)

Comments:
There is no mention of congregational prayer in this Ḥadīth, although mention is made of the Fajr and the ‘Asr prayers. Nonetheless what is meant by offering prayers is offering them in congregation. Prayer individually or at a delayed time is not praiseworthy.

Chapter 22. Prescribing The Qiblah

489. It was narrated that Al-Barā’ bin ‘Azīz said: “We prayed toward Bait Al-Maqdis (Jerusalem) with the Messenger of Allāh ﷺ for sixteen or seventeen months – Ṣafwān was not sure – then it was changed to the Qiblah.” (Ṣaḥīḥ)

Comments:
Barā’ bin Āzīz is a Helper Companion. It is apparent that he used to perform prayer with the Prophet ﷺ after the emigration only. Hence, this Ḥadīth signifies that for sixteen to seventeen months after the emigration, Bait Al-Maqdis remained the Qiblah of Muslims. Then, in the month of Sha’bān of the year 2 H, the Ka’bah was made the Qiblah.

490. It was narrated that Al-Barā’ bin Āzīz said: “The Messenger of Allāh ﷺ came to Al-Madīnah and
prayed toward Bait Al-Maqdis for sixteen months, then he was commanded to face toward the Ka'bah. A man who had prayed with the Prophet passed by some of the Ansâr and said: 'I bear witness that the Messenger of Allâh has been commanded to face toward the Ka'bah so they turned to face the Ka'bah.' (Sahîh)

The Book of Salah

Comments:
1. The name of this tribe of the Helpers (Al-Ansâr) was Banu Salamah. On account of this very incident their mosque came to be known as the mosque of Qiblatayn (of two Qiblas), which is until today frequented by multitudes of worshippers.
2. The Helpers' turning toward the Ka'bah - while praying must have surely caused some stir among all the worshippers, because the Ka'bah happens to be in quite the opposite direction of the Bait Al-Maqdis. Obviously, the Imam must have been compelled to wade through the rows of the praying persons to get to the other side. The followers in the congregational prayer must have also changed the rows. Thus we get to laow that a movement done in order to rectify the prayer does not spoil to prayer, regardless of whether that movement is slight or sizeable.

Chapter 23. Situations In Which It Is Permitted Not To Face The Qiblah

491. It was narrated from Sâlim that his father said: "The Messenger of Allâh used to pray voluntary prayers (Usabbih) while riding his mount, facing whatever direction it was facing, and he would pray Witr likewise, but he would not offer the prescribed prayers on it." (Sahîh)
Comments:

1. Voluntary prayer could be performed any time, whether one is traveling or residing at home. If one had to conform to the Qiblah or dismount, such restrictions would have deprived the traveler of voluntary prayers, or else one would not have been able to travel. This is why, in the voluntary prayer, provision has been kept that a traveler may offer his prayer on his mount, regardless of whether he remains facing the Qiblah, and whether he can completely perform the bowing and prostrating positions!

2. Offering *Witr* - the odd-numbered prayer - while riding on a mount demonstrates that *Witr* is not obligatory or compulsory. It is but voluntary.

492. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray while on his animal when he was coming back from Makkah to Madinah. Concerning this, the verse was revealed: So wherever you turn (yourselves or your faces) there is the Face of Allâh."[1] (Sahîh)

493. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray on his mount while on a journey, no matter what direction it was facing."

Mâlik said: "Abdullâh bin Dînâr said: 'And Ibn 'Umar used to do likewise.'" (Sahîh)

Comments:

This also relates to the voluntary prayer. Apparently, while going from Makkah to Madinah, the Qiblah-direction occurs against one's back.
Chapter 24. Finding Out That One Was Wrong After Doing His Utmost (To Determine The Direction)

494. It was narrated that Ibn ‘Umar said: “While the people were in Qubā’, praying the Subh prayer, someone came to them and said that revelation had come to the Messenger of Allâh the night before, and he had been commanded to face the Ka’bah. So they turned around, and they had been facing toward Ash-Shâm, but now they turned to face toward the Ka’bah.” (Saḥîḥ)

Comments:
The honorable Imam draws the following inference: the people of Quba prayed three prayers in a direction other than Qiblah after the command to change the Qiblah. They realized this only after they had already performed those three prayers; and yet there was no need to repeat them. Now also, if one realizes after having offered the prayer, that he offered the prayer in the wrong direction, it is not necessary for him to repeat that prayer, provided effort was made to locate the Qiblah before the commencement of that prayer.
6. The Book Of The Times (Of Prayer)

Chapter 1. How Jibril Led The Prayer And The Definition Of The Times Of The Five Daily Prayers

495. It was narrated from Ibn Shihāb that 'Umar bin 'Abdul-'Azīz delayed the 'Aṣr prayer a little. 'Urwah said to him: "Jibril came down and led the Messenger of Allāh ﷺ in prayer." 'Umar said: "Watch what you are saying, O 'Urwah!" He said: "I heard Bāshīr bin Abī Mas'ūd say: I heard Abū Mas'ūd say: "I heard the Messenger of Allāh ﷺ say: 'Jibril came down and led me in prayer, and I prayed with him, then I prayed with him, then I prayed with him - and he counted off five prayers on his fingers.'" (Ṣaḥīḥ)

Comments:
1. 'Umar bin Abd Al-Aziz ♂ had delayed or deferred the mid-afternoon prayer ('Aṣr) from its desirable time and not from its absolute time. Urwah's objective was to emphasize that the time of a prayer is very significant - so much so that the Angel Jibril ♂ had descended to show the various times of the prayer. Hence, one should not be negligent or lazy in the performance of prayer on time.
2. It has been narrated that after hearing this report, he never delayed in the performance of prayers.
Chapter 2. The Beginning Of The Time For Zuhr

496. Shu‘bah said: “Sayyār bin Salāmah, narrated to us, he said: ‘I heard my father ask Abū Barzah about the prayer of the Messenger of Allāh ﷺ.’ I said: ‘Did you really hear him?’ He said: ‘As I can hear you now.’ He said: ‘I heard my father ask about the prayer of the Messenger of Allāh ﷺ.’ He said: ‘He would not mind if he delayed it – meaning ‘Ishâ’ until midnight, and he did not like to sleep before it or speak after it.’” Shu‘bah said: “Then I met him later on and asked him. He said: ‘He used to pray Zuhr when the sun had passed its zenith, and (he would pray) ‘Asr and a man could walk to the farthest point in Al-Madâmah and the sun would still be clear and hot. And Maghrib, I do not know the time he mentioned.’ After that I met him and asked him, and he said: ‘He used to pray Fajr then after the prayer a man could regarding it, sitting next to him, look at the face of someone he knew and he could recognize it.’ He said: ‘And he used to recite in it between sixty and one hundred (verses).’”

Comments:

1. As for the midday prayer (Zuhr), the first moment of the time prescribed for its performance is agreed upon: it is when the sun has begun to decline from the meridian.

2. Allāh’s Messenger ﷺ generally offered the late evening prayer (‘Ishâ’) when one-third of the night had elapsed. Sometimes, however, he would delay it until the middle of the night.
497. It was narrated from Az-Zuhri he said: “Anas told me that the Messenger of Allâh ﷺ went out when the sun had passed its zenith, and led them in Zuhr prayer.” (Sahîh)

498. It was narrated that Khabbâb said: “We complained to the Messenger of Allâh ﷺ about how hot the sand was, but he did not respond to our complaint.” It was said to Abû Ishâq (one of the narrators): “Did they complain regarding his praying it early?” He said: “Yes.” (Sahîh)

Chapter 3. Praying Zuhr Earlier When Traveling

499. Hamzah Al-‘A’idhî said: “I heard Anas bin Mâlik say: ‘When the Prophet ﷺ halted, he would not move on until he had prayed Zuhr.’ A man said: ‘Even if it was the middle of the day?’ He said: ‘Even if it was the middle of the day.’” (Sahîh)
Comments:
This signifies that he prayed the midday prayer (Zuhr) as soon as the sun declined from the meridian.

Chapter 4. Praying Zuhr
Earlier When It Is Cold

500. Khalid bin Dīnār Abū Khaledah said: “I heard Anas bin Mālik say: ‘When it was hot, the Messenger of Allāh ﷺ would wait until it cooled down to pray, and when it was cold he would hasten to pray.’” (Ṣaḥīḥ)

Comments: The term Ibrad connotes offering the prayer when it gets a bit cooler or when the atmosphere gets cooler. But it does not signify a time when it is cool outside, because during the extremely intense heat of the summer, it would get reasonably cool only toward the sunset prayer (the Maghrib). So what is meant here is the time when it becomes a bit cooler than the temperature during midday. That means when the shadow of walls becomes worthy of placing one’s feet underneath them. During wintertime, days are shorter. Therefore, there is no reason to delay praying until after the beginning time of Zuhr. Hence, the Prophet ﷺ would offer the Zuhr prayer early (during winter).

Chapter 5. Waiting To Pray
Zuhr Until It Cools Down
When It Is Hot

501. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If it is very hot, wait until it cools down before you pray, for intense heat is a breeze from Hell.’” (Ṣaḥīḥ)
502. It was narrated from Abū Mūsā in a Marfū' report: “Wait until it cools down to pray Zuhr, for the heat you experience is a breeze from Hell.” (Sahih)

Comments:
For further elucidation, see Hadith 500, 501.

Chapter 6. The End Of The Time For Zuhr

503. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: This is Jibrīl, peace be upon you, he came to teach you your religion. He prayed Subh when the dawn appeared, and he prayed Zuhr when the sun had (passed its zenith), and he prayed 'Asr when he saw that the shadow of a thing was equal to its height, then he prayed Maghrib when the...
sun had set and it is permissible for the fasting person to eat. Then he prayed 'Ishā' when the twilight had disappeared. Then he came to him the following day and prayed Subh when it had got a little lighter, then he prayed Zuhr when the shadow of a thing was equal to its height, then he prayed 'Asr when the shadow of a thing was equal to twice its height, then he prayed Maghrib at the same time as before, then he prayed 'Ishā' when a short period of the night had passed. Then he said: 'The prayer is between the times when you prayed yesterday and the times when you prayed today.'" (Hasan)

Comments:

1. The terminal time of the Zuhr prayer and the first moment of the time of the 'Asr prayer, according to this Hadīth and all other authentic Ahādīth is Mithl Awwal, which means when the length of every shadow becomes equal to the height of the corresponding object, but this correspondence ought to be after taking away the shadow of the meridian. The shadow of the meridian signifies that shadow which is formed as soon as the sun begins to decline from the meridian [just enough to lengthen a shadow by the width of the strap of a sandal (Shirik)]. The time of Zuhr prayer ends when besides this shadow, the length of every shadow becomes equal to the height of the corresponding object, and the time of 'Asr begins. This is the (view) of the majority of scholars, the Prophet's Companions, the successors, the traditionists, and the jurists.

2. The most meritorious and preferred time of 'Asr prayer ends when the shadow has come to be twice as long as the corresponding object. The overall time for 'Asr prayer, however, continues to remain valid until sunset for one who has an excuse or is driven by dire compulsion.

3. He performed the sunset prayer (Maghrib) nearly at the same time on both days (as he prayed on the previous occasion). This is because the time of the sunset prayer is very brief.
4. The beginning time of the first day's prayer and the ending time of the second day's prayer: the length of time between these two timings is the overall time for this prayer.

504. It was narrated that 'Abdullāh bin Mas'ūd said: “The Prophet prayed Zuhr when the length of (a person's shadow) was between three and five feet in summer, and between five and seven feet in winter.” (Saḥīḥ)

Comments:
1. Measuring the length of the shadow caused by the sun is different in each locality. However, during the summertime, the shadow remains short, while in wintertime it is longer.
2. This shadow refers to man's own shadow. Each man's height equals seven of his footsteps (measured in his shadow, standing in an upright position).

Chapter 7. The Beginning Of The Time For ‘Asr

505. It was narrated that Jābir said: “A man asked the Messenger of Allāh about the times of prayer. He said: ‘Pray with me.’ So he prayed Zuhr when the sun had passed its zenith, ‘Asr when the shadow of a thing was equal to its height, Maghrib when the sun had set and ‘Ishā’ when the twilight had disappeared.” He said: “Then he prayed Zuhr when the shadow of a man was equal in length to his height,
‘Asr when the length of a man’s shadow was twice his height, and Maghrib just before the twilight disappeared.” (One of the narrators) ‘Abdullah bin Al-Hārith said: “Then he said: ‘With regard to Ishā, I think it is up to one-third of the night.”’[1] (Hasan)

Comments:
1. In this Hadīth, the starting and the finishing times of all the prayers except that of the Fajr have been described. However, the finishing time for ‘Ishā’ Prayer (late evening prayer), according to other narrations, lasts until halfway through the night (Nisf Al-Layl). And this is authentic.
2. For a detailed discussion concerning the time for ‘Asr, see Hadīth 503.

Chapter 8. Hastening To Pray ‘Asr

506. It was narrated from ‘A’ishah that the Messenger of Allāh ﷺ prayed ‘Asr when the sun was in her room and the shadow had not appeared on her wall. (Sahīh)

Comments:
This Hadīth points to the early performances of the ‘Asr prayer, which means the Prophet ﷺ used to offer it as soon as the shadow was equal in length to the height of the object by which it is measured. The apartment of ‘A’ishah  refers to the compound of her dwelling-place, which was surrounded by a wall. In the afternoons, the entire compound used to remain lit by the

[1] The speaker there is Thawr, who narrated it from ‘Atā’ from Jābir.
sunlight. As the sun declined, the shadow of the western wall used to spread in the enclosure. And because the wall was not high, the sunlight stayed in the compound. The shadow would not ascend the eastern wall. As soon as the shadow would grow equal to the western wall, the prayer was established.

507. It was narrated from Anas:

“The Messenger of Allâh ﷺ used to pray ‘Asr, then a person could go to Quba’.” One of them[^1] said: “And he would come to them when they were praying.” The other said: “And the sun was still high.” (Sahîh)

Comments:

We learn from this Hadîth that the Prophet ﷺ used to offer the prayer as soon as the shadow was equal to the length of the person or object by which it was measured. The inhabitants of Quba, due to work and other preoccupations, performed the prayer later. That is to say it is allowed to offer it when the shadow comes to be twice as long as the corresponding object. The best approach in this matter is to perform the mid-afternoon prayer (Salât Al-‘Asr) with the least possible delay, as soon as the shadow grows equal in length to the height of any object by which it is measured, because this is the practice of the Prophet ﷺ.

508. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ used to pray ‘Asr when the sun was still high and bright, and a person could go to Al-‘Awâlî[^2] when the sun was still high.” (Sahîh)

[^1]: Both Az-Zuhri and Ishâq bin ‘Abdullâh narrated it from Anas, so the reference is about them.

[^2]: Al-‘Awâlî is the southern most district of Al-Madinah, and it is very big. Its nearest limit is at a distance of about two miles from the center of Al-Madinah. While its furthest limit is about eight miles.
509. It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ used to lead us in 'Asr prayer when the sun was still bright and high."

510. It was narrated that Abū Bakr bin 'Uthmān bin Sahl bin Ḥunaif said: "I heard Abū Umāmah bin Sahl say: 'We prayed Zuhr with 'Umar bin 'Abdul-'Azīz, then we went out and entered upon Anas bin Mālik, and we found him praying 'Asr.'" I said: "O uncle, what is this prayer that you prayed?" He said: "'Asr; this is the prayer of the Messenger of Allāh ﷺ that we used to pray with him." (Sahih)

511. It was narrated that Abū Salamah said: "We prayed at the time of 'Umar bin 'Abdul-'Azīz, then we went to Anas bin Mālik and found him praying. When he finished he said to us: 'Have you prayed?' We said: 'We prayed Zuhr.' He said: 'I prayed 'Asr.' They said: 'You have prayed early.'
He said: ‘Rather I prayed as I saw my companions pray.’” (Hasan)

Comments:
All these narrations demonstrate that the Messenger of Allah used to perform the ‘Asr prayer as soon as its time began. And this is the Prophet’s Sunnah. That being said, it may be performed, without any harm, when the shadow comes to be twice as long as the corresponding object. But it is not the best thing to do. Thus the mid-afternoon prayer (‘Asr) ought to be offered in its early time. There is no harm in delaying it occasionally due to pressing preoccupations. And Allah knows best!

Chapter 9. Stern Warning
About Delaying ‘Asr

512. Al-‘Alâ’ narrated to us that he entered upon Anas bin Mâlik in his house in Al-Bâshrah, when he had finished Zuhr, and his house was beside the Masjid. “When we entered upon him, he said: ‘Have you prayed ‘Asr?’ We said: ‘No, we have just finished Zuhr.’ He said: ‘Pray ‘Asr.’ So we got up and prayed, and when we finished he said: ‘I heard the Messenger of Allah say: “That is the prayer of the hypocrite: he sits and delays ‘Asr prayer until (the sun) is between the horns of the Shaitân, then he gets up and pecks four (Rak‘ahs) in which he only remembers Allah a little.”’” (Sahih)
Comments:

"Gives four quick pecks" because the sun almost begins to set. He, therefore, starts praying quickly. By the look of it, it appears as if a crow is pecking at something. He does not fully carry out the utterances in various parts of the prayer. Since he lacks enthusiasm, he sparingly recites the things prescribed in them. He recites a part of what he should recite. Because the prayer consists of four units, the expression four pecks is brought into use. Though these four units comprise eight prostrations, due to his rapidly performing them, two prostrations seem to be like one peck of a crow.

513. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: “The one who misses ‘Asr prayer, it is as if he has been robbed of his family and his wealth.” (Sahîh)

Comments:
See Hadîth 479 for the commentary.

Chapter 10. The End Of The Time For ‘Asr

514. It was narrated from Jâbir bin ‘Abdullâh that Jîbrîl came to the Prophet ﷺ to teach him the times of prayer. Jîbrîl went forward, with the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed Zuhr when the sun had passed its zenith. Then he came to him when the shadow of a person was equal to his height, and did as he had done before; Jîbrîl went forward, with the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed ‘Asr. Then Jîbrîl came to him when the sun had set; Jîbrîl went forward, with
the Messenger of Allāh ﷺ behind him and the people behind the Messenger of Allāh ﷺ, and he prayed Maghrib. Then he came to him when the twilight had disappeared; Jibrīl went forward, with the Messenger of Allāh ﷺ behind him and the people behind the Messenger of Allāh ﷺ, and he prayed ‘Ishā’. Then he came to him when dawn broke; Jibrīl went forward, with the Messenger of Allāh ﷺ behind him and the people behind the Messenger of Allāh ﷺ, and he prayed Al-Ghadāh.[1] Then he came to him on the second day when a man’s shadow was equal to his height, and did as he had done the day before, he prayed Zuhr. Then he came to him when the shadow of a man was twice his height, and did what he had done the day before, and prayed ‘Asr. Then he came to him when the sun had set and did what he had done the day before, and prayed Maghrib. Then we slept and got up, and slept and got up again. Then he came to him and did what he had done the day before and prayed ‘Ishā’. Then he came to him when the (the light of) dawn was spread (on the horizon)[2] and the stars were still clear in the sky, and he did the same as he had done the day before, and prayed Al-Ghadāh. Then he said: ‘The time

[1] Meaning Fajr, the morning prayer.

[2] The Fajr prayer was elongated because the Prophet ﷺ recited at length during the prayer, so that it ended just before sunrise. That defined the end of the time for Fajr; as the beginning of the time was defined by the moment when he started the first Rak’ah.
between these two is the time for prayer.”’” (Sahih)

Chapter 11. Whoever Catches Two Rak'ahs Of 'Asr Prayer

515. It was narrated from Abû Hurairah, may Allâh be pleased with him, that the Prophet ﷺ said:

"Whoever catches up with two Rak'ahs of 'Asr prayer before the sun sets, or one Rak'ah of the Subh prayer before the sun rises, has caught it.” (Sahih)

Comments:

1. The significance of the Hadîth is that the beginning of the prayer is what counts and not its conclusion. This means that if one inaugurates his prayer within its valid time and completes one of its units, his prayer is valid. It will not be considered as having been a missed or late.

2. If such a situation arises, setting of the sun or its rising, while still he is praying, would not invalidate his prayer. He ought to continue with his prayer and complete it. This is the opinion of the majority of scholars.

516. It was narrated from Abû Hurairah that the Prophet ﷺ said:

"Whoever catches up with one Rak'ah of 'Asr prayer before the sun sets, or catches up with one Rak'ah of Fajr before the sun rises, has caught it.” (Sahih)
517. It was narrated from Abû Hurairah that the Prophet ﷺ said: "If any one of you catches the first prostration of 'Asr prayer before the sun sets, let him complete his prayer, and if he catches up with the first prostration of Fajr prayer before the sun rises, let him complete his prayer." (Sahîh)

518. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a Rak'ah of the Subh prayer before the sun rises, then he has caught up with Subh, and whoever catches up with a Rak'ah of 'Asr prayer before the sun sets, then he has caught up with 'Asr." (Sahîh)

519. It was narrated from Naṣr bin 'Abdur-Rahmân, from his grandfather Mu‘âdh, that he performed Tawâf with Mu‘âdh bin 'Afra' but he did not
pray. "I said: 'Are you not going to pray?' He said: 'The Messenger of Allâh, s.a.w. said: 'There is no prayer after 'Asr until the sun has set, nor after 'Subh until the sun has risen.'" (Da'if)

Chapter 12. The Beginning Of The Time For Maghrib

It was narrated from Sulâimân bin Buraidah that his father said: "A man came to the Messenger of Allâh, s.a.w. and asked him about the times of prayer. He said: 'Stay with us for these two days.' Then he told Bilâl to say the Iqâmah at dawn and he prayed Fajr. Then he told him to do that when the sun had passed its zenith and he prayed 'Zuhr. Then he told him to do that when the sun was still bright, and he said the Iqâmah for 'Asr. Then he told him to do that when the last part of the sun had disappeared, and he said the Iqâmah for Maghrib. Then he told him to do that when the twilight had disappeared and he said the Iqâmah for 'Ishâ'. The following day, he prayed Fajr when there was light, then he delayed 'Zuhr until it was cooler, and waited until it was much cooler before praying 'Asr but the sun was still clear, so he prayed 'Asr later than on the first day. Then he prayed Maghrib.
before the twilight disappeared. Then he told him to say the Iqāmah for 'Ishā' when one-third of the night had passed, and he prayed, then he said: 'Where is the one who was asking about the times of prayer? The times of your prayer are between the times you have seen.'” (Sahih)

Comments:
1. Several similar narrations have preceded.
2. There is no difference of opinion concerning the timing of the Maghrib prayer: It is the sunset.

Chapter 13. Hastening To Pray Maghrib

521. It was narrated from a man of Aslam, who was one of the Companions of the Prophet ﷺ, that they used to pray Maghrib with the Prophet ﷺ, then they would go back to their families in the furthest part of Al-Madinah, shooting arrows and seeing where they landed.[1] (Hasan)

Comments:
1. As we get to know from this Hadith the Maghrib prayer should be offered immediately after the sunset, and small Surahs should be recited in it. Otherwise, while praying it would grow dark.
2. Here, in actuality, is meant the city of Madinah and not the habitations around its outskirts. Because, they were situated at a distance of several miles.

Chapter 14. Delaying Maghrib

522. It was narrated that Abū [1] Because it was still bright enough.
Bashrah Al-Ghifari said: "The Messenger of Allah ﷺ led us in praying 'Asr in Al-Mukhammas. He said: 'This prayer was enjoined upon those who came before you, but they neglected it. Whoever prays it regularly will have a two-fold reward, and there is no prayer after it until the Shahid appears." And the Shahid is "the star."[1] (Sahih)

Comment:

"Until the stars come out", in this Hadith, is meant the time of the setting of the sun, because the sunset is the cause of the visibility of the stars. The stars here do not denote stars in their literal sense. It signifies the brilliant star that appears immediately after the sunset. And Allah knows best! (Shahid literally means one who tells, or gives information of what he has witnessed, or seen or beheld with his eye: because it is the Prayer when the star becomes visible).

Chapter 15. The End Of The Time For Maghrib

523. It was narrated from 'Abdullah bin 'Amr - and (one of the narrators) Shu'bah said: "Sometimes he (Qatadah, his teacher) narrated it as a Marfu' report and sometimes he did not" - "The time for Zuhr prayer is until 'Asr comes, and the time for 'Asr prayer is until the sun turns yellow. The time for Maghrib is until the twilight disappears, and the time for Shah is until the night is halfway through, and the time for Subh is until the sun rises." (Sahih)

[1] This is a statement of one of the narrators, and Allah knows best.
524. Abū Bakr bin Abī Mūsā narrated that his father said: “A man came to the Prophet, asking him about the times of prayer, and he did not answer him. He told Bilāl to say the ʿIqāmah at dawn broke, then he told him to say the ʿIqāmah for Ẓuhr when the sun had passed its zenith and a person would say: ‘It is the middle of the day,’ but he (the Prophet) knew better. Then he told him to say the ʿIqāmah for ʿĪsr when the sun was still high. Then he told him to say the ʿIqāmah for Maghrib when the sun had set. Then he told him to say the ʿIqāmah for ʿIshā’ when the twilight had disappeared. Then the next day he told him to say the ʿIqāmah for Fajr, at a time such that when after he had finished one would say: ‘The sun has risen.’ Then he delayed Ẓuhr until it was nearly the time of ʿĪsr compared to the day before. Then he delayed ʿĪsr, to a time such that when he finished, one would say: ‘The sun has turned red.’ Then he delayed Maghrib until the twilight was about to disappear. Then he delayed ʿIshā’ until one-third of the night had passed. Then he said: ‘The time (for prayer) is between these times.’” (Ṣaḥīḥ)
525. Al-Ḥusain bin Bashîr bin Sallâm narrated that his father said: "Muḥamnad bin ʿĀli and I entered upon Jâbir bin 'Abdullâh Al-Ansârî. We said to him: 'Tell us about the prayer of the Messenger of Allâh ﷺ.' That was at the time of Al-Hajjâj bin Yûsuf. He said: 'The Messenger of Allâh ﷺ came out and prayed Zuhr when the sun had passed its zenith and the shadow (of a thing) was the length of a sandal-strap. Then he prayed 'Asr when the shadow of a man was the length of a sandal-strap plus his height. Then he prayed Maghrib when the sun had set. Then he prayed 'Ishâ' when the twilight disappeared. Then he prayed Fajr when dawn broke. The next day he prayed Zuhr when a man’s shadow was equal to his height. Then he prayed 'Asr when a man’s shadow was twice his height, and (the time between the prayer and sunset) lasted as long as it takes a swift rider to reach Dhul-Hulaifah. Then he prayed Maghrib when the sun set, then he prayed 'Ishâ' when one-third or one-half of the night had passed'" - (One of the narrators) Zaid, was not sure — "then he prayed Fajr when it had become bright." (Sahîh)

Comments:

1. When the shadow was equal to the strap or thong of a sandal (Shirâk); which means the shadow at the base of the walls, on the eastern side thereof was very small or narrow, as if the strap of a sandal was spread out - which could be likened to a thin line - or in other words, soon after the sun had declined from the meridian.
2. The end time of the sunset Prayer (Al-Maghrib) is the final disappearance of the sun's afterglow (Shafāq), as has been clearly mentioned in the preceding Ahâdith. And since the time for the Maghrib prayer is brief, it is generally offered immediately after the sun has set.

Chapter 16. That It Is Disliked To Sleep After The Maghrib Prayer

526. Sayyâr bin Salâmah said: "I entered upon Abû Barzâh, and my father asked him: 'How did the Messenger of Allah pray the prescribed prayers?' He said: 'He used to pray Zuhr, which you call Al-Uula (the first) when the sun passed its zenith; he used to pray 'Asr when one of us could go back to his home in the farthest part of Al-Madinah while the sun was still bright.' I forgot what he said about Maghrib. 'And he used to like to delay 'Ishâ', which you call Al-'Atamah, and he did not like to sleep before it nor talk after it. And he used to finish the Al-Ghâdâh (Fajr) prayer when a man could recognize his neighbor, and he used to recite (in it) between sixty and one hundred verses.'" (Sahih)

Comments:

For the since 'Ishâ' (late evening prayer) is performed in darkness, some people called it 'Atamah (the prayer of darkness: 'Atamah - the disappearance of the sun's reddish afterglow).
Chapter 17. The Beginning Of The Time For *Ishā’*

527. Jābir bin ‘Abdullāh said:
“Jibrīl, peace be upon him, came to the Prophet & when the sun had passed its zenith and said: ‘Get up, O Muḥammad, and pray *Zuhr* when the sun has passed its zenith.’

Then he waited until a man’s shadow was equal to his height. Then he came to him for ‘Āsra’ and said: ‘Get up, O Muḥammad, and pray ‘Āsra.’ Then he waited until the sunset, then he came to him and said: ‘Get up, O Muḥammad, and pray *Maghrib.*’ So he got up and prayed it when the sun had set. Then he waited until the twilight disappeared, then he came to him and said: ‘Get up, O Muḥammad, and pray *Ishā’.*’ So he got up and prayed it. Then he came to him when dawn broke and said: ‘Get up, O Muḥammad, and pray.’ So he got up and prayed *Subh.* Then he came to him the next day when a man’s shadow was equal to his height, and said: ‘Get up, O Muḥammad, and pray.’ So he prayed *Zuhr.* Then Jibrīl came to him when a man’s shadow was equal to twice his length and said: ‘Get up, O Muhammad, and pray.’

So he prayed ‘Āsra. Then he came to him for *Maghrib* when the sun set, at exactly the same time as the day before, and said: ‘Get up, O Muḥammad, and pray.’ So he prayed *Maghrib.* Then he came to him for ‘Ishā’ when the first third
of the night had passed, and said: 'Get up and pray.' So he prayed 'Ishā.' Then he came to him for Subh when it had become very bright, and said: 'Get up and pray.' So he prayed Subh. Then he said: 'The times of prayer one between those two (limits).’” (Hasan)

Comments:
See Hadith 503.

Chapter 18. Hastening To Pray ‘Ishā’

528. It was narrated that Muhammad bin ‘Amr bin Hasan said: “Al-Hajjāj arrived, and we asked Jābir bin ‘Abdullāh, who said: ‘The Messenger of Allāh prayed Zuhr at the time of intense heat, [1] and ‘Asr when the sun was white and clear, and Maghrib when the sun set, and with ‘Ishā’ it would depend – if he saw that the people had gathered, he would pray early, and if he saw that they had not come yet, he would delay it.’” (Sahih)

Chapter 19. Twilight

529. It was narrated that An-Nu'mān bin Baṣhr said: "I am the most knowledgeable of people about the time of the 'Ishā' prayer. The Prophet used to pray it when the moon set on the third night of the month." (Saḥīḥ)

530. It was narrated that An-Nu'mān bin Baṣhr said: "By Allāh, I am the most knowledgeable of people about the time of the 'Ishā' prayers. The Prophet used to pray it when the moon set on the third night of the month." (Saḥīḥ)

Comments:

The crescent moon of the third night sets after a period of two and a half hours. A slight difference, more or less, sometimes occurs.

Chapter 20. What Is Recommended Regarding Delaying 'Ishā'

531. Sayyār bin Salāmah said: "My father and I entered upon Abū Barzah, and my father said to him: 'How did the Messenger of Allāh pray the prescribed prayers?' He said: He used to pray Zuhr,
which you call Al-Uula (the first) when the sun passed its zenith; he used to pray 'Asr then one of us could go back to his home in the farthest part of Al-Madinah when the sun was still bright.” — He said: “I forgot what he said to me about Maghrib.” — “And he used to like to delay 'Ishâ', which you call Al-’Atamah, and he did not like to sleep before it nor speak after it. And he used to finish the Al-Ghadâh (Fajr) prayer when a man could recognize his neighbor, and he used to recite between sixty and one hundred verses.” (Sahîh)

Comments:
See Hadîth 526.

532. It was narrated that Ibn Juraij said: “I said to ‘Atâ’: ‘What is the best time you think I should pray Al-’Atamah, either in congregation or on my own?’ He said: ‘I heard Ibn ‘Abbâs say: “The Messenger of Allah ﷺ delayed Al-’Atamah one night until the people had slept and woken up, then slept and woken up again. Then ‘Umar got up and said: ‘The prayer, the prayer!’”’ ‘Ata’ said: ‘Ibn ‘Abbâs said: “The Messenger of Allah ﷺ came out, and it is as if I can see him now, with water dripping from his head, putting his hand on the side of his head. [He said: “And he indicated (howy)”].” I checked with ‘Atâ’ how the Prophet ﷺ put his hand on his head, and he showed me the same
way as Ibn ‘Abbâs had done. ‘Aţâ’ spread his fingers a little, then placed them with the tips of his fingers on his forehead, then he drew his fingers together on his head until his thumb touched the edge of the ear that is next to the face, then moved it to his temple and forehead, then he said: ‘Were it not that I would impose too much difficulty for my Ummah, I would have commanded them to offer this prayer only at this time.’” (Sahîh)

Comments:
“Were it not that I would impose too much difficulty”: this demonstrates that if postponement imposes hardship on worshippers, it is desirable to perform the prayer early. Otherwise, it would be better to delay it. In fact, the advancement and delay in the time of prayers - albeit within the overall allowed timings of prayers - hinge on the excuses and dire needs of people.

533. It was narrated that Ibn ‘Abbâs said: “The Prophet ﷺ delayed Ishâ’ one night until part of the night had passed. Then ‘Umar, may Allâh be pleased with him, got up and called out: ‘The prayer, O Messenger of Allâh! The women and children have gone to sleep.’ Then the Messenger of Allâh ﷺ came out with water dripping from his head, saying: ‘This is (the best) time (for Ishâ’), were it not that this would be too difficult for my Ummah.’” (Sahîh)

تخريج: أخرج البخاري، مواقيت الصلاة، باب النوم قبل العشاء فمن غلب، ح ۵۷۱، ومسلم، المساجد، باب وقت العشاء وتأخیرها، ح ۱۴۲۵/۲۲۵ من حديث ابن جريج.

تخريج: [صحيح] أنظر الحديث السابق، وأخرج البخاري، الثماني، باب ما يجوز من اللهو، ح ۷۲۵/۹ من حديث عمرو بن دينار به.
534. It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ used to delay the later 'Ishâ'" [1] (Sahîh)

535. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Were it not that I would impose too much difficulty on my Ummah, I would have commanded them to delay 'Ishâ' and to use the Siwâk for every prayer." (Sahîh)

Chapter 21. The End Of The Time For 'Ishâ'

536. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ delayed Al-'Atamah one night, and 'Umar, may Allâh be pleased with him, called out to him: 'The women and children have gone to sleep.' The Messenger of Allâh ﷺ came out and said: 'No one is waiting for it except you.' At that time no prayer was offered except in Al-Madinah. Then he said: 'Pray it between the time when the twilight disappears and when one-third of the night has passed.'" (Sahîh)

[1] It is described as the later 'Ishâ' prayer because the Maghrib prayer is sometimes called 'Ishâ' prayer, but it is the first 'Ishâ'. Some scholars are of the opinion that it is disliked to call Maghrib 'Ishâ' without qualifying it as the first 'Ishâ'. See Fath Al-Bârî.
The period of full merit of the *Ishâ* prayer is until one-third of the night, its permissible time is halfway through the night, and the time of excuse and dire necessity remains until the coming of the dawn.

537. It was narrated that ‘Â’ishah the Mother of the Believers said: "The Prophet ﷺ delayed the prayer one night until most of the night had passed and the people in the *Masjid* had gone home to sleep, then he went out and prayed, and said: ‘This is indeed its (prayer) time, were it not that I would impose too much difficulty on my Ummah.’” (Ṣahîh)

Comments:

“This is indeed its time” means that if sleep is not taken into consideration, the prayer ought to be performed at midnight as the *Zuhr* prayer is offered at midday. But considering sleep, its period of true merit is until one-third of the night.

538. It was narrated that Ibn ‘Umar said: “We stayed in the *Masjid* one night waiting for the Messenger of Allah ﷺ to pray *Ishâ*. He came out to us when one-third of the night or more had passed, and he said when he came out: ‘You are waiting for a prayer for which the followers of no other religion are waiting. Were it not that I would impose too much difficulty on my Ummah, I would have led them in the prayer at this
time.' Then he commanded the
Mu'adhhdhin to say the Iqâmah and
he prayed.”

Comments:
See Ḥadîth 483, 537.

539. It was narrated that Abû Sa'eed Al-Khudrî said: “The Messenger of Allâh ﷺ led us in
Maghrib prayer, then he did not come out to us until half the night had passed. Then he came out and
led them in prayer, then he said:
‘The people have prayed and gone
to sleep, but you are still in a state
of prayer so long as you are waiting
for the prayer. Were it not for the
weakness of the weak and, the
sickness of the sick, I would have
commanded that this prayer be
delayed until halfway through the
night.’” (Ṣaḥîḥ)

540. Humaid said: “Anas was asked:
‘Did the Prophet use a ring?’ He
said: ‘Yes. One night he delayed the
later ‘Ishâ’ prayer, until almost
halfway through the night. When he
prayed the Prophet turned his
face toward us and said: ‘You are
still in a state of prayer so long as
you are waiting for it.’” Anas said: ‘It
is as if I can see the luster of his ring.’
According to the narration of ‘Âlî –
that is, Ibn Hûjra – “until halfway
through the night.” (Ṣaḥîḥ)
The luster of his ring": The Prophet's ring was made of silver. Its jewel was also of silver. The Prophet had it made in order to use it as a seal. With this purpose a man may wear a ring made of silver, and it may weigh as much as 4.33 grams. And Allah knows best!

Chapter 22. Concession
Allowing 'Ishâ' To Be Called
"Al-‘Atamah"

541. It was narrated from Abu Hurairah that the Messenger of Allah said: “If the people knew what (virtue) there was in the call to prayer and the first row, and they could not find any way to get to do that[1] other than by drawing lots, they would do that. If they knew what (virtue) there was in coming early to prayer, they would compete to be first in the Masjid. If they knew what (virtue) there was in Al-‘Atamah and Subh, they would come to them even if they had to crawl.” (Sahih)

Comments:

“The luster of his ring”: The Prophet’s ring was made of silver. Its jewel was also of silver. The Prophet had it made in order to use it as a seal. With this purpose a man may wear a ring made of silver, and it may weigh as much as 4.33 grams. And Allah knows best!

[1] Indicating the two mentioned items: that is the call to prayer and praying in the first vow.
Chapter 23. It Is Disapproval To Call ‘Ishâ’ “Al-‘Atamah”

542. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Do not let the Bedouin make you change the name of this prayer of yours, for they delay the prayer until it is very dark because of their preoccupation with camels and milking them. Verily, it is ‘Ishâ’.’” (Sâhih)

Comments:
The Bedouins continued calling the ‘Ishâ’ prayer ‘Atamah’ (the first third of the night, after the disappearance of the sun’s reddish afterglow) but they further called the Maghrib prayer ‘Ishâ’. That is not at all proper, because in that case, the commands of ‘Ishâ’ would begin to be applied to the Maghrib prayer and this would cause serious confusion. Calling the ‘Ishâ’ ‘Atamah’ is due to its trait and therefore it is treated leniently. But calling the Maghrib by the name of ‘Ishâ’ is not at all appropriate.
Chapter 24. The Beginning Of The Time For *Subāh*

544. Ja'far bin Muhammad bin 'Āli bin Al-Husain narrated from his father, that Jābir bin 'Abdullâh said: “The Messenger of Allâh  prayed *Subāh* as soon as he was certain the dawn had appeared.” (Ṣâhiḥ)

Comments:

The first moment of the time of the dawn prayer (*Ṣalāt Al-Fajr*), by consensus of all, is the true dawn (*Subh Sādiq*). The true dawn denotes the white streak of light which stretches across the horizon. Before spreading, when a few gleams appear rising from below, it is the false dawn. The false dawn is not valid as an indicator for either prayer or fasting. However, the true dawn is the actual dawn. This is what is meant by the expression, its light spreads itself.

545. Ḥumaid narrated from Anas that a man came to the Prophet  and asked him about the time of the *Subāh* prayer. The following morning he commanded that the *Iqāmah* for prayer be said when dawn broke, and he led us in prayer. The next day when there was light he commanded that the *Iqāmah* for prayer be said and he led us in prayer. Then he said: “Where is the one who was asking about the time for prayer? (It is) between these two times.” (Ṣâhiḥ)

تخريج: [صحح] أخرجه أحمد: "113/3 من حديث إسحاق بن علي بن عبد الطفيل به، ورواه يحيى القطان (أحمد:182)، ومحمد بن عبدالله (أيضًا:3/189) عن حميد بن عبد الله، وله الحديث شواهد كثيرة * إسحاق هو ابن جعفر في هذا السنده، وهذا الحديث في البخاري للنسائي، ح: 1526.

تخريج: أخرجه مسلم، صحيح، باب حجة النبي ﷺ: ح: 1218 من حديث حانين بن مطولة.

وهو هذا طرف منه، وهو في الكبير، ح: 1525.
546. It was narrated that 'Aishah said: “When the Messenger of Allâh ﷺ had prayed Subh, the women would depart, wrapped in their wrappers, unrecognizable because of the darkness.” (Sahîh)

Comments:

Allâh’s Messenger ﷺ generally performed the prayer (Salât Al-Fâjr) in the early phase of semidarkness (known in Arabic as Ghalas) and completed it also in the semidarkness. Therefore, when the womenfolk used to go out (of the mosque) to return to their homes, with their wrappers draped over themselves, nobody would recognize them, on account of the lingering darkness (Ghalas).

547. It was narrated that ‘Aishah said: “The women used to pray Subh with the Messenger of Allâh ﷺ, wrapped in their wrappers, then they would return, and no one would recognize them because of the darkness.” (Sahîh)

Chapter 26. At-Taghlîs (Praying Fâjr While It Is Still Dark)

While Travelling

548. It was narrated that Anas said: “The Messenger of Allâh ﷺ prayed Fâjr on the day of Khaibar
during the time that it was still dark, when he was near the enemy. Then he attacked them and said: ‘Allâhu Akbar! Khaibar is destroyed!’ Twice. Then, when it descends in their courtyard, evil will be the morning for those who had been warned!’’’ [4] (Sahîh)

Comments:
Allâh’s Messenger ﷺ attacked after dawn, because he had been waiting for the Adhan of the dawn prayer. Had he heard the Adhan from the people he was about to attack, he would not have carried out the attack, so that Muslims there might not be killed. And if he would not hear the Adhan from them, he would carry out the attack, because, in that case, he would clearly be attacking disbelievers.

Chapter 27: Al-Isfâr (Praying Fajr When It Has Become Lighter)

549. It was narrated from Râfî’ bin Khâdîj that the Prophet ﷺ said: “Pray Fajr when the dawn shines.” (Sahîh)

550. It was narrated from Mâhîméd bin Lâbîd, from some men among his people who were of the Ansâr, that the Messenger of Allâh ﷺ said: “The more you delay Fajr, the greater the reward.” (Sahîh)

Comments:
1. “The more you delay Fajr, the greater the reward” means offer it delayed. Though it is permitted, it is not excellent. Because the practice of the Prophet was to offer the prayer in darkness, as has been reported above. Therefore the meaning of this report has been variously interpreted. For instance, making the beginning of the prayer in the darkness, recitation (of the Qur’an) should be prolonged until you enter upon the time when the dawn becomes white. In the translation of the other narration, this meaning has been adopted, and this is in accordance with the Prophet’s action. Or shining of the dawn denotes whiteness (on the rim of the sky) and not on the earth. This means the prayer should be offered when the eastern sky becomes lit or manifest. However, the darkness will still linger on the earth. This implication is also according to the Prophet’s custom. Or this command relates especially to those mosques where the size of the gathering is huge. The worshippers are of various types and they cannot assemble early. Or this command relates especially to nights in which the moon shines, so that certainty of the daybreak is established. Or this injunction specifically relates to the nights, which are short, so that worshippers could easily join the congregation. The greater the number of the worshippers, the greater the reward. And Allâh knows best!

2. The second report signifies the prayer should be started in darkness and in the process of recitation if the light becomes bright, there is no harm in that.

Chapter 28. Whoever Catches Up With A Rak’ah Of The Ẓubh Prayer

551. It was narrated from Abû Hurairah that the Prophet said: “Whoever catches up with a prostration of Ẓubh before the sun rises, then he has caught up with it; and whoever catches up with a prostration of 'Asr before the sun sets, then he has caught up with it.” (Ṣaḥîh)
It was narrated from 'Aishah that the Prophet ﷺ said: "Whoever catches up with a Rak'ah of Fajr before the sun rises, then he has caught up with it; and whoever catches up with a Rak'ah of 'Asr before the sun sets, then he has caught up with it." (Sahih)

Comments:
See Hadith 515.

Chapter 29. The End Of The Time For Subh

It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ used to pray Zuhr when the sun passed its zenith, and he would pray 'Asr between these two prayers; and he would pray Maghrib when the sun had set, and he used to pray 'Ishâ' when the twilight had disappeared," then he said straight after that: "And he would pray Fajr when a man could see clearly." (Sahih)
Comments:
1. In that period of time, people used to perform the 'Asr prayer delayed. It was, therefore, remarked that the Prophet's 'Asr prayer used to be between your present-day Zuhr and 'Asr prayers. That means he used to perform it quite earlier than your present-day 'Asr.
2. "Could see clearly", means nothing hindered its seeing far: This is not the final time of the Fajr prayer, but it was the time when the Prophet concluded his prayer. That is, it denotes the end of the excellent time for the Fajr prayer.

Chapter 30. Whoever Catches Up With A Rak'ah Of The Prayer

554. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a Rak'ah of prayer, then he has caught up with the prayer." (Sahîh)

555. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a Rak'ah of the prayer, then he has caught up with it." (Sahîh)

556. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever catches up with a Rak'ah
of the prayer, then he has caught up with the prayer.” (Sahih)

557. It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever catches up with a Rak'ah of the prayer has caught up with it.’” (Sahih)

558. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: “Whoever catches up with a Rak'ah of Jumu'ah or any other (prayer), his prayer is complete.”

559. It was narrated from Sâlim that the Messenger of Allah ﷺ said: “Whoever catches up with a Rak'ah of the prayer, then he has caught up with the prayer.” (Sahih)
Rak'ah of one of the prayers has caught up with it, except that he has to make up the portion that he missed.” (Sahih)

Comments:
1. The Ahâdîth preceding this Hadîth, were concerning the Fajr and ‘Asr prayers. The Ahâdîth occurring under this chapter are regarding common prayer. It means that whichever prayer’s one Rak'ah is offered within its time and the remaining Rak’ahs are also completed along with it, despite the remaining Rak’ahs being performed after its time had elapsed, the prayer would be considered valid and not considered delayed after its time, in view of the fact that the prayer was inaugurated within its prescribed time.

2. In the Friday prayer, if a person catches only one Rak'ah, the person need only make up the prayer. But if a person catches less than one Rak'ah, he has to pray the noon prayer’s (Zuhr) four Rak’ahs, according to this Hadîth.

Chapter 31. Times During Which Salah Is Prohibited

560. It was narrated from ‘Abdullâh Aš-Šunâbîhi that the Messenger of Allâh ﷺ said: “The sun rises and with it the horn of the Shaitân, then when it is fully risen, he goes away. Then when it approaches the meridian he comes near to it, and when it has passed the zenith he goes away. Then when it is close to setting, he comes near to it, then when it has set, he goes away.” And the Messenger of Allâh ﷺ forbade praying at those times. (Sahih)

Comments:

In these three times, one is forbidden to perform optional prayer (Nafi’), but one may perform the obligatory prayer if one recalls that one has to still perform it.

561. It was narrated that Mūsā bin ‘Āli bin Rabî‘ah said: “I heard my father say: ‘I heard ‘Uqbah bin ‘Āmir Al-Juhami say: There are three times during which the Messenger of Allâh ﷺ forbade us to pray in or bury our dead: When the sun has clearly started to rise, until it is fully risen; when it is directly overhead at noon, until it has passed its zenith; and when it is close to setting, until it has fully set.” (Sahîh)

Comments:

Imâm Ahmad (may Allâh bestow His Mercy upon him), on account of the apparent phrasing (of this report), has stated that it is forbidden to give the corpse a burial in these three times, while other scholars have interpreted this Hadîth differently.

Chapter 32. The Prohibition Of Praying After Ẓubh

562. It was narrated from Abû Hurairah that the Prophet ﷺ forbade praying after ‘Asr until the sun had set, and after Ẓubh until the sun had risen. (Sahîh)
Comments:

In this narration, prayer signifies optional prayer. It is permissible at the above times to offer obligatory prayers, and it is also permissible to make up missed obligatory prayers.

563. It was narrated that Ibn 'Abbâs said: “I heard more than one of the Companions of the Prophet ﷺ – including ‘Umar who was one of the dearest of them to me – that the Messenger of Allâh ﷺ forbade praying after Fajr until the sun had risen, and praying after 'Asr until the sun had set.” (Sâhih)

564. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “No one of you should deliberately try to pray when the sun is rising, or when it is setting.” (Sâhih)

Chapter 33. The Prohibition Of Praying While The Sun Is Rising

565. It was narrated from Ibn ‘Abbâs: “I heard more than one of the Companions of the Prophet ﷺ – including ‘Umar who was one of the dearest of them to me – that the Messenger of Allâh ﷺ forbade praying after Fajr until the sun had risen, and praying after ‘Asr until the sun had set.” (Sâhih)

Comments:

To deliberately begin to perform prayer in the above-mentioned three times is not proper. However, if one had already been praying, and during the process the sun rises, or sets, or rises to its zenith, one’s prayer will not be invalidated. In fact, one should continue with and finish his prayer.
Chapter 34. The Prohibition Of
Praying At Midday

566. It was narrated from Mūsā bin ‘Ālî that his father said: “I heard ‘Uqbah bin ‘Āmir say: ‘There are three times during which the Messenger of Allâh forbade us from praying or burying our dead: When the sun had clearly started to rise until it was fully risen, when it was directly overhead at noon until it has passed the zenith, and when it was close to setting until it had fully set.’” (Ṣâhîh)

Comments:
Collectively, there are five times in which the prayer is undesirable: (1) The sunrise (2) When the sun is at its zenith in the sky (3) The sunset (4) After praying the dawn prayer [Ṣubh] (5) and after praying the mid-afternoon prayer [‘Asr].

Chapter 35. The Prohibition Of
Praying After ‘‘Asr

567. It was narrated from Dāmrah bin Sa‘eed that he heard Abû Sa‘eed Al-Khudrî say: “The Messenger of Allâh forbade praying after Ṣubh until the sun had risen, and praying after ‘Asr until the sun had set.” (Ṣâhîh)
Comments:

One is forbidden to offer optional prayer after praying the dawn prayer (Subh) and the mid-afternoon prayer (Asr). This is because had the optional Prayer been permitted, people might have surely performed prayer at the time of the sunset and the sunrise, since the precise sighting of the sunrise and the sunset is almost impossible from inside mosques (or homes). It is probable that prayer during the said times has been made forbidden in order to eradicate the possibility of people praying during prohibited times.

568. It was narrated from 'Atâ' bin Yazîd that he heard Abû Sa'eed Al-Khudrî say: "I heard the Messenger of Allâh ﷺ say: 'There is no prayer after Fajr until the sun has clearly risen, and no prayer after Asr until the sun has fully set.'" (Sahîh)

569. (Another chain) from Abû Sa'eed Al-Khudrî, from the Messenger of Allâh ﷺ with a similar report. (Sahîh)

570. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ forbade praying after Asr. (Sahîh)
571. It was narrated from Ibn Tawus that his father said: "'Ashah, may Allâh be pleased with her, said: 'Umar, may Allâh be pleased with him, is not correct, rather the Messenger of Allâh ﷺ only prohibited, as he said: 'Do not deliberately seek to pray when the sun is rising or when it is setting, for it rises between the horns of a Shaitân.'" (Sahîh)

Comments:
Umar’s ﷺ forbiddning people to pray after the ‘Asr prayer was based on the explicit prohibition of the Messenger of Allâh ﷺ. But 'Ashah ﷺ had probably no knowledge of its prohibition, or she might have drawn a different conclusion on account of the Prophet’s ﷺ praying after ‘Asr.

572. Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘When the edge of the sun rises, then delay prayer until it has fully risen, and when the edge of the sun starts to set, delay prayer until it has fully set.’” (Sahîh)

Comments:
It is not right to begin prayer when the sun is about to rise or to set. However,
573. Abū Yaḥya Sulaim bin ʿĀmir, Damrah bin ʿIyās, and Abū Ṭalḥah Nuʿaim bin Ziyād said: ‘We heard Abū Umāmah Al-Bāḥīlī say: ‘I heard ʿAmrah bin ʿAbasah say: I said: ‘O Messenger of Allāh, is there any moment which brings one closer to Allāh than another, or any moment that should be sought out for remembering Allāh?’ He said: ‘Yes, the closest that the Lord is to His slave is in the last part of the night, so if you can be among those who remember Allāh at that time, then do so. For prayer is attended and witnessed (by the angels) until the sun rises, then it rises between the two horns of the Shaitān, that is the time when the disbelievers pray, so do not pray until the sun has risen to the height of a spear and its rays have disappeared. Then prayer is attended and witnessed (by the angels) until the sun is directly overhead at midday, and that is the time when the gates of Hell are opened and it is stoked up. So do not pray until the shadows appear. Then prayer is attended and witnessed (by the angels) until the sun sets, and it sets between the horns of a Shaitān, and that is the time when the disbelievers pray.’’

(Sahih)
Comments:

1. In one sense, all times are equal. But relating to Allâh's closeness and His distancing, a distinction materializes between different times. For instance, after midnight, Allâh's Mercy draws near to the extent that He descends to the lowest sky when there remains the final third of the night. Therefore, it is the time of unique nearness (to Allâh). *Alaykum bi qiyyâm al-layl fa innahu dâbussâlihin qablakum* (Jâmi' at-Tirmidhi, Ḥadîth 3549): Observe night vigil (*Qiyâm Al-Layl*) because it has remained the practice of the righteous before you.

2. From this narration, undesirability of praying in three times is mentioned: (1) the sunrise (2) the sun's reaching its zenith (3) the sunset. While in some other Aḥâdîth, forbiddance to pray after praying the 'Asr prayer and after praying the dawn prayer has been mentioned. It is essential to abide by all the various narrations.

Chapter 36. Concession
Allowing Prayer After 'Asr

574. It was narrated that 'Ālî said: “The Messenger of Allâh ﷺ forbade praying after 'Asr unless the sun was still white, clear and high.” (Sahîh)

575. It was narrated that Hîshâm said: “My father told me: 'Āishah said: ‘The Messenger of Allâh ﷺ never neglected to pray two Rak'ahs after 'Asr in my house.’” (Sahîh)

Comments:

This is said to be specifically related to the Messenger of Allâh ﷺ. This is because he has explicitly forbidden performing prayer after 'Asr.
576. It was narrated that Al-Aswad said: ‘Āishah said: “The Messenger of Allâh ﷺ never entered upon me after ‘Asr but he prayed them (the two Rak‘ahs).” (Sahîh)

577. It was narrated that Abû Ishâq said: “I heard Masrûq and Al-Aswad say: We bear witness that ‘Āishah said: ‘When the Messenger of Allâh ﷺ was with me after ‘Asr, he would pray them (these two Rak‘ahs).’” (Sahîh)

578. It was narrated that ‘Āishah said: “There are two prayers that the Messenger of Allâh ﷺ never neglected to pray them in my house secretly nor publicly: Two Rak‘ahs before Fajr and two Rak‘ahs after ‘Asr.” (Sahîh)

579. It was narrated from Abû Salamah that he asked ‘Āishah about the two prostrations (Rak‘ahs) that the Messenger of Allâh ﷺ used to pray after ‘Asr. She said: “He used to pray them before ‘Asr, but if he got distracted or forgot them, he would pray them after ‘Asr, and if he
did a prayer he would be constant in it." (Sahih)

580. It was narrated from Umm Salamah that the Prophet ﷺ once prayed two Rak'ahs after 'Asr in her house. She asked him about that and he said: "They are two Rak'ahs that I used to pray after Zuhr, but I got distracted and forgot them until I prayed ‘Asr.” (Sahih)

581. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ got distracted and did not pray the two Rak'ahs before 'Asr so he prayed them after ‘Asr.” (Sahih)

Chapter 37. Concession Regarding Prayer Before The Sun Sets

582. 'Imrân bin Hudair said: "I asked Lâhiq about the two Rak'ahs before sunset. He said: “Abdullâh bin Az-Zubair used to pray them, and Mu'âwiyyah sent word to him asking: ‘What are these two Rak'ahs at sunset?’ He had to refer to Umm
Salamah, and Umm Salamah said: ‘The Messenger of Allâh ﷺ used to pray two Rak’ahs before ‘Asr, then he was distracted and did not pray them, so he prayed them when the sun set, and I never saw him pray them before or after that.’” (Sahîh)

Comments:

These are the very same two Rak’ahs which have been in the preceding chapter called “after the ‘Asr”.

Chapter 38. Concession
Allowing Prayer Before Maghrib

583. It was narrated from Yazid bin Abî Ḥabîb that Abû Al-Khair told him: “Abû Tamîm Al-Jaishâni stood up to pray two Rak’ahs before Maghrib, and I said to ‘Uqbah bin ‘Amir: ‘Look at this man, what prayer is he praying?’ He turned and looked at him, and said: ‘This is a prayer that we used to pray at the time of the Messenger of Allâh ﷺ.”’ (Sahîh)

Comments:

These two Rak’ahs of prayer are known as the pre-sunset prayer’s (Maghrib) Sunnah. Allâh’s Messenger ﷺ used to exhort others to perform it, and the Companions used to perform it frequently.
Chapter 39. Prayer After The Appearance of Dawn

584. It was narrated from Ibn 'Umar that Ḥafṣah said: "When the dawn appears, the Messenger of Allāh would only pray two short Rak'ahs." (Ṣaḥīḥ)

Comments:
This prayer is the two-Rak'ahs Sunnah before the dawn prayer (Fajr). They are strongly emphasized (Mu'akkadah); the Prophet would always perform them, whether he was at home or was travelling. Once when he had missed the dawn prayer, he prayed when the sun rose, and he did not omit the two-Rak'ah Sunnah. He performed it first, and then he offered the obligatory dawn prayer. (Ṣaḥīḥ Muslim 681).

Chapter 40. Permission To (Continue) Praying Until One Prays Subh

585. It was narrated that 'Amr bin 'Abasah said: "I came to the Messenger of Allāh and said: 'O Messenger of Allāh, who became Muslim with you?' He said: 'Free men and slaves.' I said: 'Is there any moment which brings one closer to Allāh than another?' He said: 'Yes, the last part of the night, so pray as much as you want until you pray Subh, then stop until the sun has risen until it looks like a shield and (its shining)
spreads. Then pray as much as you want until an object’s shadow is at its shortest, then stop until the sun passes its zenith, for Hell is stoked at midday. Then pray as much as you want until you pray ‘Asr, then stop until the sun has set, for it sets between the horns of a Shaitān and rises between the horns of a Shaitān.”[1] (Da’ā'f)

Comments:
“Until it stays looking like a shield” signifies until the disc of the sun is clearly visible (with the naked eye), and it does not dazzle the vision. (In the text of the Hadīth, the term used is Hajafah, which denotes a shield made of skins or of the skins of camels, cut out in a round form - here the sun is being likened to a shield).

Chapter 41. Permission To Pray At All Times In Makkah

586. It was narrated from Jubair bin Mut‘im that the Prophet ☪ said: “O Banu ‘Abd Manāf, do not prevent anyone from circumambulating this House and praying at any time he wants of night or day.”

[1] Similar has been recorded by Muslim.
Comments:
The jurists (Fuqaha) and Hadīth scholars (Muhaddithin), on the basis of this report, have argued that there is no time prohibiting optional prayer in Makkah the Blessed, because Makkah is a place of honor and grandeur. People all the time can benefit from it. Therefore, it is not offensive or wrong to pray within the Makkah Sacred Precinct (Haram) at any time.

Chapter 42. The Time When A Traveler May Combine Zuhr And 'Asr Prayers

587. It was narrated that Anas bin Mālik said: “If the Messenger of Allāh ﷺ was setting out on a journey before the sun passed its zenith, he would delay Zuhr until the time of 'Asr, then he would stop and combine the prayers. If the sun passed its zenith before he set out, he would pray Zuhr and then set off. (Sahih)

588. It was narrated from Abū At-Tufail ʿAmir bin Wadhilah that Muʿādh bin Jabal told him that they went out with the Messenger of Allāh ﷺ in the year of Tabūk, and the Messenger of Allāh ﷺ was joining Zuhr and 'Asr, and Maghrib and 'Ishā’. He delayed the prayer one day then he went out and prayed Zuhr and 'Asr together, then he went in and came out again and prayed Maghrib and 'Ishā’. (Sahih)
Chapter 43. Explanation Of That

589. Kāthīr bin Qārawanda said: "I asked Sālim bin ‘Abdullāh about how his father prayed when traveling. We asked him: ‘Did he combine any of his prayers when traveling?’ He said that Ṣaḥiyah bint Abī ‘Ubaid was married to him, and she wrote to him, when he was at some farmland of his, saying: ‘This is the last of my days in this world, and the first day of the Hereafter.’[1] He rode quickly to go to her, and when the time for Zuhr came, the Mu’ādhbin said to him: “The prayer, O Abū ‘Abdur-Rahmān!” But he paid no attention to him until it was between the time for the two prayers, then he stopped and said: “Say the Iqāmah and when I say the Taslīm, say the Iqāmah.” Then he rode on again, and when the sun set the Mu’ādhbin said to him: “The prayer!” He said: “Do as you did for Zuhr and ‘Asr.” When the stars had appeared, he stopped and said to the Mu’ādhbin: “Say the Iqāmah and when I say the Taslīm, say the Iqāmah.” He prayed, then

[1] Meaning that she was dying.
when he had finished he turned to us and said: "The Messenger of Allâh said: 'If any one of you has an urgent need that he fears he may miss, let him pray like this.'" (Sahîh)

Chapter 44. Times During Which A Resident May Combine Prayers

590. It was narrated that Ibn 'Abbâs said: "I prayed with the Prophet in Al-Madînah, eight together and seven together. He delayed Zuhr and brought 'Asr forward, and he delayed Maghrib and brought 'Ishâ' forward." (Sahîh)

Comments:

It is of course not allowed to form a habit of joining prayers in simulation (Jam' Sun). (Jam' Sun signifies the midday or the sunset prayer be postponed till its last moment, and to perform it in the last moment of its time and the next prayer i.e., the mid-afternoon or the late-evening prayer is offered in the early moments of its time.) In this way, both the prayers would be offered within their right times. This is known as Jam' Sun or simulative or apparent joining of two prayers. It could be resorted to in times of pressing need, as has occurred in some other transmissions of this Hadîth that the Prophet combined his prayers because he did not want to put his nation to hardship. Otherwise, the five daily prayers ought to be performed seperately. But combination should be simulative or apparent form of combination (Jam' Sun) so that no verse (of the Qur'ân) or Hadîth remains un-acted upon, and one remains protected from becoming apart from his companions, or solitary, and from becoming odd and different from others.
591. It was narrated from Ibn ‘Abbás that he prayed Al-Uula (Zuhr) and ‘Asr together in Al-Baṣrah with nothing in between them, and he prayed Maghrib and ‘Ishâ’ together with nothing in between them. He did that because he was busy and Ibn ‘Ahhis said that he has prayed Zuhr and ‘Ishâ’ together with the Messenger of Allah ﷺ in Al-Madînah, eight Rak‘ahs with nothing in between. (Sahîh)

Comments:
The interpretation of this narration is also like the preceding one; that is to say it was the simulative combination (Jam‘ Sun). This way may be adopted once in a while, since this is also proven from the Prophet ﷺ.

Chapter 45. The Time When A Traveler May Combine Maghrib and ‘Ishâ’

592. It was narrated that Ismâ‘îl bin ‘Abdur-Rahmân, a Saïîkh of the Quraysh, said: “I accompanied Ibn ‘Umar to Al-‘Himâ.’[1] When the sun set I felt too nervous to remind him of the prayer, so he went on until the light on the horizon had disappeared and it was getting dark, then he stopped and prayed Maghrib, three Rak‘ahs, then he prayed two Rak‘ahs immediately afterwards, then he said: “This is what I saw the Messenger of Allah ﷺ do.”’ (Sahîh)

Comments:
From the apparent wording, we get to know that he adopted the form of combination of two prayers by delaying the preceding one (Jam' Ta'khir). It means that after the expiration of the time for the sunset prayer and after the arrival of the time for the late-evening prayer ('Ishâ'), he offered both these prayers together. So to say, the delayed combination (Jam Ta'khir) is permissible while one is travelling because it makes matters easy for people. And Allah Knows best!!

593. It was narrated that Az-Zuhri said: "Sâlim told me that his father said: 'I saw the Messenger of Allah, when he was in a hurry to travel, delaying Maghrib so that he could combine it with ‘Ishâ.’’" (Saîih)

594. It was narrated that Jâbir said: "The sun set when the Messenger of Allah was in Makkah, and he joined the two prayers in Sarif."[1] (Da‘îf)

[1] A valley about 12 km northeast of Makkah on the way to Al-Madînah.
595. It was narrated from Anas that the Messenger of Allâh ﷺ said: "If the Messenger of Allâh ﷺ wanted to travel quickly, he would delay Zuhr until the time of ‘Asr and combine them, and he would delay Maghrib until he combined it with ‘Ishâ’ when the twilight had disappeared." (Da’îf)

596. Nâfi’ said: “I went out with ‘Abdullâh bin ‘Umar on a journey to some of his land. Then someone came to him and said: ‘Safiyyah bint Abî ‘Ubaid is sick, try to get there before it is too late.’ He set out quickly, accompanied by a man of the Quraysh. The sun set but he did not pray, although I knew him to be very careful about praying on time. When he slowed down I said: ‘The prayer, may Allah have mercy on you.’ He turned to me but carried on until the twilight was almost gone, then he stopped and prayed Maghrib, then he said the Iqâmah for ‘Ishâ’, at that time the twilight had totally disappeared and led us in prayer. Then he turned to us and said: ‘If the Messenger of Allâh ﷺ was in a hurry to travel he would do this.’” (Saâîh)
597. It was narrated that Nâfî‘ said: “We came back with Ibn ‘Umar from Makkah. One night he kept on travelling until evening came, and we thought that he had forgotten the prayer. We said to him: ‘The prayer!’ But he kept quiet and kept going until the twilight had almost disappeared, then he stopped and prayed, and when the twilight disappeared he prayed ‘Isha’. Then he turned to us and said: This is what we used to do with the Messenger of Allâh if he was in a hurry to travel.” (Sahîh)

598. Kâtîr bin Qârawânda said: “We asked Sâlim bin ‘Abdullâh about prayer while traveling. We said: ‘Did ‘Abdullâh combine any of his prayers while traveling?’ He said: ‘No, except at Jam’.[1] Then he paused, and said: ‘Safiyyah was married to him, and she sent word to him that she was in her last day in this world and the first day in the Hereafter. So he rode off in a hurry, and I was with him. The time for prayer came and the Mu’adhdhîn said to him: ‘The prayer, O Abû ‘Abdur-Rahmân!’ But he kept going until it was between the time for the two prayers. Then he stopped and

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said to the Mu‘adhhdhin: “Say the Iqāmah, and when I say the Taslim at the end of Zuhr, say the Iqāmah (again) straight away.” So he said the Iqāmah and he prayed Zuhr, two Rak‘ahs, then he said the Iqāmah (again) straight away, and he prayed ‘Asr, two Rak‘ahs. Then he rode off quickly until the sun set and the Mu‘adhhdhin said to him: “The prayer, O Abū ‘Abdur-Rahmān!” He said: “Do what you did before.” He rode on until the stars appeared, then he stopped and said: “Say the Iqāmah, then when I say the Taslim, say the Iqāmah. So he said the Iqāmah and he prayed Maghrib, three Rak‘ahs, then he said the Iqāmah (again) straight away and he prayed ‘Ishā’, then he said one Taslim, turning his face. Then he said: “The Messenger of Allāh ﷺ said: ‘If any one of you has an urgent need that he fears he may miss, let him pray like this.’” (Ṣaḥīḥ)

Comments:

See Hadith 589.

Chapter 46. Situations During Which It Is Permissible To Combine Two Prayers

599. It was narrated from Ibn ‘Umar that if the Messenger of Allāh ﷺ was in a hurry to travel, he would combine Maghrib and ‘Ishā’. (Ṣaḥīḥ)
600. It was narrated that Ibn 'Umar said: “If the Messenger of Allah was in a hurry to travel, or some emergency arose, he would combine Maghrib and ‘Ishâ’.” (Sahîh)

601. Sufyân said: “I heard Az-Zuhri say: ‘Sâlim told me that his father said: ‘I saw the Prophet, if he was in a hurry to travel, joining Maghrib and ‘Ishâ’.” (Sahîh)

Comments:
That is to say one may perform two prayers combined together. And this is an agreed upon matter.

Chapter 47. Combining Two Prayers While A Resident

602. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allah prayed Zuhr and ‘Asr together, and Maghrib and ‘Ishâ’ together, when there was no fear and he was not traveling.” (Sahîh)

Comments:
See commentary to Hadîth 590.

603. It was narrated from Ibn ‘Abbâs that the Prophet used to
pray in Al-Madinah combining two prayers. Joining Zuhr and ‘Asr, and Maghrib and ‘Ishâ’, when there was no fear nor rain. It was said to him: “Why?” He said: “So that there would not be any hardship on his Ummah.” (Sahîh)

604. It was narrated that Ibn ‘Abbâs said: “I prayed behind the Messenger of Allah eight (Rak’ahs) together and seven (Rak’ahs) together.” (Sahîh)

Comments:
A narration of this import has preceded. see Hadîth 590.

Chapter 48. Combining Zuhr and ‘Asr At ‘Arafah

605. Ja’far bin Muhammad narrated from his father that Jâbir bin ‘Abdullâh said: “The Messenger of Allah traveled until he came to ‘Arafah, where he found that the tent had been pitched for him. He stayed there until the sun had passed its zenith, then he called for Al-Qaswâ’ which was saddled for him. When he reached the bottom of the valley he addressed the people.
Then Bilâl called the Adhấ, then the Iqâmah, then he prayed Zuhr, then he called the Iqâmah, then he prayed ‘Asr, and he did not offer any other prayer in between." (Sahîh)

Comments:
Performing the midday prayer (Zuhr) and the mid-afternoon prayer (‘Asr) at the time of Zuhr, combined together in the plains of Arafi', and joining together the sunset and the late night prayers at Muzdalifah at the time of ‘Ishâ’. On this has remained the agreement of the entire Muslim nation throughout the generations. There is no disagreement concerning this matter at all.

Chapter 49. Combining Maghrib and ‘Ishâ’ At Al-Muzdalifah

606. It was narrated from ‘Abdullâh bin Yazîd that Abû Ayyûb Al-Ansârî told him, that during the Farewell Pilgrimage. He prayed with the Messenger of Allâh ﷺ Maghrib and ‘Ishâ’ prayers together at Al-Muzdalifah. (Sahîh)

Comments:
The time for the sunset prayer (Maghrib) occurs in Arafi’. But, according to revealed texts, the sunset prayer should be performed in Muzdalifah and not in Arafi’. Hence, by the time one reaches the precincts of Muzdalifah, the time for the nightfall prayer (‘Ishâ’) invariably arrives. Therefore, both these Prayers are performed combined together at the time of ‘Ishâ’. This matter has also been agreed upon.

607. It was narrated that Sa‘eед bin Jubair said: “I was with Ibn ‘Umar when he departed from ‘Arafah. When he came to Jam’
(Al-Muzdalifah), he combined *Maghrib* and *'Ishâ*, and when he finished he said: "The Messenger of Allâh did similar to this in this place." (Sahîh)

608. It was narrated from Ibn ‘Umar that the Prophet prayed *Maghrib* and *'Ishâ* at Al-Muzdalifah.

609. It was narrated that ‘Abdullâh said: "I never saw the Messenger of Allâh combine any two prayers except in Al-Muzdalifah, and on that day he prayed *Subh* before its time." (Sahîh)

Comments:

The Prophet had already offered the midday (*Zuhr*) and the mid-afternoon (*'Asr*) prayers combined together, in Arafât. One’s not getting to know is a matter of bewilderment. Moreover, it had been the custom of the Prophet to join two prayers, while travelling. Narrations handed down by numerous Companions mention it. Based on other narrations of Ibn Umar, this report is considered to be a negation of delayed combination and not apparent combination. But what he has negated has been confirmed by other narrators, and Allâh knows best.

Chapter 50. How To Combine Prayers

610. It was narrated from Usâmah
bin Zaid, whom the Prophet ﷺ had seated behind him on his camel on the way from ‘Arafah, that when he reached the mountain pass, he dismounted and urinated – and he did not say that he passed water. He (Usâmah) said: “I poured water for him from a small vessel and he performed a light Wudū’. I said to him: ‘The prayer.’ He said: ‘The prayer is still ahead of you.’ When he came to Al-Muzdalifah he prayed Maghrib, then they untied the saddles of their mounts and then he prayed ‘Ishâ’.” (Sahîh)

Comments:
The objective of the chapter is to show that if an interval occurs between the sunset (Maghrib) and the late evening (‘Ishâ’) prayers - for instance, for dismounting, taking hold of belongings, partaking food, etc. - then that would not affect the joining of the two prayers in any way, as is mentioned in the Hadîth.

Chapter 51, The Virtue Of Prayer During Its Time

611. Al-Walîd bin Al-‘Ayzâr said: “I heard Abû ‘Amr Ash-Shaibânî say: ‘The owner of this house – and he pointed to the house of ‘Abdullâh – said: I asked the Messenger of Allâh ﷺ: ‘Which deed is most beloved to Allâh, may He be exalted?’ He said: ‘Prayer offered on time, honoring one’s parents, and Jihâd in the cause of Allâh.’” (Sahîh)
The import of the chapter is to demonstrate that the essence of the matter is that each prayer ought to be performed at its prescribed time, except in 'Arafat and the Muzdalifah - wherein combination of prayers is the command of the Islamic law - and also while one is travelling.

612. It was narrated that 'Abdullâh bin Mas'ûd said: "I asked the Messenger of Allâh سلم which action is most beloved to Allâh? He said: 'Establishing prayer on time, honoring one's parents and Jihad in the cause of Allâh.'" (Sahîh)

613. It was narrated from Ibrâhîm bin Muhammad bin Al-Muntashir that his father was in the Masjid of 'Amr bin Shura'bîl and the Iqâmah for prayer was said, so they were waiting for him. He said: "I was praying Witr, and 'Abdullâh was asked: 'Is there any Witr after the Adhân?' He said: "Yes, and after the Iqâmah, and he narrated that the Prophet صلى الله عليه وسلم slept and missed the prayer until the sun rose then prayed." And the wording is that of Yahya. (Sahîh)
Comments:
This proves that a missed *Witr* - the odd-numbered prayer - may be made up until the performance of the *Fajr* prayer. But this cannot be used as an argument to prove *Witr*’s compulsoriness, because it is permitted to delay the performance of any recommended or emphasized act of worship; for instance, the Prophet ﷺ made up the stressed *Sunnah* prayer of *Zuhr* after the *Asr* prayer, and offered the *Fajr Sunnah* prayer after the sunrise. It is reported by Hâkim that one who is not able to perform the *Fajr Sunnah* prayer until after sunrise may perform it afterward. It is apparent that the *Sunnah* prayers of the *Fajr* and the *Zuhr* are not compulsory; they are recommended or stressed, for sure. Likewise, *Witr* may be offered until the *Fajr* prayer.

Chapter 52. Concerning One Who Forgets A Prayer

614. It was narrated that Anas said: The Messenger of Allâh ﷺ said: "Whoever forgets a prayer, let him pray it when he remembers it.” (Sahîh)

Comments:
This informs us that there is no time undesirable or offensive for making up a missed obligatory prayer. Whenever one remembers it or awakens from sleep, it may be performed. This is the viewpoint of the majority of scholars.

Chapter 53. Concerning One Who Sleeps And Misses A Prayer

615. It was narrated that Anas said: "The Messenger of Allâh ﷺ was asked about a man who slept and missed the prayer, or forgot it. He said: 'The expiation for that is to pray it when he remembers it.'” (Sahîh)
616. It was narrated that Abû Qatâdah said: “They told the Prophet ﷺ that they had slept and missed the prayer. He said: ‘There is no negligence when one sleeps, rather negligence is when one is awake. If any one of you forgets a prayer or sleeps and misses it, let him pray it when he remembers it.’” (Saḥîḥ)

617. It was narrated that Abû Qatâdah said: “The Messenger of Allâh ﷺ said: ‘There is no negligence when one sleeps, rather negligence is when one does not offer one prayer until the time of the next prayer comes and he realizes that he has missed a prayer.’” (Saḥîḥ)

Chapter 54. Repeating A Prayer That One Missed Because Of Sleep During Its Time The Next Day

618. It was narrated from Abû Qatâdah that when they missed the
prayer because they slept until the sun rose, the Messenger of Allâh ﷺ said: “Let any one of you pray it during its time tomorrow.” (Sahîh)

**Comments:**
Thus the correct meaning of this narration is as follows: perform the prayer the next day in its proper time. Do not delay it like today, which means one should not form a habit of performing the prayer late.

619. It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: If you forget a prayer, pray it when you remember it, for Allâh says: “and perform the Salâh for My remembrance.”[1] (Sahîh)

620. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever forgets a prayer, let him pray it when he remembers it, for Allâh says: and perform the Salâh for My remembrance.”[2] (Sahîh)

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621. It was narrated from Ma’mar, from Az-Zuhri, from Sa’eed bin Al-Musayyab, that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever forgets a prayer, let him pray it when he remembers it, for Allah says: “and perform prayer when you remember (li dhikra).’” I said to Az-Zuhri: “Is that how the Messenger of Allah ﷺ recited it?” He said: “Yes.” (Sahih)

Comments:
The purpose of the chapter is to demonstrate the following: If a prayer is missed collectively, which means neither Adhan nor the congregation take place, then the prayer shall be performed in congregation, following the Adhan – just as it is performed in usual circumstances. The Fajr Sunnah is a stressed Sunnah. Hence, if it is missed, it should be made up before the sunrise or after the sunrise, whenever one finds time. Particularly if the Fard prayer is also not performed, the Fard and the Sunnah should both be offered.

Chapter 55. How Should One Who Has Missed A Prayer Make It Up?

622. It was narrated from Buraid bin Abi Mariam that his father said: “We were with the Messenger of Allah ﷺ on a journey, and we kept going one night, then when it was nearly morning the Messenger of Allah ﷺ dismounted and slept, and the people slept too. We did not wake up until the sun had risen. The Messenger of Allah ﷺ
asked the Mu'adhdhin to call the Adhān, then he prayed the two Rak'ahs before Fajr, then he asked him to say the Iqāmah, then he led the people in prayer. Then he told us about everything that will happen until the Hour begins.”

(Hasan)

Comments:

This incident took place during the Battle of the Trench. Prayers could not be performed in the face of impending danger at the hands of the enemies. On one occasion, only the Adhān prayer could not be prayed - that is a different incident. This battle continued for many days.

623. It was narrated that ‘Abdullāh bin Mas’ūd said: “We were with the Messenger of Allāh ﷺ and we were prevented from praying Zuhr, ‘Asr, Maghrib and ‘Ishā’. I felt very upset about that and I said to myself: ‘We are with the Messenger of Allāh ﷺ and (fighting) for the sake of Allāh.’ Then the Messenger of Allāh ﷺ commanded Bilāl to say the Iqāmah and he led us in praying Zuhr. Then he said the Iqāmah and he led us in praying ‘Asr. Then he said the Iqāmah and he led us in praying Maghrib. Then he said the Iqāmah and he led us in praying ‘Ishā’. Then he went around among us and told us: ‘There is no group on Earth who is remembering Allāh, the Mighty and Sublime, except you.’” (Hasan)
624. It was narrated that Abû Hurairah said: “We stopped to camp at the end of the night with the Messenger of Allâh ﷺ, and we did not wake up until the sun had risen. The Messenger of Allâh ﷺ said: ‘Let each man take hold of his camel’s head (and leave), for the Shaitân was here in this place with us.’ We did that, then he called for water and performed Wudû, then he prayed two Rak’âhs, then the Iqâmah was said and he prayed Al-Ghâdîh (Fajr).” (Sahîh)

625. It was narrated from Nâfî’ bin Jubair, from his father, that the Messenger of Allâh ﷺ said during a journey: “Who will watch out for dawn for us, so that we do not sleep and miss the dawn prayer?” Bilâl said: ‘I will.’ He turned to face the direction where the sun would rise, but they fell fast asleep until the heat of the sun woke them up, then they got up. He said: ‘Perform Wudû.’ Then Bilâl called the Adhân and he prayed two Rak’âhs, and they prayed the two (Summah) Rak’âhs of Fajr, then they prayed Fajr.” (Sahîh)

626. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ set out at nightfall, then stopped to camp at the end of the
night, and he did not wake up until the sun had risen or had partly risen. He did not pray until the sun had risen (fully), then he prayed, and that was the 'middle prayer' (Salāt Al-Wuṣṭa).” (Ḍa‘f)
7. The Book Of The Adhân (The Call To Prayer)

Chapter 1. How The Adhân Began

627. Nāfi‘ narrated that ‘Abdullāh bin ‘Umar used to say: “When the Muslims arrived in Al-Madinah they used to gather and try to figure out the time for prayer, and no one gave the call to prayer. One day they spoke about that; some of them said: ‘Let us use a bell[1] like the Christians do;’ others said, ‘No, a horn like the Jews have.’ ‘Umar, may Allāh be pleased with him, said: ‘Why don’t you send a man to announce the time of prayer?’ The Messenger of Allāh ﷺ said: ‘O Bilāl, get up and give the call to prayer.’” (Sahih)

Comments:

1. Nāqūs used to be a piece of wood, long and large, suspended to two cords, with another, which used to be short, with which the former was struck or beaten (It produced sound, the thing which the Christians struck to notify the time for prayer). Later, they began to strike on iron or bronze. Hence, at present, it is applied to a bell, particularly the bell of a church. Qarn is a horn-shaped instrument. If blown into it from one end, sound is produced from the other end. The present-day siren can be likened to it, because it also produces a long and loud sound like that of a horn, like the present-day bell

[1] An-Nakš: “It is an instrument made of copper or other than that, which is struck to ring.” Hadīr As-Surī by Ibn Hajar. That is, a “bell.” Some of them – like An-Nawawi in his commentary on Muslim – followed the definition given by Ibn Al-Aghtir in An-Nihāyah; that it is a long piece of wood which was struck by a smaller piece of wood.
which represents ناذر. Muslims, therefore, should avoid bells or sirens on the occasion of their worshipping.

2. Commanding Bilāl to make an announcement took place before the Aḍhān was stipulated by Islamic law. He used to call out in the streets: As-Salātu Jāmīa (The obligatory prayer is being congregated or the prayer is gathering. This brief announcement was resorted to before the legislation of the call to prayer - the Aḍhān).

Chapter 2. Saying The Phrases Of The Aḍhān Twice

628. It was narrated that Anas said: "The Messenger of Allāh commanded Bilāl to say the phrases of the Aḍhān twice and the phrases of the Iqāmāt once." (Sahih)

629. It was narrated that Ibn 'Umar said: "At the time of the Messenger of Allāh the phrases of the Aḍhān were said twice and the phrases of the Iqāmāt were said once, except that you should say: ‘Qad Qāmatis-Salāh, Qad Qāmatis-Salāh (prayer is about to begin, prayer is about to begin).’" (Sahih)

Comments:
It follows from these narrations that most of the phrases of the Iqāmāt are recited once. But the Hanafis treat the Aḍhān and the Iqāmāt equal. (The Iqāmāt is the announcement that the actual performance of the obligatory prayer is about to begin or the call to commence the prayer).
Chapter 3. Lowering The Voice When Saying Some Phrases Of The Adhān The Second Time

630. It was narrated from Abū Maḥdīrah that the Prophet sat him down and taught him the Adhān letter by letter. (One of the narrators) Ibrāhīm said: “It is like this Adhān of ours.” I said:[1] “Recite it to me.” He said: “Allāhu Akbar, Allāhu Akbar (Allāh is the Greatest, Allāh is the Greatest), Ashhādū an lā ilāha illāllāh (I bear witness that there is none worthy of worship except Allāh) – twice, Ashhādū anna Muḥammadan Rasūllallāh (I bear witness that Muḥammad is the Messenger of Allāh) – twice. Then he said in a lower voice which those around him could hear: Ashhādū an lā ilāha ill-Allāh (I bear witness that there is none worthy of worship except Allāh) – twice, Ashhādū anna Muḥammadan Rasūllallāh (I bear witness that Muḥammad is the Messenger of Allāh) – twice, Hayya ‘ala aṣ-ṣalāh (come to prayer) – twice, Hayya ‘alal-falāh (come to prosperity) – twice, Allāhu Akbar, Allāhu Akbar, lā ilāha illallāh (Allāh is the Greatest, Allāh is the Greatest, there is none worthy of worship except Allāh). (Hasan)


[1] Bishir bin Muʿādh who heard it from Ibrāhīm, and from whom An-Nasāʾī is reporting it, is the one who is asking for the Adhān to be recited to him.
Comments:
In the preceding chapter the phrases of the Adhān are stated to be recited twice, while in this narration, the two declarations of faith (Shahādatayn) are recited four times. In actuality, there are two methods of pronouncing the Adhān. One is the previous one and the other is the one having repetitions. Both are permitted. The first method or style is the one which is narrated by Ibn 'Umar, and the other one is narrated by Abū Mahdhūrah. The Igāmah is also permitted both ways.

Chapter 4. How Many Phrases Are There In The Adhān?

631. It was narrated from Abū Mahdhūrah that the Messenger of Allāh ﷺ taught him the Adhān with nineteen phrases and the Igāmah with seventeen phrases, then Abū Mahdhūrah counted them as nineteen and seventeen. (Sahīh)

Comments:
Bilalpronounced the Adhān before the break of dawn. This Adhān used to be for the dawn prayer but was pronounced before its time, so that people could become free of their individual needs (relieving oneself, taking a bath, etc.) till the second Adhān is called. This gave them time to reach the mosque after the second Adhān, which resulted in the prayer being performed in its first moments.

Chapter 5. How Is The (Wording Of The) Adhān?

632. It was narrated that Abū Mahdhūrah said: "The Messenger of Allāh ﷺ taught me the Adhān and said: 'Allāhu Akbar, Allāhu
akbar, Allâhu Akbar, Allâhu Akbar;
Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muhammadan Rasûlallâh, Ashhadu anna Muhammadan Rasûlallâh (Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest; I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh)." Then he repeated it and said: 'Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muhammadan Rasûlallâh, Ashhadu anna Muhammadan Rasûlallâh; Hayya 'alas-salâh, Hayya 'alas-salâh; Hayya 'alal-falâh, Hayya 'alal-falâh; Allâhu Akbar, Allâhu Akbar; Lâ ilâha ill-Allâh (I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to prayer, come to prayer; come to prosperity, come to prosperity; Allâh is the Greatest, Allâh is the Greatest; there is none worthy of worship except Allâh)."

(Sahîh)

Comments:

This one is the Adhân, which Allâh’s Messenger ﷺ had taught Abû Mahdûrah at the time of the Conquest of Makkah.
633. ‘Abdul-‘Azîz bin ‘Abdul-Malîk bin Abî Maḥdîrah narrated that ‘Abdullâh bin Muḥârifz—who was an orphan under the care of Abî Maḥdîrah until he prepared him to go to Aṣh-Shâm—told him: he said: ‘I said to Abî Maḥdîrah: ‘I am going to Aṣh-Shâm and I am afraid that I will be asked about how you say the Adhân.’’ He told me that Abî Maḥdîrah said to him: ‘I went out with a group of people and we were somewhere on the road to Ḥunain when the Messenger of Allâh ﷺ was coming back from Ḥunain. The Messenger of Allâh ﷺ met us somewhere on the road, and the Mu’ādhdhîn of the Messenger of Allâh ﷺ called the Adhân for the prayer in the presence of the Messenger of Allâh ﷺ. We heard the voice of the Mu’ādhdhîn, and we were careless about it (the Adhân), so we started yelling, imitating it and mocking it. The Messenger of Allâh ﷺ heard us, so he sent some people who brought us to stand in front of him. He said: ‘Who is the one whose voice I heard so loud?’ The people all pointed to me, and they were telling the truth. He sent them all away, but kept me there and said to me: ‘Stand up and call the Adhân for the prayer.’ I stood up and the Messenger of Allâh ﷺ taught me the Adhân himself. He said: ‘Say: Allâhu Akbar, Allâhu Akbar, Allâhu Akbar, Allâhu Akbar; Ashhâdu an lâ ilâha illallâh,'
Ashhadu an-lā ilāha illallāh; Ashhadu anna Muḥammadan Rasūlallāh, Ashhadu anna Muḥammadan Rasūlallāh (Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest; I bear witness that there is none worthy of worship except Allāh, I bear witness that there is none worthy of worship except Allāh; I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh).’ Then he said: ‘Then repeat and say in a loud voice: Ashhadu an-lā ilāha illallāh, Ashhadu an-lā ilāha illallāh; Ashhadu anna Muḥammadan Rasūlallāh, Ashhadu anna Muḥammadan Rasūlallāh; Hayya ‘alaṣ-salāh, Hayya ‘alaṣ-salāh; Hayya ‘alal-falāḥ, Hayya ‘alal-falāḥ; ‘Allāhu Akbar Allāhu Akbar; Lā ilāha illallāh (I bear witness that there is none worthy of worship except Allāh, I bear witness that there is none worthy of worship except Allāh; I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh; Come to prayer, come to prayer; come to prosperity, come to prosperity; Allāh is the Greatest, Allāh is the Greatest; there is none worthy of worship except Allāh).’ Then he called me when I had finished saying the Adhān, and he gave me a bundle in which there was some silver. I said: ‘O Messenger of Allāh, let me be the one doing the
Adhān in Makkah.' He said: 'I command you to do so.' Then I came to 'Attāb bin Asīd who was the governor of the Messenger of Allāh ﷺ in Makkah, and I called the Adhān for prayer with him upon the orders of the Messenger of Allāh ﷺ.' (Hasan)

Comments:
This is a detailed narration, which contradicts the interpretation put forward by the Hanafis. Could one visualize the Messenger of Allāh ﷺ having appointed to the post of Muadhdhīn a person who had not comprehended the Adhān rightly?

Chapter 6. The Adhān When Traveling

634. It was narrated that Abū Maḥḍerah said: "When the Messenger of Allāh ﷺ left Ḥunain, I was the tenth of a group of ten of the people of Makkah who were trying to catch up with them. We heard them calling the Adhān for the prayer and we started to repeat the Adhān, mocking them. The Messenger of Allāh ﷺ said: 'I heard among these people the Adhān of one who has a beautiful voice.' He sent for us, and we recited the Adhān one by one, and I was the last of them. When I said the Adhān he said: 'Come here.' He sat me down in front of him and rubbed my forelock and blessed me three times, then he said: 'Go and give the Adhān at the Sacred House.' I said: 'How, O Messenger of Allāh?' He taught
me as you say the Adhān now: ‘Allāhu Akbar, Allāhu Akbar, Allāhu akbar, Allāhu akbar; Ashhādu an lā ilāha illāllāh, Ashhādu an lā ilāha illāllāh; Ashhādu ana Muḥammadan Rasūlallāh, Ashhādu an Muḥammadan Rasūlallāh; Ashhādu an lā ilāha illāllāh, Ashhādu an lā ilāha illāllāh; Ashhādu an a Muḥammadan Rasūlallāh, Ashhādu an Muḥammadan Rasūlallāh; Ashhādu an lā ilāha illāllāh, Ashhādu an lā ilāha illāllāh; Hayya ‘alaṣ-salāh, Hayya ‘alaṣ-salāh; Hayya ‘alaṣ-falāh, Hayya ‘alaṣ-falāh; aṣ-ṣalātu khairun min an-nawm; aṣ-ṣalātu khairun min an-nawm (Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest; I bear witness that there is none worthy of worship except Allāh, I bear witness that there is none worthy of worship except Allāh; I bear witness that Muhammad is the Messenger of Allāh, I bear witness that Muhammad is the Messenger of Allāh; I bear witness that there is none worthy of worship except Allāh, I bear witness that there is none worthy of worship except Allāh; I bear witness that Muhammad is the Messenger of Allāh, I bear witness that Muhammad is the Messenger of Allāh; Come to prayer, come to prayer; come to prosperity, come to prosperity; prayer is better than sleep, prayer is better than sleep) – in the first (Adhān) for As-Subh (Fajr). And he taught me the Iqāmah, saying each phrase twice: ‘Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, (Allāhu Akbar, Allāhu Akbar), Ashhādu an lā ilāha illāllāh, Ashhādu
an là ilâha illallâh; Ashhadu anna Muḥammadan Rasûlallâh, Ashhadu anna Muḥammadan Rasûlallâh; Hayya ‘alaṣ-ṣalâh, Ḥayya ‘alaṣ-ṣalâh; Hayya ‘alal-falâh, Ḥayya ‘alal-falâh; qad qâmatîṣ-ṣalâh, qad qâmatîṣ-ṣalâh, Allâhu Akbar, Allâhu Akbar; Là ilâha illallâh (Allâh is the Greatest, Allâh is the Greatest, (Allâh is the Greatest, Allâh is the Greatest); I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muḥammad is the Messenger of Allâh, I bear witness that Muḥammad is the Messenger of Allâh; Come to prayer, come to prayer; come to prosperity, come to prosperity; the prayer is about to begin, the prayer is about to begin, Allâh is the Greatest, Allâh is the Greatest; there is none worthy of worship except Allâh).”

(One of the narrators) Ibn Juraij said: “Uthmân narrated this whole report to me from his father and from Umm ‘Abdul-Malik bin Abî Maĥdûrah, and (said that) they heard that from Abû Maĥdûrah. (Ḥasan)

Comments:
Here, there is a difference of opinion among the scholars concerning the phrase, “as-salatâh khairun min’an nawn.” While some of them clearly say that the phrase should come in the “first Adhân,” others say that the words “first Adhân” here refers to the Adhân that directly precedes the Igâmah. The first interpretation, however, appears more correct since the text clearly states that. This Ḥadîth explicitly corroborates the fact that the expression as-salatâh khairun min’an nawn occurs in the Adhân of the dawn prayer; therefore, it is not an addition made by Umar ، as has been alleged by the Shi‘îtes.
Chapter 7. The Adhàn Of Two Who Are Alone On A Journey

635. It was narrated that Mâlik bin Al-Huwairith said: "I came to the Prophet ﷺ with a cousin of mine" – on another occasion he said: "with a Companion of mine" – and he said: 'When the two of you travel, call the Adhàn and Iqâmah, and let the older of you lead the prayer." (Sahîh)

Comments:
If a traveller happens to be in a place where the Adhàn is not being given or is not audible, he should pronounce the Adhàn, and then perform the prayer. If there is more than one person, prayer should be held in congregation. However, if the Adhàn is pronounced or is audible, then it is not necessary to call the Adhàn.

Chapter 8. The Adhàn Of Someone Else Is Sufficient While A Resident

636. It was narrated that Mâlik bin Al-Huwairith said: "We came to the Messenger of Allah ﷺ and we were young men close in age. He let us stay with him for twenty days. The Messenger of Allah ﷺ was merciful and compassionate, and he thought that we were missing our families; he asked us about those whom we had left behind of our families, so we told him, and he said: 'Go back to your families, stay with them and teach them.
Tell them when the time for prayer comes; let one of you call the Adhān and let the oldest of you lead the prayer." (Sahih)

637. It was narrated from Ayyūb, from Abū Qilābah, from ‘Amr bin Salamah: “Abū Qilābah said to me (Ayyūb): He (‘Amr) is still alive, do you want to meet him?” I met him and asked him, and he said: “When Makkah was conquered, all the people hastened to announce their Islam. My father went to announce the Islam of the people of our village, and when he came back we went to see him and he said: ‘By Allāh, I have indeed come to you from the Messenger of Allāh ﷺ.’ He said: ‘Pray such and such a prayer at such and such a time, pray such and such a prayer at such and such a time. When the time for prayer comes let one of you call the Adhān and let the one who knows the most Qurʾān lead the prayer.” (Sahih)

Chapter 9. Two Muʿadhdhins In One Masjid

638. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “Bilāl calls the Adhān
during the night, so eat and drink until Ibn Umm Maktûm calls (the Adhân).” (Sahîh)

Comments:
1. If there are two Adhâns pronounced for a prayer (like the Fajr and the blessed Friday), two Mu‘adhdhîns ought to be present, so that the distinction between their voices remains conspicuous and people are able to distinguish between the first and the second Adhân.
2. During the lifetime of the Prophet ﷺ, there used to be two Adhâns for the Fajr prayer; one was called out by Bilal, and the second by Ibn Umm Maktûm.

Chapter 10. Should They Call The Adhân Together or Separately?

639. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: “Bilâl calls the Adhân during the night, so eat and drink until you hear Ibn Umm Maktoom calling the Adhân.” (Sahîh)

Chapter 10. Should They Call The Adhân Together or Separately?

640. It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ said: ‘Bilâl calls the Adhân during the night, so eat and drink until Ibn Umm Maktûm calls the Adhân.” She said: “And there was no more between them than the time it takes for one to come down and the other to go up.” (Sahîh)
Comments:
One climbed down and the other would climb up: this is indicating time span between the two Adhān.

641. It was narrated from Khubaib bin ‘Abdūr-Rahmān that his paternal aunt Uanaisah said: “The Messenger of Allāh ﷺ said: ‘When Ibn Umm Maktūm calls the Adhān, eat and drink, and when Bilāl calls the Adhān, do not eat nor drink.’” (Sahīh)

Comments: It is probable that, early on, Bilāl used to pronounce the first Adhān and Amr bin Umm Maktoom the second. Later, Bilāl might have been made responsible for announcing the second Adhān, and Amr bin Umm Maktoom the first. Hāfiz Ibn Hajar has, in his Fath Al-Bāri made an allusion to this matter. And Allāh knows best!

Chapter 11. The Adhān At Times Other Than The Time For Prayer

642. It was narrated from Ibn Mas‘ūd that the Prophet ﷺ said: “Bilāl calls the Adhān during the night to wake those who are sleeping and so that those who are praying Qiyām can return. Not to say it is like this.” The break of dawn is not like this. (Sahīh)

*Tafsīr:* [Iṣnād] Ahmed 26/432: Nelson, the companion of the Prophet, said: “To return to sleeping or return to sitting from praying” Nail Al-Awtār.

[1] Meaning, to finish. Ash-Shawkānī said: “To return to sleeping or return to sitting from praying” Nail Al-Awtār.

[2] Indicating with an up and down motion. The true dawn is from right to left.
Chapter 12. The Time For The Adhân For As-Şuhâb

643. It was narrated from Anas that someone asked the Messenger of Allâh ﷺ about the time of Subh. The Messenger of Allâh ﷺ commanded Bilâl to call the Adhân when dawn broke, then the next day he delayed Fajr until it was very light, then he told him to call the Adhân and he prayed. Then he said: “This is the time for the prayer.”

Comments:

Here we learn that the time for Adhân is the breaking of dawn.

Chapter 13. What Should The Mu’adhdhin Do While Calling The Adhân?

644. It was narrated from ‘Awn bin Abî Juhaifah that his father said: “I came to the Prophet ﷺ and Bilâl came out and called the Adhân, and he started doing like this in his Adhân, turning to his right and left.”

Comments:

Although the call to prayer (Adhân) is given facing the Qiblah (direction of the Ka’bah in Makkah) while pronouncing the actual summons to prayer (Hayya alas salâh; hayya alal falâh) the face is turned to the right and to the left, respectively, so that the voice reaches in the directions of the right and the left. And this is the Sunnah of the Prophet ﷺ, as is established in other narrations.
Chapter 14. Raising The Voice With The Adhân

645. ‘Abd-Raḥmān bin ‘Abdullāh bin ‘Abd-Raḥmān bin Abî Ša‘ṣa‘ah Al-Anṣârī Al-Māzinī narrated that his father told him that Abû Sa‘eed Al-Khudrī said to him:

“I see that you love sheep and the desert. When you are with your sheep or in the desert and you call the Adhân for prayer, then raise your voice, for no human, Jīn or anything else hears the voice of the Mu‘ādhdhîn as far as it reaches, but it will bear witness for him on the Day of Resurrection.” Abû Sa‘eed said: “I heard it from the Messenger of Allâh ﷺ.” (Ṣaḥîḥ)

Comments:
What is meant is that, supposing his sins fill the space between him and the place his voice reaches, he will be forgiven on account of the blessedness of the Adhân.

646. It was narrated from Abû Hurairah, who heard it from the mouth of the Messenger of Allâh ﷺ: “The Mu‘ādhdhîn will be forgiven as far as his voice reaches, and every wet and dry thing will bear witness for him.” (Ṣaḥîḥ)
647. It was narrated from Al-Barâ bin ‘Ázib that the Prophet of Allâh ﷺ said: “Allâh and His angels say salâh upon the front rows, and the Mu‘adhîn will be forgiven as far as his voice reaches, and whatever hears him, wet or dry, will confirm what he says, and he will have a reward like that of those who pray with him.” (Sâhîh)

Comments:
1. The Mu‘adhîn guides people toward righteousness. Therefore, he will receive additional rewards that are equal to the reward of their (the worshippers’) prayers, without diminishing their rewards in the slightest.
2. Testimony of faith: on the Day of Resurrection before Allâh or at the moment of pronouncing the.

Chapter 15. Adding The Phrase “Prayer Is Better Than Sleep” In The A’dhân Of Fajr

648. It was narrated that Abû Mahdhûrah said: “I used to call the A’dhân for the Messenger of Allâh ﷺ and in the first A’dhân of Fajr I used to say: ‘ Hayya ‘ala al-fâlîh, as-salâtu khairun minan-nawm, Allâhu Akbar Allâhu Akbar, là ilâha illallîh (Come to prosperity, prayer is better than sleep, prayer is better than sleep, Allâh is the Greatest, Allâh is the Greatest, there is none worthy of worship except Allâh).”” (Sâhîh)
649. Sufyân narrated a similar report with the same chain. (One of the narrators) (Abū) ‘Abdur-Rahmān[1] (An-Nasâ‘î) said: “It is not Abū Ja‘far Al-Farrâ‘.” (Hasan)

Comments:
This Ḥadīth clearly proves that the command to pronounce the phrase as-salātū kha‘irun min-nawm (prayer is better than sleep) - in the Adhān of the dawn prayer - was given by the Messenger of Allāh himself.

Chapter 16. The Final Words Of The Adhān

650. It was narrated from Al-Aswād that Bilāl said: “The final words of the Adhān are: ‘Allāhu Akbar, Allāhu Akbar; Lā ilāha illāllāh (Allāh is the Greatest, Allāh is the Greatest, there is none worthy of worship except Allāh).’” (Hasan)

651. It was narrated that Al-Aswād said: “The final words of the Adhān of Bilāl were: ‘Allāhu Akbar, Allāhu Akbar; Lā ilāha illāllāh (Allāh is the Greatest, Allāh is the Greatest, there is none worthy of worship except Allāh).’” (Hasan)

[1] Some of the editions say: “Abū ‘Abdur-Rahmān said” as if it were An-Nasâ‘î, but that is a mistake as seen in the version of this Ḥadīth recorded by Ahmad (3:408), Sunan Al-Kubra by An-Nasâ‘î, Tuhfat Al-Ashraf (9:286-287) and the biography of Abū Ja‘far in Tahdhib Al-Kamāl. And this ‘Abdur-Rahmān is Ibn Mahdi, from whom Ahmad narrated it, and Al-Mizzā showed that this Abū Ja‘far is Abū Ja‘far Al-Farrâ‘.
Allâhu Akbar; Lâ ilâha illallâh (Allâh is the Greatest, Allâh is the Greatest, there is none worthy of worship except Allâh).” (Sâhih)

652. (Another chain) from lbrâhîm, from Al-Aswad, with similar narration. (Sâhih)

653. It was narrated that Muhârib bin Dithâr said: “Al-Aswad bin Yazîd narrated to me from Abû Maâdhûrah that the final words of the Adhân are: ‘Lâ ilâha illallâh (there is none worthy of worship except Allâh).’” (Sâhih)

Chapter 17. The Adhân Telling People Not To Come To Prayer In Congregation On A Rainy Night

654. It was narrated that 'Amr bin Aws said: “A man of Thaqîf told us that he heard the caller of the Messenger of Allâh on a rainy night during a journey saying: ‘Hayya 'ala as-salâh, Hayya 'ala al-falâh, salât fi rihâtikum (Come to prayer, come to prosperity, pray in your dwellings).’” (Sâhih)
The Book of The Adhān

Comments:
The apparent wording demonstrates that Hayya ‘alas-salāh, hayya ‘alal-falāh would be pronounced singly. But this is an abbreviation. Like the common Adhān, in the Adhān pronounced while it is raining, these phrases would also be pronounced paired twice. Not only that, but the wording: sallū fi buyūṭi kum or sallū fi riḥālikum: (“pray in your homes” or “behold! pray in your dwellings or places of abode”) would also be called out twice.

655. It was narrated from Nāfi’ that Ibn ‘Umar gave the call to prayer on a cold and windy night, and he said: “Pray where you are, for the Prophet used to order the Mu’adhhdhin, if it was a cold and rainy night, to say: ‘Pray in your dwellings.’” (Ṣahih)

Chapter 18. Adhān For One
Who Is Combining Two
Prayers At The Time Of The
Earlier Prayer

656. Ja’far bin Muhammad narrated from his father, that Jābir bin ‘Abdullāh said: “The Messenger of Allāh traveled until he came to ‘Arafah, where he found that the tent had been pitched for him in Namirah, so he stopped there. Then when the sun had passed its zenith he called for Qaṣwā’[1] and she was saddled for him. Then when he reached the bottom of the valley he addressed the people. Then Bilāl called the Adhān, then he said the Iqāmah and he prayed Zuhr, then he

[1] The name of the Prophet’s mount which was a she-camel.
said the *Iqâmah* and prayed ‘*Asr*,
and he did not offer any prayer in
between them.” (*Sâhih*)

Comments:

Namira is a valley adjoining ‘Arafât, but it is not a part of the plains of
‘Arafât. The sermon of *Hajj* and joining of the *Zuhr* and the ‘*Asr* prayers
together occur in this place. In the present day, the Namira Mosque has been
built in this valley. Due to expansion, a part of it lies within the boundaries of
‘Arafât.

Chapter 19. The *Adhân* For
One Who Is Combining Two
Prayers After The Time Of The
First Prayer Has Gone

657. It was narrated that Jâbir bin
‘Abdullâh said: “The Messenger of
Allâh ﷺ moved on until he came
to Al-Muzdalifah, where he prayed
*Maghrib* and ‘*Ishâ’* with one *Adhân*
and two *Iqâmahs*, and he did not
offer any prayer in between them.”
(*Sâhih*)

658. It was narrated that Sa‘eed bin
Jubair said concerning Ibn ‘Umar:
“We were with him (Ibn ‘Umar) in
Jam‘ (Muzdalifah), and he called the
*Adhân*, then the *Iqâmah*, then he led
us in praying *Maghrib*. Then he said:
The prayer,” and he led us in
praying ‘*Ishâ’*, two *Rak’ahs*. I said:
‘What is this prayer?’ He said: ‘This
is how I prayed with the Messenger
of Allâh ﷺ in this place.’” (*Sâhih*)

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كتاب الأذان

(المعجم 19) - الآذان ليمن يجمع بينَ
الصلاةي بِغد دُعَاب وَقُتِ الأولي وَمَنَّهَا

(التحفة 98)
Chapter 20. The Iqâmah For One Who Is Joining Two Prayers

659. It was narrated from Sa‘eed bin Jubair that he prayed Maghrib and ‘Ishâ’ in Jam‘ (Muzdalifah) with one Iqâmah, then he narrated that Ibn ‘Umar had done that, and Ibn ‘Umar narrated that the Prophet ﷺ had done that. (Sahîh)

Comments:

The meaning of his statement: “with one Iqâmah” is that he prayed each of the two prayers with a separate Iqâmah for each, and not one Iqâmah for both prayers. This is very clear from Hadîth No. 661.

660. It was narrated from Ibn ‘Umar that he prayed in Jam‘a with the Messenger of Allâh ﷺ with one Iqâmah. (Sahîh)

661. It was narrated from Sâlim, from his father, that the Prophet ﷺ joined them (Maghrib and ‘Ishâ’) in Al-Muzdalifah, and he prayed each of them with an Iqâmah, and he did not offer any voluntary prayer before or after either of them.
Chapter 21. Adhān For A Missed Prayer

662. It was narrated from ‘Abdurr-Rahmān bin Abī Sa‘eed that his father said: “On the day of Al-Khandaq the idolators kept us from praying Zuhr until the sun had gone down; that was before the revelation concerning fighting was revealed. Then Allāh, the Mighty and Sublime, revealed: Allāh sufficed for the believers in the fighting.” [1] The Messenger of Allāh ℒ ℒ commanded Bilāl to say the Iqāmah for Zuhr prayer, and he offered it just as he used to offer it on time. Then he said the Iqāmah for ‘Asr and he offered it just as he used to offer it on time. Then he called the Adhān for Maghrib and offered it on time.” (Ṣaḥīḥ)

Comments:
For the prayer whose time has passed without performing it, the Adhān is neither essential nor it is forbidden. For further elucidation, see Hadith 622.

Chapter 22. The Acceptability For All Of That With One Adhān And An Iqāmah for Each One Of Them

663. It was narrated that Abū [1] Al-Ahzāb 33:25.
‘Ubadah said: “Abdullah said: ‘The idolators kept the Prophet ﷺ from (offering) four prayers on the day of Al-Khandaq, so he commanded Bilal to call the Adhān, then he said the Iqāmah and prayed Zuhr, then he said the Iqāmah and prayed ‘Asr, then he said the Iqāmah and prayed Maghrib, then he said the Iqāmah and prayed ‘Ishā’.”’ (Da’if)

Chapter 23. Sufficient With The Iqāmah For Every Prayer

664. ‘Abdullah bin Mas’ūd said: “We were fighting a battle and the idolators kept us from praying Zuhr, ‘Asr, Maghrib and ‘Ishā’. When the idolators went away, the Messenger of Allāh ﷺ commanded a caller to say Iqāmah for Zuhr prayer, and we prayed. Then he said the Iqāmah for ‘Asr, and we prayed, and he said the Iqāmah for Maghrib and we prayed, and he said the Iqāmah for ‘Ishā’ and we prayed. Then he went around among us and said: ‘There is no group on Earth who is remembering Allāh, the Mighty and Sublime, except you.’” (Da’if)

Comments:
It has preceded that since an untimely call of the Adhān is likely to create
confusion, it is necessary to take into consideration the situation one is in! For instance, if the time of a particular prayer has begun, the Adhān should be called out and the missed prayer be made up and the current prayer be performed, as has come in Hadith 663. If the time for a particular prayer has elapsed, or its time is about to end, the missed prayer should be offered. The Adhān should be pronounced for the current prayer only, as has occurred in Hadith 662. And if all the prayers are elapsed prayers and it is not the time of any prayer, then only the Iqāmah should be said for all these prayers, as has been stated in Hadith 664.

Chapter 24. The Iqāmah For One Who Forgot A Rak‘ah Of The Prayer

665. It was narrated that Mu‘āwiyyah bin Ḥudajj that the Messenger of Allāh ﷺ prayed one day and said the Taslim when there was still a Rak‘ah left of the prayer. A man caught up with him and said: ‘You forgot a Rak‘ah of the prayer!’ So he came back into the Masjid and told Bilāl to call the Iqāmah for prayer, then he led the people in praying one Rak‘ah. I told the people about that and they said to me: ‘Do you know who that man was?’ I said: ‘No, not unless I see him.’ Then he passed by me and I said: ‘This is he.’ They said: ‘This is Tālha bin ‘Ubaidullāh.’”

(Sahih)

تخريج: [إسناد صحيح] أخرجه أبوداود، الصلوا، باب إذا صلى خميسا، ح: 103 عن

Comments:
The situation of the event so appears that Allāh’s Messenger ﷺ had exited from the mosque after pronouncing the closing greetings of peace. Talha went forth and informed him about it. Since an interval had interposed, the Prophet ﷺ commanded the Iqāmah to be called again.

Chapter 25. The Adhān Of A Shepherd

666. [It was narrated from ‘Abdullāh
bin Rubayyi’ah that he was with the Messenger of Allâh ﷺ on a journey, and he heard the voice of a man calling the Adhân, and he said what he said. When he reached the words: Ashhadu anna Muhammadan Rasûl- Allâh (I bear witness that Muhammad is the Messenger of Allâh), – Al-Hakam said, “I did not hear this from Ibn Abi Lailah” – the Messenger of Allâh ﷺ said: “This is a shepherd or a man who is away from his family.” He went down into the valley and found a shepherd, standing by a dead sheep. He said: “Do you think that this is worthless to its owners?” They said: “Yes.” He said: “This world is more worthless to Allâh than this (dead sheep) is to its owners.”] (Hasan)

Comments:

In the desert or the wilderness where the sound of Adhân is not audible, if a herdsman or traveller intends to perform prayer, he should pronounce the Adhân. Although, if the Adhân of a nearby habitation is audible, then that is sufficient, and there is no need for a separate Adhân. (Also see Hadîth 645).

Chapter 26. The Adhân For One Who Is Praying Alone

667. It was narrated that ‘Uqbah bin ‘Amir said: “I heard the Messenger of Allâh ﷺ say: ‘Your Lord is pleased with a shepherd high in the mountains who calls the Adhân for the prayer and prays. Allâh says: ‘Look at this slave of Mine; he calls the Adhân and Iqâmah for prayer and fears Me. I have forgiven My slave and admitted him to Paradise.’”’ (Sâhih)
Chapter 27. The Iqâmah For One Who Is Praying Alone

668. It was narrated from Râfî‘ ibn Râfî‘ that while the Messenger of Allâh ﷺ was sitting in the row for prayer. The Hadîth.\(^\text{[1]}\) (Sahîh)

Chapter 28. How The Iqâmah Is To Be Recited

669. It was narrated that Abû Al-Muthanna, the Mu’adhdhin of the

\(^{[1]}\) With this chain, At-Tirmidhî recorded it (No. 302) and An-Nasâ‘î in Al-Kubra (No. 1631). It is the narration about the man who prayed incorrectly, and in it, the Prophet ﷺ instructed him: “Then Tashhâd, then say the Iqâmah.” And they say that the meaning of Tashhâd here is call the Adhân. An-Nasâ‘î recorded the Hadîth with different chains (1054, 1137, 1314,1315). Whereas the wording narrated by At-Tirmidhî, and the author in Al-Kubra, mentions what the author mentioned in the chapter, the other cited versions that An-Nasâ‘î in this book quoted do not. So it is as if he narrated the chain here for Hadîth, indicating the same version that At-Tirmidhî narrated, and he himself in Al-Kubra, but he did not want to narrate the actual text here. Abû Dâwûd also narrated it with the order for the Adhân and Iqâmah, through a different route of transmission (No. 861). And it is among the proofs used for the view that the Adhân and Iqâmah are obligatory – since it has been ordered in the Hadîth of the one who prayed incorrectly.
Jâmi‘ Masjid, said: “I asked Ibn ‘Umar about the Adhân and he said: ‘At the time of the Messenger of Allâh ﷺ, the phrases of the Adhân were recited twice and the phrases of the Iqâmah once, except that you should say (the phrase) Qad qâmät iṣ-ṣalâh (prayer is about to begin) twice. When we heard ‘prayer is about to begin’ we would perform Wudû’ and go out to pray.”” (Sahîh)

Chapter 29. Each Person Saying The Iqâmah For Himself

670. It was narrated that Mâlik bin Al-Ḥuwayrîth said: “The Messenger of Allâh ﷺ said to me and to a companion of mine: ‘When the time for prayer comes, let the two of you call the Adhân then the two of you say the Iqâmah, then let the older of you lead the prayer.’” (Sahîh)

Chapter 30. The Virtue Of Giving The Call To Prayer

671. It was narrated from Abû Hurairah that the Prophet ﷺ said: “When the call for the prayer is given, the Shaitân takes to his heels, passing wind loudly so that he will not hear the call to prayer. When the
call to prayer is finished, he comes back. And when the \textit{Iqámah} is said, he again takes to his heels, and after it is completed, he returns again to interfere between the (praying) person and his heart, saying to him: ‘Remember such and such, remember such and such,’ – things that he had not remembered – until he does not know how many (\textit{Rak'ahs}) he has prayed.” (\textit{Sahîh})

Comments:

Breaking wind evidently signifies the literal breaking of wind. If Satan (\textit{Shaitân}) can eat and drink, then why deny other bodily functions? Some have understood the said phrase to mean abhorrence, but this interpretation is without evidence.

\textbf{Chapter 31. Drawing Lots To Decide Who Will Call The Adhân}

672. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If the people knew what (virtue) there is in the call to prayer and the first row, and they had no other way but to draw lots concerning them, they would draw lots. If they knew what (virtue) there is in coming early for the prayer, they would compete in doing so. And if they knew what (virtue) there is in ‘\textit{Atamah} and \textit{Subh} prayer, they would come even if they had to crawl.” (\textit{Sahîh})


(المعجم ۱۳۱) - (البتعبن) على التأذين

(التحفة ۱۱۰)
Chapter 32. Choosing A Mu’adhdhin Who Does Not Accept Any Payment For His Adhàn

673. It was narrated that ‘Uthmân bin Abî Al-‘Âs said: “I said: ‘O Messenger of Allâh, make me the Imâm of my people.’ He said: ‘You are their Imâm, so consider the weakest among them and choose a Mu’adhdhin who does not accept any payment for his Adhàn.’” (Sâhih)

Comments:

Taking wages for the Adhàn, for leading prayers, or for teaching is permissible according to many scholars. But it is better not to take it.

Chapter 33. Saying What The Mu’adhdhin Says

674. It was narrated from Abû Sa’eed Al-Khudrî that the Messenger of Allâh said: “When you hear the call, say what the Mu’adhdhin says.” (Sâhih)

Comments:

Taking wages for the Adhàn, for leading prayers, or for teaching is permissible according to many scholars. But it is better not to take it.
Comments:
Each phrase should be repeated after the Mu'adhhdhin. In response to Hayya alas salah; hayya 'alal falâh (Hasten to prayer; hasten to salvation), one should say: tâ haw'la wa la quwwata illa billah. Ahâdith relate this.

Chapter 34. The Reward For Doing That

675. An-Nasr bin Sufyân narrated that he heard Abû Hurairah say: “We were with the Messenger of Allâh ﷺ, and Bilâl stood up and gave the call. When he fell silent the Messenger of Allâh ﷺ said: ‘Whoever says the same as this (what the Mu’adhhdhin) with certainty, he will enter Paradise.’” (Hasan)

Comments:
The meaning of this Hadîth is as follows: the one who responds to the Adhân shall enter Paradise.

Chapter 35. Repeating The Testimony Of The Mu’adhhdhin

676. It was narrated that Mujammi bin Yaḥya Al-Ansârî said: “I was sitting with Abû Umâmah bin Sahl bin Ḥunaif when the Mu’adhâhin called the Adhân. He said: ‘Allâhu akbar, Allâhu Akbar (Allâh is the Greatest, Allâh is the Greatest),’ and he (also) pronounced the Takbîr twice. Then he said: ‘Ashhadu an la...”
ilâha ill-Allâh (I bear witness that there is none worthy of worship except Allâh),' and he also sent the testimony twice. Then he said: 'Ashhâdu anna Muḥammadan Rasûl-Allâh (I bear witness that Muhammad is the Messenger of Allâh),' and he (also) sent the testimony twice. Then he said: 'This is what Mu‘âwiyyah bin Abî Sufyân told me, narrating from statement of the Messenger of Allâh ﷺ.'” (Sahîh)

677. It was narrated that Abû Umâmah bin Sahl said: "I heard Mu‘âwiyyah say: 'I heard the Messenger of Allâh ﷺ, when he heard the Mu‘âdhîn, repeating what he said.'" (Sahîh)

Chapter 36. What Is To Be Said When The Mu‘âdhîn Says Ḥâyya ‘Alâs-Sâlâh, Ḥâyya ‘Alâl-Fâlâh (Come To Prayer; Come To Prosperity)

678. It was narrated that ‘Alqamah bin Waqqâs said: "I was with Mu‘âwiyyah when the Mu‘âdhîn called the Adhân. Mu‘âwiyyah said what the Mu‘âdhîn said, but when he said: 'Ḥâyya ‘alâs-sâlâh (come to prayer),' he said: ‘Lâ hâwla wa là quwwata illa Billâh (There is no power and no strength except with Allâh),' and when he
said: 'Hayya 'alal-falāh (come to prosperity),' he said: 'Lā hawla wa lā quwwata illa Billāh (There is no power and no strength except with Allah).’ After that he said what the Mu‘adhdhin said, then he said: 'I heard the Messenger of Allāh ℓ️️ saying exactly like that.’” (Ṣaḥīḥ)

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Chapter 37. Saying Ṣalāh Upon The Prophet ℓ️️ After The Adhān

679. ‘Abdullāh bin ‘Amr said: "I heard the Messenger of Allāh ℓ️️ say: 'When you hear the Mu‘adhdhin then say what he says, and do Ṣalāh upon me, for whoever does Ṣalāh upon me once, Allāh will do Ṣalāh upon him ten (times). Then ask Allāh to grant me Al-Wasīlah, which is a position in Paradise which only one of the slaves of Allāh will attain, and I hope that I will be the one. Whoever asks for Al-Wasīlah for me, will be entitled to my intercession.’” (Ṣaḥīḥ)

Comments:

After responding to the Adhān, one should recite the Salātul Ibrāhīmīyya, and then offer special supplication for the Messenger of Allāh ℓ️️ - the details for which are mentioned in the Ahādīth that follow.
Chapter 38. The Supplication Following The Adhān

680. It was narrated from Sa’d bin Abī Waqqās that the Messenger of Allāh ἰسلام said: “Whoever says, when he hears the Mu’adhdhīn: ‘Ashhādū an lā ilāha illallāh wādhāhu lā sharīka lahu wa anna Muḥammadan ‘abduhu wa Rasūluhu Ῥάς Ῥحرب an il-qā'imah, ati Muḥammadan al wasīlah wal-fadīlah, wa’adhū maqâman maḥmûdan allâdhi wa’adahu (O Allâh, Lord of this perfect call and the prayer to be offered, grant Muhammad the privilege (of interceding) and also the eminence, and resurrect him to

Comments:

Sins here denote minor (As-Saghār) sins, since, for the forgiveness of major sins (Al-Kabīr), repentance is essential.

681. It was narrated that Jābir said: “The Messenger of Allāh ἰسلام said: ‘Whoever says, when he hears the call to prayer: “Allâhumma rabba ḥādīhid-da’wat it-tâmmah wâ-salât il-qâ’îmah, ἰání Muḥammadan al wasīlah wal-fadīlah, wa’adhū maqâman maḥmûdan allâdhi wa’adahu (O Allâh, Lord of this perfect call and the prayer to be offered, grant Muhammad the privilege (of interceding) and also the eminence, and resurrect him to

(المعجم 38) – الدعاء عند الأذان

(التهفة 17)

680 - أخبرنا عن الْلَّهِ وَلَهُ الْبْلاِيِّ، عَنْ أَبِي وَقَآشْر، عَنْ رَسُولِ اللّهِ ﷺ قَالَ: "مِنْ قَالَ حَيْنَ يَشْعُرَ المَوْرُودُ أَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ وَأَنْ مَحْمُودًا عَلَيْهِ وَرَسُولُهُ، رَضِيَّ بِاللَّهِ نِيَةً وَإِلَّا إِلَّا حَقَّ وَغَيْرُ اللَّهِ وَذِيۢاً."

تخيرج: أخرجه مسلم، ح: 386/13 عن تنبئة به، انظر الحديث السابق، وهو في الكبرى.

ج: 1642

Comments:

Sins here denote minor (As-Saghār) sins, since, for the forgiveness of major sins (Al-Kabīr), repentance is essential.

681. It was narrated that Jābir said: “The Messenger of Allāh ἰسلام said: ‘Whoever says, when he hears the call to prayer: “Allâhumma rabba ḥādīhid-da’wat it-tâmmah wâ-salât il-qâ’îmah, ἰání Muḥammadan al wasīlah wal-fadīlah, wa’adhū maqâman maḥmûdan allâdhi wa’adahu (O Allâh, Lord of this perfect call and the prayer to be offered, grant Muhammad the privilege (of interceding) and also the eminence, and resurrect him to

(المعجم 38) – الدعاء عند الأذان

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680 - أخبرنا عن الْلَّهِ وَلَهُ الْبْلاِيِّ، عَنْ أَبِي وَقَآشْر، عَنْ رَسُولِ اللّهِ ﷺ قَالَ: "مِنْ قَالَ حَيْنَ يَشْعُرَ المَوْرُودُ أَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ وَأَنْ مَحْمُودًا عَلَيْهِ وَرَسُولُهُ، رَضِيَّ بِاللَّهِ نِيَةً وَإِلَّا إِلَّا حَقَّ وَغَيْرُ اللَّهِ وَذِيۢاً."

تخيرج: أخرجه مسلم، ح: 386/13 عن تنبئة به، انظر الحديث السابق، وهو في الكبرى.

ج: 1642

Comments:

Sins here denote minor (As-Saghār) sins, since, for the forgiveness of major sins (Al-Kabīr), repentance is essential.
the praised position that you have promised),’ will be granted my intercession on the Day of Resurrection.” (Ṣaḥīḥ)

Comments:
1. The perfect call refers to the ʿAdhān, because in it are contained all the principles of the Deen toward which Islam calls.
2. The prayer to be offered signifies the current prayer, which is going to be performed in congregation presently.
3. The explanation of the term Waseela has preceded in the Ḥadīth 679. It is a praiseworthy station in Paradise, which will be bestowed on only one person, and that will surely be the Messenger of Allāh ﷺ.

Chapter 39. Prayer Between The ʿAdhān And The ʿIqāmah

682. It was narrated that ʿAbdullāh bin Mughaffal said: “The Messenger of Allāh ﷺ said: ‘Between each two ʿAdhāns there is a prayer, between each two ʿAdhāns there is a prayer, for whoever wants to do it.’” (Ṣaḥīḥ)

Comments:
1. This indicates that between each ʿAdhān and ʿIqāmah, there should be a brief interval for the performance of optional prayer.
2. Two ʿAdhāns do not signify ʿAdhāns in actuality; two ʿAdhāns refers to the ʿAdhān and the ʿIqāmah.

683. It was narrated that Anas bin Mālik said: “When the Muʿadhhdhin
called the *Adhân*, some of the Companions of the Prophet would get up and rush to the pillars (in the *Masjid*) and pray until the Prophet came out and they were like that. They would pray before *Maghrib* and there was nothing between the *Adhân* and *Iqâmah*.” (*Sahîh*)

**Comments:**

They used to turn toward the pillars so that they could use them as barriers, because if someone prays individually, a barrier is required before him. If congregation is in progress, a barrier is sufficient before the *Imâm* - the one who leads the prayer.

**Chapter 40. The Stern Warning Against Leaving The *Masjid* After The *Adhân***

684. It was narrated from *Ash’ath bin Abî Ash-Sha’tâ* that his father said: “I saw Abû Hurairah, when a man passed by in the *Masjid* until he parted from it – after the call. Abû Hurairah said: ‘This man has indeed disobeyed Abû Al-Qâsim.’” (*Sahîh*)

**Comments:**

One should not leave the mosque after the *Adhân* has been called out unless one has an acceptable reason to do so. It is forbidden to leave without a valid excuse. After the *Adhân* is called out, one may exit the mosque if there is a dire need, for instance for making ablution or for leading the prayer in a group somewhere else, because in this case he is not fleeing from the prayer.
Chapter 41. The Mu`adhdhins Notifying The Imams Of The Prayer

686. It was narrated that 'Aishah said: "Between the time when he finished 'Ishâ' prayer and Fajr, the Prophet used to pray eleven Rak'ahs, saying the Taslim after each two Rak'ahs, then praying Witr as one Rak'ah. He would prostrate for as long as it takes one of you to recite fifty verses, then he would raise his head. When the Mu`adhdhin finished the call to Fajr prayer and he could see the dawn, he would pray two brief Rak'ahs, then he would lie down on his right side until the Mu`adhdhin came to ask permission to say the Iqâmah, then he would go out with him."

Some of these narrators (Ibn Abi Dhi`b, Yûnus and 'Amr bin Al-Hârîth) added some phrases not mentioned by the others in the Hadith. (Sahîh)
Comments:
To perform eleven units of the Night Vigil Prayer was the general practice of the Prophet ﷺ. Once in a while, he would offer thirteen units. In the blessed month of Ramadan, these very eleven units of prayer used to become the standing in prayer in each night of Ramadan (Qiyam) or the Tarawih.

687. It was narrated from Makhramah bin Sulaiman that Kuraib – the freed slave of Ibn ‘Abbás – told him: “I asked Ibn ‘Abbás: ‘How did the Messenger of Allah ﷺ pray at night?’ He said: ‘He prayed eleven Rak’ahs including Witr, then he slept deeply until I could hear him snoring, then Bilāl came to him and said: ‘The prayer, O Messenger of Allah!’ Then he got up and prayed two brief Rak’ahs then led the people in prayer, and he did not perform Wudū’.” (Sahih)

Comments:
Allah’s Messenger’s sleeping did not annul his ablution because his heart was always awake (Sahih Al-Bukhārī, Hadith 7281). That means he used to be aware of the occurrence of the minor ritual impurity (Hadath). Snoring is an evidence of deep sleep.

Chapter 42. The Mu’adhhdhin
Saying The Iqâmah When The Imam Comes Out

688. It was narrated from ‘Abdullāh bin Abī Qatâdah that his father said: “The Messenger of Allah ﷺ said: ‘When the Iqâmah for prayer is said, do not stand up until you see that I have come out.’” (Sahih)
When one’s rising depends on sighting the Imâm, then what good is there in calling out the Iqâmah in advance? Therefore, the Iqâmah should be pronounced on seeing the Imâm coming forth, and this is the right thing to do. Saying the Iqâmah in advance of the arrival of the Imâm may cause embarrassment.
Chapter 1. The Virtue Of Building Masjids

689. It was narrated from ‘Amr bin ‘Abasah that the Messenger of Allâh ﷺ said: “Whoever builds a Masjid in which Allâh is remembered, Allâh, (the Mighty and Sublime) will build for him a house in Paradise.” (Sahîh)

Comments:
The objective of building a mosque should be the remembrance of Allâh. It is not a work of any merit to build a mosque prompted by dispute, obstinacy, rivalry or hostility, hypocrisy and vanity, or for fame. Engraving one’s name upon the mosque or mounting on it nameplates might fall under hypocrisy and vanity. In the same way, building a mosque for a particular sect with a view to prohibiting the admission of other sects into it, contradicts the purpose of a mosque and is not beneficial.

Chapter 2. Bragging In Building Masjids

690. It was narrated from Anas that the Prophet ﷺ said: “One of the portents of the Hour will be that people will show off in building Masjids.” (Sahîh)
The Book of The Masjids

Chapter 3. Which Masjid Was Built First?

691. It was narrated that Ibrâhîm said: "I used to recite Qur'ân to my father on the road, and if I recited a verse in which a prostration was required, he would prostrate. I said: 'O my father, do you prostrate on the street?' He said: 'I heard Abû Dharr say: 'I asked the Messenger of Allâh ﷺ: 'Which Masjid was built first?' He said: 'Al-Masjid Al-Harâm.'[1] I said: 'Then which?' He said: 'Al-Masjid Al-Aqṣâ.'[2] I said: 'How long was there between them?' He said: 'Forty years. And the earth is a Masjid (or a place of prostration) for you, so wherever you are when the time for prayer comes, pray.'" (Sahîh)

Comments:

If the ground is pure, prayer could be performed anywhere. One may perform prostration regardless of whether one is in a lane or a marketplace, a home or a mosque. Defiled places are not appropriate for prayer.

[1] In Makkah.

Chapter 4. The Virtue Of Praying In Al-Masjid Al-Harâm

692. It was narrated from Ibn 'Abbâs that Mâimûnah the wife of the Prophet said: “Whoever prays in the Masjid of the Messenger of Allah (that is good), for I heard the Messenger of Allah say: ‘One prayer offered there is better than a thousand prayers offered elsewhere, except the Masjid of the Ka’bah.’” (Saḥîḥ)

Comments:
The prayer performed in Al-Masjid Al-Harâm - the Inviolable Mosque - is one hundred times more superior than the prayer performed in any other mosque and it is one hundred times more meritorious than the prayer performed in Masjid An-Nabawi. Sunân ibn Mâjah: 1406]

Chapter 5. The Prayer In The Ka’bah

693. It was narrated from Sâlim that his father said: “The Messenger of Allah entered the House (the Ka’bah), with Usâmah bin Zaid, Bilâl and Uthmân bin Talhah, and they locked the door behind them. When the Messenger of Allah opened it, I was the first one to enter. I met Bilâl and asked him: ‘Did the Messenger of Allah pray inside?’ He said: ‘Yes, he prayed between the two Yemeni columns.’” (Saḥîḥ)
Chapter 6. The Virtue Of Al-Masjid Al-Aqsa And Praying Therein

694. It was narrated from ‘Abdullâh bin ‘Amr that the Messenger of Allâh ﷺ said: “When Sulaimân bin Dâwûd finished building Bait Al-Maqdis, he asked Allâh for three things: Judgment that was in harmony with His judgment, and he was given that. And he asked Allâh for a dominion that no one after him would have, and he was given that. And when he finished building the Masjid he asked Allâh, the Mighty and Sublime, that no one should come to it, intending only to pray there, but he would emerge free of sin as the day his mother bore him.”

(Ṣaḥîh)

Comments:
The first two requests were sanctioned and their description has occurred in the Ḥadîth. But the sanction of the third request is not mentioned in the Ḥadîth. And yet, in another narration, Allâh’s Messenger ﷺ did speak about it saying: Fa nahnu narju’ an yakân Allâh azzu ja’il qad a’atahu iyyah - We hope that Allâh Exalted and Honored has bestowed him [Sulayman (as)] with it - therefore its sanction also appears most likely. And Allâh knows best!
Chapter 7. The Virtue Of The Prophet's Masjid And Praying Therein

695. It was narrated from Abū Salamah bin ‘Abdur-Rahmān and Abū ‘Abdullāh Al-Agharr, the freed slave of the Juhanīs—better of whom were companions of Abū Hurairah—that they heard Abū Hurairah say: “One prayer in the Masjid of the Messenger of Allāh is better than one thousand prayers offered in other mosques, except Al-Masjid Al-Harām, for the Messenger of Allāh was the last of the prophets and his Masjid was the last of the Masjids.” Abū Salamah and Abū ‘Abdullāh said: “We do not doubt that Abū Hurairah was speaking on the basis of the Hadīth of the Messenger of Allāh, but we could not verify that Hadīth with Abū Hurairah before he died. Then we remembered that and we blamed one another for not having spoken to Abū Hurairah about that, so that he could attribute it to the Messenger of Allāh if he had indeed heard it from him. While we were arguing, we went and sat down with ‘Abdullāh bin Ibrāhīm bin Qāriz, and we told him about the Hadīth and how we had been negligent in not checking it with Abū Hurairah. ‘Abdullāh bin Ibrāhīm said to us: ‘I bear witness that I heard Abū Hurairah say: The Messenger of Allāh said: I am the last of the prophets and it is the last of the Masjids.’” (Sahīh)
696. It was narrated that ‘Abdullâh bin Zaid said: “The Messenger of Allâh ﷺ said: ‘The area between my house and my Minbar is one of the gardens of Paradise.”’ (Sâhih)

Comments:

This Hâdîth has been variously interpreted. (1) This portion has been brought forth from Paradise and will be restored back to Paradise. (2) To worship herein is the surest means of entering into Paradise. (3) This portion in relation to the descent of Allâh’s Mercy resembles Paradise. The last two interpretations appear to be more appropriate. And Allâh knows best.

697. It was narrated from Umm Salamah that the Prophet ﷺ said: “The columns of this Minbar of mine will be in Paradise.” (Sâhih)

Comments:

In explanation of the meaning of this Hâdîth, all the three statements concerning the Riyâḍh Al-Jannah (Garden of the Paradise) have been put forward. The last interpretation is more appropriate.
Chapter 8. The Masjid Which Was Founded On Piety

698. It was narrated from Ibn Abî Sa‘eèd Al-Khudrî that his father said: "Two men argued about the Masjid which was founded on piety from the first day."[1] One man said that it was the Masjid of Qubâ', and the other said that it was the Masjid of the Messenger of Allâh ℓـ. The Messenger of Allâh ℓـ said: 'It is this Masjid of mine.'" (Sahîh)

Chapter 9. The Virtue Of The Masjid Of Qubâ'[2] And Praying Therein

699. It was narrated that Ibn ‘Umar said: "The Messenger of Allâh ℓـ used to come to Qubâ' riding and walking." (Sahîh)

700. Abû Umâmah bin Sahl bin Ḥunaïf said: "My father said: ‘The Messenger of Allâh ℓـ said:..."
‘Whoever goes out to this Masjid – the Masjid of Qubā’ – and prays therein, that will be equivalent to Umrah.’” (Hasan)

Comments:
To embark upon a journey with the intention of getting close to the Qubā Mosque from faraway places is not appropriate, because such dedicated journeys can be made to only three mosques (The House of Allāh, Masjid An-Nabawi, and Masjid Al-Aqsa). That being said, coming forth to the Qubā Mosque from its surrounding or nearby region is a praiseworthy deed.

Chapter 10. To Which Masjids Should One Travel?

701. It was narrated from Abū Hurairah that the Messenger of Allāh سمعه said: “Mounts are not saddled for except to (travel to) three Masjids: Al-Masjid Al-Harām, this Masjid of mine, and Al-Masjid Al-Aqsa.” (Saḥīḥ)

Comments:
To consider a place to be particularly sacred, to hold paying a visit to it superior, and to travel distances and to bear the hardships of a journey to it with the intention of getting nearness to Allāh is not permitted. Such matters are permitted for only three mosques: The Inviolable Mosque (Masjid Al-Harām), The Prophet’s Mosque (Masjid An-Nabawi), and Masjid Al-Aqsa.
Chapter 11. Taking Churches As Masjids

702. It was narrated that Ṭalq bin ‘Āli said: “We went out as a delegation to the Prophet ﷺ; we gave him our oath of allegiance and prayed with him. We told him that in our land there was a church that belonged to us. We asked him to give us the leftovers of his purification (Wudū’ water). So he called for water, performed Wudū’ and rinsed out his mouth, then he poured it into a vessel and said to us: ‘Leave, and when you return to your land, demolish your church, and sprinkle this water on that place, and take it as a Masjid.’ We said: ‘Our land is far away and it is very hot; the water will dry up.’ He said: ‘Add more water to it, for that will only make it better.’ So we left and when we came to our land we demolished our church, then we sprinkled the water on that place and took it as a Masjid, and we called the Adhān in it. The monk was a man from Tayy’, and when he heard the Adhān, he said: ‘It is a true call.’ Then he headed toward one of the hills and we never saw him again.” (Sahih)

Comments:

This delegation had arrived in the very first year of the Hijrah - the emigration. A church could be made into a mosque. Its outward semblance and appearance ought to be made to look like a mosque. Hence, if there are any idols or statues, it is essential to remove them. If there are portraits or
pictures, they should also be eradicated. However, if Christians or Jews do not embrace Islam, their place of worship cannot be forcibly converted into a mosque.

Chapter 12. Digging Up Graves And Using The Land As A Masjid

703. It was narrated that Anas bin Malik said: "When the Messenger of Allâh sähe came to Al-Madinah, he alighted in the upper part of Al-Madinah among the tribe called Banu 'Amr bin 'Awf and he stayed with them for fourteen nights. Then he sent for the chiefs of Banu An-Najjâr, and they came with their swords by their sides. It is as if I can see the Messenger of Allâh sähe on his she-camel with Abû Bakr riding behind him (on the same camel) and the chiefs of Banu An-Najjâr around him, until he dismounted in the courtyard of Abû Ayyûb. The Prophet sähe used to offer the prayer wherever he was when the time for prayer came, and he would pray even in sheepfolds. Then he ordered that the Masjid be built. He sent for the chiefs of Banu An-Najjâr, and when they came, he said: 'O Banu An-Najjâr, name me a price for this grove of yours.' They said: 'By Allâh, we will not ask for its price except from Allâh.'" Anas said: "In (that grove) there were graves of idolators, ruins and date-palm trees. The Messenger of Allâh sähe ordered that the graves of the idolators be dug up, the ruins be leveled and the date-palm trees be
cut down. The trunks of the trees were arranged so as to form the wall facing the Qiblah. The stone pillars were built at the sides of its gate. They started to move the stones, reciting some lines of verse, and the Messenger of Allâh ﷺ was with them when they were saying: ‘O Allâh! There is no good except the good of the Hereafter. So bestow victory on the Ansâr and the Muhâjirûn.’ (Sahîh)

Comments:
1. The Prophet ﷺ had halted in the quarters of Qubâ, which was situated on the outskirts of the city of Madinah. He stayed there for a number of days — or more specifically, for four or fourteen days.
2. Banu An-Najjâr were the Prophet’s ﷺ kin through his mother’s side of the family. Háshim’s wife and Abdul Muttalib’s mother belonged to this tribe. Allâh’s Messenger ﷺ wished to show respect to them. He therefore sent them a message.
3. “Sheepfolds” denotes that place where once sheep and goats were kept tied, and might have been tied at that time also.
4. This enclosure was located right in front of his ﷺ temporary abode. The Prophet ﷺ considered it appropriate for his mosque and residence.

Chapter 13. The Prohibition Of Taking Graves As Masjids

704. ‘Ubaiddullâh bin ‘Abdullâh reported that ‘Âishah and Ibn ‘Abbâs said: “When the Messenger of Allâh ﷺ was on his deathbed, he had a Khâmisâh over his face. When his temperature rose, he would uncover his face. While he was like that he said: ‘May Allâh curse the Jews and Christians, for they took the graves
of their Prophets as places of worship." (Sahih)

Transactions: After the Jimari, the companions of the Prophet, and the people, the mosque, a place of worship, was built over their graves. The companions of the Prophet, and the people, the mosques, places of worship, were built over their graves. The companions of the Prophet, and the people, the mosques, places of worship, were built over their graves.

Comments:
If the graves of polytheists are removed and their skeletons are taken out and disposed off, a mosque may be built there. But the graves of the Muslims, the righteous, the Prophets, etc. deserve respect. Such graves should not be removed, and mosques should not be built in their place.

705. It was narrated from 'Aishah that Umm Habibah and Umm Salamah mentioned a church that they had seen in Ethiopia, in which there were images. The Messenger of Allâh said: "Those people, if there was a righteous man among them, when he died they built a place of worship over his grave and made those images. They will be the most evil of creation before Allâh on the Day of Resurrection." (Sahih)

Transactions: After the Jimari, the companions of the Prophet, and the people, the mosque, a place of worship, was built over their graves. The companions of the Prophet, and the people, the mosques, places of worship, were built over their graves. The companions of the Prophet, and the people, the mosques, places of worship, were built over their graves.

Comments:
1. Umm Salamah and Umm Habibah along with their husbands were among the emigrants who had emigrated to Ethiopia (Habasha or Abyssinia). It was the land of the Christians.
2. The Christians' prophets: It denotes the disciples (of Isa) and the righteous men, because the Christians considered them like prophets and obeyed them unconditionally.
Chapter 14. The Virtue Of Going To The Masjid

706. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When a man goes out of his house to his Masjid, one foot records a good deed and the other erases a bad deed." (Sahih)

Chapter 15. The Prohibition Of Preventing Women From Going To The Masjid

707. It was narrated from Sâlim that his father said: "The Messenger of Allah ﷺ said: 'When the wife of any one of you asks for permission to go to the Masjid, do not stop her.'" (Sahih)

Comments:

Women may come to the mosque veiled for prayer, regardless of whether they are old or young - although it is better for women to pray at home than at the mosque. The congregational prayer has its own merits. In view of this, women may come to the mosque, but they should be veiled, and they should not be wearing perfume. They should arrive at the mosque close to the commencement of the congregational prayer and should return as soon as the prayer is over.
Chapter 16. Who Should Be Prevented In The Masjid

708. It was narrated that Jābir said: "The Messenger of Allāh ﷺ said: ‘Whoever eats of this plant’ – the first time he said ‘garlic’ then he said, ‘garlic, onions and leeks’ – ‘let him not approach us in our Masjids, for the angels are offended by that which offends mankind.'" (Saḥīḥ)

Comments:
Since the mosques are the abodes of the angels of mercy, coming to the mosque having eaten something with a bad odor, whose disgusting smell is likely to spread on one’s opening one’s mouth or while belching, is prohibited. Such things harm both angels and worshippers. Apart from the three things mentioned above, any substance that causes bad smell is forbidden - for example daikon (mooli), hookah, cigarettes, tobacco-chewing, etc. Some scholars also forbid a person from coming to the mosque if his mouth or any other part of his body emanates bad smell due to disease, and therefore causes people offence.

Chapter 17. The One To Be Taken Out Of The Masjid

709. It was narrated from Ma‘dān bin Abī Tālāhah that ‘Umar bin Al-Khaṭṭāb said: "O people, you eat of two plants which I do not think are

[1] In Fath Al-Bārī, Ibn Ḥajar is of the opinion that it was Ibn Juraij who was talking, explaining that ‘Aṭā’ – who reported it from Jābir – narrated it both ways.
anything but bad, this onion and garlic. I have seen the Prophet of Allāh ﷺ, if he noticed their smell coming from a man, ordering that he be taken out to Al-Baqî’. Whoever eats them, let him cook them to death.” (Sahih)

Chapter 18. Pitching A ḫibā’ (Tent Made Of Wool) in The Masjid

710. It was narrated that ‘Aishah said: “When the Messenger of Allāh ﷺ wanted to observe I’tikāf, he would pray Fajr then enter the place where he wanted to observe I’tikāf. He wanted to observe I’tikāf during the last ten days of Ramadān, so he commanded that a ḫibā’ (tent) be pitched for him. Then Ḥafṣah ordered that a ḫibā’ be pitched for her, and when Zainab saw her tent she ordered that a ḫibā’ be pitched for her too. When the Messenger of Allāh ﷺ saw that he said: ‘Is it

Comments:

If someone comes to the mosque having eaten something with a bad odor, he may be forced to leave the mosque by way of punishment or to shield people and the angels against his bad smell. This Ḥadīth relates to mosques only.

[1] Al-Ḫibā’: “One of the house of the Bedouins made of Wabir (camel or goat fur) or wool, not of hair (from other pelts). And it would have two or three posts.” (An-Nihāyah)

righteousness that you seek?’ And he did not observe I’tikâf in Ramadân, and observed I’tikâf for ten days in Shawwâl (instead).” (Sâihî)

Comments:
If someone intends to make a spiritual retreat or seclusion (I’tikâf) in the mosque and it could not be fulfilled due to any impediment, it could be made up (Qadt), even if it be after the month of the blessed Ramadan. This indicates that apart from the month of Ramadan, fasting is not a condition for making a spiritual retreat (I’tikâf) in the mosque.

711. It was narrated that ‘Âishah said: “Sa’d was wounded on the day of Al-Khandaq[1] when a man of Quraish shot him in the medial arm vein. The Messenger of Allâh pitched a tent (Khaïmah) for him in the Masjid so that he could visit him close at hand.” (Sâihî)

Comments:
Blood had ceased to flow from the body of Sa’d. But a goat trampled him and he began to bleed again, and this resulted in his death.

Chapter 19. Bringing Children Into The Masjid

712. It was narrated from ‘Amr bin Sulaim Az-Zuraqi that he heard Abû Qatâdah say: “While we were sitting in the Masjid. The Messenger

[1] Al-Khandaq means the trench. This indicates the battle of the trench which took place during the fifth year after Hijrah.
of Allâh's daughter came out to us carrying Umâmah bint Abî Al-Âs bin Ar-Rabi', whose mother was Zainab, the daughter of the Messenger of Allâh. She was a little girl and he was carrying her. The Messenger of Allâh prayed with her on his shoulder, putting her down when he bowed and picking her up again when he stood up, until he completed his prayer.” (Sahîh)

Comments:
1. This Hadîth supports the position of Imâm Ash-Shafi'î on a specific matter: That, both for obligatory and recommended prayers, and both for the 'Imâm and those who pray behind him, and even for one who prays alone, it is permissible to carry children - whether they are boys or girls - during prayer.
2. This Hadîth further proves - as do other narrations - the permissibility of bringing children to the Masjid.

Chapter 20. Tying Prisoners Of War To A Pillar In The Masjid

713. It was narrated from Sa'eed bin Abî Sa'eed that he heard Abû Hurairah say: “The Messenger of Allâh sent some horsemen toward Najd, and they brought back a man from Banu Hanîfah who was called Thumâmah bin Uthâl, the chief of the people of Al-Yamâmah. The he was tied to one of the pillars of the Masjid.” (Sahîh)

Comments:
During this time, there were no jails. In fact, jails were unnecessary. A captive would arrive once in a while. He would be tied to the pillar (of the mosque).
There was an important objective behind this practice: It gave a captive an opportunity to observe Muslims worshipping, moving around, and interacting with each other. This might make an impression on him and inspire him to embrace Islam. And this did in fact happen. A captive would embrace Islam, having been impressed by the blessedness of the mosque, by the Muslims, and by the noble character of the Prophet ﷺ.

Chapter 21. Bringing A Camel Into The Masjid

714. It was narrated from ‘Abdullâh bin ‘Abbas that the Messenger of Allâh ﷺ performed Tawaf during the Farewell Pilgrimage atop a camel, touching the Rukn with a stick that was bent at the top. (Sahih)

Comments:

In actuality, the Prophet ﷺ performed the entire Pilgrimage riding a camel.

Chapter 22. The Prohibition Of Buying And Selling In The Masjid, And Of Sitting In Circles Before Jumu‘ah Prayer

715. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet ﷺ forbade sitting in circles on Friday before Jumu‘ah prayer, and buying and selling in the Masjid. (Hasan)

[1] The corner of the Ka‘bah in which the Black Stone is situated.
Comments:
To form and sit in study circles before the Friday Prayer is prohibited. This may explain why Friday is observed as a holiday in educational institutions.

Chapter 23. The Prohibition Of Reciting Poetry In The Masjid

716. It was narrated from ‘Amr bin Shu’ayb, from his father, from his grandfather, that the Prophet forbade reciting poetry in the Masjid. (Hasan)

Chapter 24. The Concession Allowing The Recitation Of Good Poetry In The Masjid

717. It was narrated that Sa’eed bin Al-Musayyab said: “Umar passed by Hassân bin Thâbit while he was reciting poetry in the Masjid, and glared at him. He said: ‘I recited poetry when there was someone better than you in the Masjid.’ Then he turned to Abû Hurairah and said: ‘Did you not hear the Messenger of Allah when he said: “Answer back on my behalf. O Allah, help him with the Holy Spirit!”’ He said: ‘Yes, by Allah.’” (Sahih)
Chapter 25. The Prohibition Of Making Announcements Of Lost Property In The Masjid

718. It was narrated that Jābir said: “A man came making announcement of a lost camel in the Masjid, and the Messenger of Allāh ﷺ said: ‘May you never find it!’” (Sahīh)

Comments:
There is mention of nothing save a camel in this Hadīth. But the ruling for other things whose loss one fears is the same. There is no distinction between them. However, the announcement of a lost child does not fall under the same ruling, because a child is not called Dāllah - a thing that has strayed.

Chapter 26. Brandishing Weapons In The Masjid

719. Sufyān said: “I said to ‘Amr: ‘Did you hear Jābir say: “A man passed through the Masjid carrying arrows, and the Messenger of Allāh ﷺ said to him: ‘Hold then by the blades.’? He said: ‘Yes.’” (Sahīh)

Tafsīr: أخْرِجِي الْبَخَارِي، الْصُّلْوَةِ، بَابَ ذِكْرِ المَلَائِكَةِ صُلُوَاتِ اللَّهِ عَلَيْهِمْ، ح: 32/116، وَسْمَلْتِ، فِضائلِ الصِّحَابَةِ، بَابَ فِضائلِ حِسانِ بْنِ ثَابِثِ رَضِيَ اللَّهُ عَنِّهِ، ح: 248/151 ۱۶۰۵ من حديث سفيان بن عبيدا، وهو في الكبري، ح: 790.

(المعجم 75) - النَّهيُ عن إِنْشَاءِ الصَّالِحِ في المسجد (التحفة 147)

(المعجم 76) - إِظهَارُ السَّلَاحِ في المسجد (التحفة 147)
Comments:

Weapons may be brought inside the mosque, but in a closed, sheathed, or covered state, so that no one is accidentally hurt by them. However, it is better to abstain from bringing weapons inside the Masjid because in the event of the ready availability of weapons, they are likely to be made forcibly used under provocation.

Chapter 27. Interlacing One’s Fingers In The Masjid

720. It was narrated that Al-Aswad said: “Alqamah and I entered upon ‘Abdullâh bin Mas‘ûd and he said to us: ‘Have these people prayed?’ We said: ‘No.’ He said: ‘Get up and pray.’ So we went to stand behind him, and he put one of us on his right and the other on his left, and he prayed with no Adhân and no Iqâmah. When he bowed he interlaced his fingers and placed his hands between his knees, and he said: ‘I saw the Messenger of Allah ﷺ doing that.’”[1] (Sahîh)
Chapter 28. Lying On One's Back In The Masjid

It was narrated from 'Abbad bin Tamim, from his paternal uncle, that he saw the Messenger of Allah lying on his back in the Masjid, placing one leg on top of the other. (Sahih)

Comments:
This shows that it is permissible to do that; and the narration in which it is forbidden to do that is specific to the condition where by there is the fear of exposing one’s nakedness. (See Hāshiyat Al-Sindī)

Chapter 29. Sleeping In The Masjid

It was narrated from Ibn 'Umar, that when he was young and single, with no family, at the time of the Messenger of Allah, he used to sleep in the Masjid of the Prophet. (Sahih)
Comments:

Mosques are not built for people to sleep in them. Hence, it is not appropriate to use mosques for sleeping without a good reason. But for one sitting waiting for an upcoming prayer, for the duration of a spiritual retreat (I’tikâf), for a homeless person, or for one who is travelling, sleeping in the mosque is allowed.

Chapter 30. Spitting In The Masjid

724. It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘Spitting in the Masjid is a sin, and its expiation is to bury it.’” (Sahîh)

Comments:

Spittle causes filthiness; it is therefore prohibited to spit inside the mosque. If the floor is made of concrete, it is superior to spit into cloth. It should then be rubbed so that the garment does not appear offensive.

Chapter 31. The Prohibition Of A Man Spitting Toward The Qiblah In The Masjid

725. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ saw some sputum on the Qiblah wall. He scraped it off then he turned to the people and said: “When any one of you is praying, let him not spit in front of him, for Allâh is in front of him when he prays.” (Sahîh)

Comments:

After studying the previous hadith on Qiblah, and the hadith to follow, enter the prayer hall, and pray. Place your right hand on your chest and recite, ‘Bismillah râhmah và’dîn’}. Then repeat the Du‘âs of Al-Fajr.
Chapter 32. The Prophet's Prohibition Of A Man Spitting To The Front Or To His Right When Praying

726. It was narrated from Abū Sa'eed Al-Khadrī that the Prophet saw some spittle in the Qiblah of the Masjid. He scratched it off with a pebble and forbade a man to spit to his front or to his right. He said: “Let him spit to his left or beneath his left foot.” (Sahih)

Comments:

See No. 724.

Chapter 33. The Concession Allowing A Worshipper To Spit Behind Him Or To His Left

727. It was narrated that Ṭāriq bin ‘Abdullāh Al-Muhāribi said: “The Messenger of Allāh ﷺ said: ‘When you are praying, do not spit to the front or to your right. Spit behind you or to your left if there is no one there, otherwise do this.’ And he spat beneath his foot and rubbed it.” (Sahih)

Comments:

See No. 725.
Chapter 34. With Which Foot Should He Rub (His Spittle)?

728. It was narrated from Abû Al-‘Ala’ bin Ash-Shikhir that his father said: “I saw the Messenger of Allâh ﷺ spit and then rub it with his left foot.” (Sahîh)

Chapter 35. Perfuming The Masjid

729. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ saw some sputum in the Qiblah of the Masjid, and he became so angry that his face turned red. Then a woman from the Anṣâr went and scratched off, and put some perfume in its place. The Messenger of Allâh ﷺ said: ‘How good this is.’” (Sahîh)
Comments:

*Khalīq* is a kind of colored perfume, which is generally used by women because colored substance is forbidden to men. However, its application to the mosque is permitted. (*Khalīq* signifies a certain type of perfume of thick substance, and in which there is yellowness. It is composed of saffron and other things, and redness and yellowness are predominant in it). It is forbidden (for men) because it is of the perfumes for women, who use it more than do men. (Lane Vol. 1, P. 802)

Chapter 36. What To Say When Entering And Exiting The Masjid

730. It was narrated that ‘Abdul-Malik bin Sa’eed said: “I heard Abu Humaid and Abu Usaid say: “The Messenger of Allah said: “When any one of you enters the Masjid, let him say: ‘Allahumma return to me the gates of Your mercy.” And when he leaves let him say: ‘Allahumma inni as’aluka min faḍlīk (O Allah, I ask You of Your bounty).”’ (Sahih)

Comments:

While entering, the objective happens to be obtaining Divine mercy, and on coming out, obtaining sustenance is desired. Therefore, both these supplications relate well to the place and circumstance.

Chapter 37. The Command To Pray Before Sitting Down In It

731. It was narrated from Abu Qatadah that the Messenger of Allah said: “When any one of you enters the Masjid, let him pray two Rak’ahs before he sits down.” (Sahih)
Comments:

This prayer is called Tahiyatul Masjid (greeting the mosque). Since mosques are built in order that people offer prayer in it, whoever enters a mosque should first of all perform prayer. Even regarding a situation wherein one enters a mosque during undesirable (Makrūh) times, Imām Ash-Shafī’ī considers praying two units permissible.

Chapter 38. Concession
Allowing One To Sit Down In The Masjid And To Exit Without Praying

732. ‘Abdullāh bin Ka’b said: “I heard Ka’b bin Mālik telling the story of when he stayed behind from going out on the campaign of Tabūk with the Messenger of Allāh ۚ. He said: ‘The Messenger of Allāh ۚ came back in the morning, and when he came back from a journey he would go to the Masjid first and pray two Rak’ahs there, then he would sit to (meet with) the people. When he did that, those who had stayed behind came to him and started giving their excuses, swearing by Allāh. There were eighty-odd men, and the Messenger of Allāh ۚ accepted what they declared and accepted their oaths of allegiance; he prayed for forgiveness for them and left whatever was in their hearts to Allāh. Then when I came and greeted him, he smiled as one who is angry, then he said: ‘Come here.’ So I came and sat in front of him, ۚ.

[ۚ] It is this which the author cited the narration for. While the absence of the mention of a thing – in this case prayer – is not a proof that it does not exist.
and he said: ‘What kept you behind? Did you not buy a mount?’ I said: ‘O Messenger of Allâh, if I were to sit before anyone other than you of those who hold high positions in this world, I would find a way to avoid his anger. I am an eloquent man but, by Allâh, I know that if I were to tell you a lie today to make you pleased with me, Allâh would soon make you angry with me, but if I tell you the truth, it will make you angry with me, but I will still have the hope that Allâh may forgive me. I have never been in a better position, physically or financially, than the time when I stayed behind and did not join you.’

The Messenger of Allâh ﷺ said: ‘This man has spoken the truth. Go away until Allâh decides concerning you.’ So I got up and went away.”

This is an abridged version of narration. (Sahîh)

تخريج: أُخرجَ مِنْ حَدِيثِ ابنِ وهبِ بنِ مَحْتَزِرُ وَمَطَوْلَهُ، وَمَسْلِمَ، صُلُوبَ السَّافَرِينَ، بِبَابِ اسْتِجْبَاهُ رِكَابِنَ فِي الْمَسْجِدِ لَمْ نُقُمْ فِيهِ مَنْ سَفَرَ فِيْنَ قُدْمَهُ، حَدِيثٌ ابنٍ شَهَابٍ، وَهُوَ فِي الكُبْرَىٰ، حُدِيثٌ أَطَرَافُهُ، وَأُخْرِجَهُ أَبُو دَوْدُ، حُدِيثٌ مُّؤَمِّنٌ بَنِي سَلَمَانَ بَنِي دَاوُدُ بَنِي دَاوُدُ.

Comments:
Details for this events are described in the Sahîhayn (Sahîh A-Bukhârî: 4418; Sahîh Muslim: 2769).

Chapter 39. The Prayer Of One Who Is Passing Through The Masjid

733. It was narrated that Abû Sa‘eed bin Al-Mu‘alla said: “We used to go to the marketplace in the morning at the time of the Messenger of Allâh ﷺ, and we would pass through the Masjid and pray there.” (Da‘î)
Comments:

If one does not intend to halt and merely moves past a mosque, even then the right of the mosque should be fulfilled. That means a prayer of two units should be offered; there is excellence in doing that!

Chapter 40. Encouragement To Sit In The Masjid And Wait For The Prayer

734. It was narrated from Abû Hurairah that the Messenger of Allâh said: “The angels send Salâh upon any one of you so long as he is in the place where he prays, and so long as he does not invalidate his ablution, (saying): ‘O Allâh, forgive him, O Allâh, have mercy on him.’” (Sahîh)

Comments:

Sitting in a mosque would obviously be for the remembrance of Allâh or waiting for the next prayer. For both situations, one should have ablution. A person without ablution is not worthy of performing the ritual prayer. That is why the angels’ supplication stops; it is meritorious (to have ablution).

735. Sahl As-Sâ’îdî, may Allâh be pleased with him, said: “I heard the Messenger of Allâh say: ‘Whoever is in the Masjid waiting for the prayer, he is in a state of prayer.’” (Hasan)
Chapter 41. The Prophet Prohibiting Prayer In Camel Pens

736. It was narrated from 'Abdullāh bin Mughaffal that the Messenger of Allāh forbade praying in the camel pens. (Hasan)

Chapter 42. Concession Regarding That

737. It was narrated that Jābir bin 'Abdullāh said: "The Messenger of Allāh said: 'The earth has been made for me a place of prostration and a means of purification, so wherever a man of my Ummah is when the time for prayer comes, let him pray.'" (Sahih)

Comments:
This narration is general while the preceding narration is specific. Hence, its generality shall be made specific. As prayer is forbidden on a filthy ground, in a graveyard, and in a slaughtering place, likewise prayer is forbidden in the enclosure of camels.

Chapter 43. Praying On A Reed Mat

738. It was narrated from Anas bin Mālik that Umm Sulaim asked the Messenger of Allāh to come to her and pray in her house so that she could take (the place where he

[1] A’fān: Kneeling places, or, where they kneel to drink water.
prayed) as a *Muṣalla* (prayer place). So he came to her and she went and got a reed mat and sprinkled it with water, and he prayed on it, and they prayed with him. *(Sahih)*

Comments:

*Hasir* signifies a mat woven out of palm-leaves. Soaking it with water was done with the objective of softening it or cleansing it.

Chapter 44. Praying On A Mat

739. It was narrated from Maimūnah that the Messenger of Allāh ﷺ used to pray on a mat. *(Sahih)*

Comments:

*Hasir* denotes a big mat woven out of palm-leaves, while *Khamra* signifies a small mat. Some scholars hold that *Khamra* denotes a small mat (oblong shaped) large enough for a man to prostrate himself upon, while it is placed below his face and his palms. But in actuality, the use of this term is general. It denotes a wide range (of mats); and prayer is permissible upon it.

Chapter 45. Praying On The Minbar

740. Abû Ḥāzim bin Dīnār narrated that some men came to Sahl bin Sa'd As-Sā'īdī. They were wondering what kind of wood the *Minbar* was made of; so they asked him about that. He said: “By Allāh,
I know what it is made of. I saw it the first day it was set up and the first day the Messenger of Allâh ﷺ sat on it. The Messenger of Allâh ﷺ sent word to so-and-so” — a woman whose name Sahl mentioned — “telling her: ‘Tell your carpenter slave to make me something of wood that I can sit on when I speak to the people.’ So she told him, and he made it from tamarisk wood from Al-Ghabbah (a place near Al-Madînah). Then he brought it and it was sent to the Messenger of Allâh ﷺ, who commanded that it be set up here. Then I saw the Messenger of Allâh ﷺ ascend it and praying on it, and saying the Takbîr while he was on top of it, then he bowed when he was on top of it, then he came down backward and prostrated at the base of the Minbar, then he went back. When he had finished he turned to face the people and said: ‘O people, I only did this so that you can follow me in prayer and learn how I pray.’” (Sahîh)

Comments:

1. This was an optional prayer and there is in it ample scope for action, although the Minbar had not been made for offering prayers. But the Prophet ﷺ considered it appropriate to inaugurate it by performing prayer on it to educate people on how to pray.

2. It is said that the name of the bondsman was Maymûn (Fath Al-Bâri: 2/512, commentary Hadîth 917). It is clearly stated in an authentic narration that the making of the Minbar was initiated by this woman herself. The Prophet ﷺ might have conveyed to her his approval or he might have reminded her about it.
Chapter 46. Praying On A Donkey

741. It was narrated that Ibn `Umar said: “I saw the Messenger of Allâh ﷺ praying on a donkey, when he was heading toward Khaibar.” (Sahîh)

742. It was narrated from Anas bin Mâlik that he saw the Messenger of Allâh ﷺ praying on a donkey while he was riding, praying toward Khaibar with the Qiblah behind him.

Abû `Abdur-Rahmân (An-Nasâ’î) said: We do not know of anyone who reported anything to support what `Amr bin Yahya said about praying on a donkey. As for the Hadîth of Yahya bin Sa’eed from Anas, what is correct is that it is Mawqûf. And Allâh knows best. (Sahîh)

Comments:

1. The Prophet ﷺ had been proceeding toward Khaibar and Khaibar is situated in the north, while, from the city of Madinah, the Qiblah is in the direction of the south.

2. We learn here that the saliva and perspiration of a donkey are pure, because while one is riding it, these things invariably touch one’s garments.

[1] That is a saying or action of a Companion of the Prophet ﷺ.
9. The Book Of The Qiblah

Chapter 1. Facing The Qiblah

743. Al-Barâ’ bin ‘Âzib said: “The Messenger of Allâh ﷺ came to Al-Madînah and prayed toward Bait Al-Maqdis for sixteen months, then he was commanded to face toward the Ka’bah. A man who had prayed with the Prophet ﷺ passed by some of the Ansâr and said: ‘I bear witness that the Messenger of Allâh ﷺ has been commanded to face toward the Ka’bah.’ So they turned to face the Ka’bah.” (Sahîh)

Comments:
See Hadîth 489, 490.

Chapter 2. Situations In Which It Is Permissible To Face A Direction Other Than The Qiblah

744. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ used to pray atop his mount while traveling, facing whatever direction it was facing.”

(One of the narrators) Mâlik said: “Abdullâh bin Dînâr said: ‘And Ibn ‘Umar used to do likewise.’” (Sahîh)

تخريج: [صحيح] تقدم، ح: 490، وهو في الكبرى، ج: 945.
745. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ used to pray atop his mount when traveling, facing whatever direction it was facing, and he would pray Witr atop it, but he did not pray the prescribed prayers atop it.” (Sahih)

Comments:
See Hadīth 491.

Chapter 3. Finding Out That One’s Judgment Was Wrong

746. It was narrated that Ibn ‘Umar said: “While the people were in Qubā’, praying Subh prayer, someone came to them and said that Revelation had come to the Messenger of Allāh ﷺ the night before, and he had been commanded to face the Ka’bah. So face toward it. They had been facing toward Ash-Shām, so they turned to face toward the Ka’bah.” (Sahih)

Comments:
See Hadīth 494.

Chapter 4. The Sutrah (Screen) Of One Who Is Praying

747. It was narrated that ‘Āishah, may Allāh be pleased with her, said: “The Messenger of Allāh ﷺ was asked during the campaign of Tabūk about the Sutrah of one who is praying. He said: ‘Something as high as the back of a camel saddle.’” (Sahih)
The Book of The Qiblah

748. It was narrated from Ibn ‘Umar concerning the Messenger of Allâh س―ح he said: “He used to set up a short spear then pray facing toward it.” (Saḥîh)

Comments:

1. If one performs prayer individually in an open place, he should place a barrier (Sutra) in front of himself. If the prayer is offered behind an Imâm, placing a barrier before the Imâm is sufficient. Something already present, for instance a pillar, etc., could serve the purpose of a barrier.

2. It is recommended to put a barrier at least 1½ feet or 45 cm high and thick enough to be clearly visible from a distance. The tall and broad piece of wood of the camel’s saddle, against which the rider leans his back, also measures nearly one and a half feet. And Allâh knows best!

Chapter 5. The Command To Get Close To The Sutrah

749. It was narrated that Sahl bin Abî Hathmah said: “The Messenger of Allâh س―ح said: ‘When any one of you prays toward a Sutrah, let him get close to it and not allow the Shaitân to sever his prayer for him.’” (Saḥîh)
Comments:

It has preceded that the barrier also shields against Satan, because Satan distracts the worshippers’ thoughts and the barrier guards one’s mind from wandering in one’s devotional time. The barrier, therefore, should be near the place of prostration, so that one’s gaze may not wander beyond one’s place of prostration.

Chapter 6. The Distance For That

750. It was narrated from ‘Abdullah bin ‘Umar that the Messenger of Allah entered the Ka’bah with Usamah bin Zaid, Bilal and ‘Uthman bin Talhah Al-Hajabi, and locked the door behind him. ‘Abdullah bin ‘Umar said: “I asked Bilal when he came out: ‘What did the Messenger of Allah do?’ He said: ‘He stood with one pillar to his left, two pillars to his right and three pillars behind him – at that time the House stood on six pillars – and he prayed with approximately three forearm’s lengths between him and the wall.’” (Sahih)

Comments:

1. ‘Uthman bin Talha was the custodian of the Ka’bah and the keeper of its door. The keys of the Ka’bah were in his possession. He was related to Bani Abdud Dâr. This household had held the position of door-keeping and the guardianship of the Ka’bah during the pre-Islamic times of ignorance. Allâh’s Messenger ἄμ allowed them to continue to have this honor and status even after the Conquest of Makkah. And until today, the same household carries out this responsibility. This is why ‘Uthman bin Talha was called Hajabi - the custodian.

2. Nowadays there are three pillars inside the Ka’bah.
Chapter 7. Mention Of What Interrupts The Prayer And What Does Not If A Praying Person Does Not Have A Sutrah In Front Of Him

751. It was narrated that Abu Dharr said: “The Messenger of Allah said: ‘When any one of you stands to pray, then he is screened if he has in front of him something as high as the back of a camel saddle. If he does not have something as high as the back of a camel saddle in front of him, then his prayer is nullified by a woman, a donkey or a black dog.’ I (one of the narrators) said: “What is the difference between a black dog, a yellow one and a red one?” He said: I asked the Messenger of Allah just like you asked the and He said: ‘The black dog is a Shaitan.’” (Sahih)

Comments:

According to the vast majority of scholars, the passing of something in front of the person offering prayer, does not nullify his prayer. This is because there is a narration in Abu Dawud to the tune that “nothing nullifies prayer (Sunan Abu Dawud: Hadith 719).” Therefore, invalidation of the prayer denotes that the attentiveness and humility of the worshipper comes to an end.

752. It was narrated that Qatadah said: “I said to Jabir bin Zaid: ‘What invalidates prayer?’ He said: ‘Ibn ‘Abbâs used to say: A menstruating woman and a dog.’ (One of the narrators) Yahya said: “Shu’bah said it was a Marfu’ report.” (Sahih)

[1] Meaning, the period of menstruation.
It was narrated that Ibn 'Abbas said: "Al-Fadl and I came riding a female donkey of ours, and the Messenger of Allah was leading the people in prayer at 'Arafah." Then he said something to that effect. "We passed by part of the row, then we dismounted and left the donkey grazing, and the Messenger of Allah did not say anything to us." (Sahih)

It was narrated that Suhaib said: "I heard Ibn 'Abbas narrate that he passed in front of the
Messenger of Allâh ﷺ, he and a young boy of Banû Hâshim, riding a donkey in front of the Messenger of Allâh ﷺ when he was praying. Then they dismounted and joined the prayer, and he did not stop praying. Then two young girls of Banû ‘Abdul-Muţţalib started running around and grabbing him by the knees. He separated them but he did not stop praying.”

(Hasan)

Comments:

The fact is the Prophet ﷺ was in the habit of offering prayer placing a harrier in front of him. Moreover, these girls were not adult. As such the narration may not be conclusive evidence that a donkey and a woman passing in front of a praying person do not invalidate the prayer.

756. It was narrated that ‘A‘ishah, may Allâh be pleased with her, said: “I was in front of the Messenger of Allâh ﷺ when he was praying, and when I wanted to leave I did not want to get up and pass in front of him, so I just slipped away slowly and quietly.”

(Sahih)


756. It was narrated that ‘A‘ishah, may Allâh be pleased with her, said: “I was in front of the Messenger of Allâh when he was praying, and when I wanted to leave I did not want to get up and pass in front of him, so I just slipped away slowly and quietly.”

(Sahih)

Chapter 8. Stern Warning
Against Passing Between A
Praying Person And His Sutrah

757. It was narrated from Busr bin Sa‘eed that Zaid bin Khālid sent him to Abū Juhaim to ask him what he had heard the Messenger of Allāh ﷺ say about one who passes in front of a person who is praying? Abū Juhaim said: “The Messenger of Allāh ﷺ said: ‘If the one who passes in front of a person who is praying knew what (burden of sin) there is on him, standing for forty would be better for him than passing in front of him.’” (Sahīh)

758. It was narrated from Abū Sa‘eed that the Messenger of Allāh ﷺ said: “If any one of you is praying, he should not let anyone pass in front of him, and if he insists (on passing) then let him fight him.” (Sahīh)

Comments:
If someone tries to pass between a worshipper and the barrier, it is the duty of the worshipper to stop him from doing so. If he does not desist, the worshipper may push him back as hard as necessary.

Chapter 9. The Concession
Regarding That

759. It was narrated from Kāthir...
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bin Kathîr, from his father, that his grandfather said: “I saw the Messenger of Allâh &&I\u2013U bin Kathîr, from his father, that his grandfather said: “I saw the Messenger of Allâh &&I\u2013U circumambulate the House seven times, then he prayed two Rak'ahs at the edge of the Maqâm, and there was nothing between him and the people who were performing Tawâf.” (Da'îf)

_comments_

According to many scholars, in the Inviolable Mosque (Masjid Al-Harâm) one may pass in front of a person offering prayer, because the circling (the Ka'bah) and offering prayer take place simultaneously there. Some circle the Ka'bah while some offer a prayer of two units at the end of the circling (Tawâf). It is not possible for one to go round the Ka'bah without passing in front of the persons offering prayer. Dire necessities produce permissibility.

Allâh Most High removed hardships and harm from the nation. On the other hand, Al-Bukhâri, Ash-Shâfi'i and others hold that since such narration is not authentic, and there is proof to the contrary, then the Sutrah is required outside Makkah and inside Makkah. See Fath Al-Bârî (No. 501) “chapter: The Sutrah in Makkah and other than it.”

Chapter 10. The Concession Allowing Praying Behind One Who Is Sleeping

760. It was narrated that ‘Aîshah said: “The Messenger of Allâh used to pray at night while I was lying down sleeping between him and the Qiblah on his bed. When he wanted to pray Witr he would wake me up and I would pray Witr.” (Sahîh)
Comments:

Due to lack of space, this might have been occurring during winter time, etc. Otherwise, it is best that nothing should remain in front of the worshipper up to the spot of prostration, because this would distract one’s concentration and alertness. But since this used to be the nighttime and there was hardly anything visible, there was no harm in it.

Chapter 11. The Prohibition Of Praying Toward Graves

761. It was narrated that Abû Marthad Al-Ghanawî said: “The Messenger of Allâh ﷺ said: ‘Do not pray toward graves and do not sit on them.’” (Sahîh)

Chapter 12. The Prayer Toward A Cloth Containing Images

762. It was narrated that ‘Âishah said: “In my house there was a cloth on which there were images, which I covered a closet[1] which is in the house, and the Messenger of Allâh ﷺ used to pray toward it. Then he said: ‘O ‘Âishah, take it away from me.’ So I removed it and made pillows out of it.” (Sahîh)

Comments:

1. Praying toward graves is forbidden because it creates confusion and gives an impression that one is worshipping them (the graves), and the curse has been mentioned upon those who took graves as Masjids. Besides the tombs or the graves, every object of worship (of unbelievers, polytheists) - for example, idol, fire, etc. - is forbidden to remain in front (of the one who offers prayer).

2. Do not sit on graves means that to rest or to recline against them is forbidden. It is desecration of the grave. Just as it is forbidden to show an exaggerated reverence to a grave, it is also not permissible to desecrate it.

Chapter 13. If There Is A Sutrah Between A Praying Person And The Imam

763. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ had a mat which he would spread in the day and make into a small booth at night to pray in it. The people found out about that and they prayed when he prayed, with the mat in between him and them. He said: ‘Do as much of good deeds as you can, for Allâh does not get tired (of giving reward) until you get tired. And the most beloved of deeds to Allâh are those that are continuous, even if they are few.’ Then he stopped that prayer and did not return to it until Allâh took him (in death), and if he started to do something he would persist in it.” (Sahîh)
Chapter 14. Prayer In A Single Garment

764. It was narrated from Abû Hurairah that someone asked the Messenger of Allâh ﷺ about praying in a single garment, and he said: ‘Does every one of you have two garments?’” (Sahîh)

Comments:
A man may offer prayer in one garment when one is in a state of dire need. If it is small, it should be tied from the navel up to the knees. If the garment is long enough, it should be passed across under the armpits and its right end draped on the left shoulder and its left end on the right shoulder. If it is feared that it might get undone, the garment may be tied in a knot upon the neck or it may be left open.

Chapter 15. Praying In A Single Qamîş

765. It was narrated from ‘Umar bin Abî Salamah that he saw the Messenger of Allâh ﷺ praying in a single garment in the house of Umm Salamah, putting the ends of it on his shoulders. (Sahîh)

Comments:
A man may offer prayer in one garment when one is in a state of dire need. If it is small, it should be tied from the navel up to the knees. If the garment is long enough, it should be passed across under the armpits and its right end draped on the left shoulder and its left end on the right shoulder. If it is feared that it might get undone, the garment may be tied in a knot upon the neck or it may be left open.
wearing nothing but a single shirt. Can I pray in it?" He said: 'Fasten it to yourself even with a thorn.'” (Hasan)


Comments:
If the man's shirt is long, reaching below the knees, and if the knees are not exposed from the front or the back side, one may offer prayer in it with the precaution that the front of the neck be buttoned so that body is not exposed from the front.

Chapter 16. Praying In An Izâr (Waist Wrap)

767. It was narrated that Sahl bin Sa'd said: “Some men used to pray with the Messenger of Allâh with tying their lower garments tight like children, and it was said to the women: ‘Do not raise your heads until the men have sat up completely.’” (Sahih)

تخرج: أخرجه البخاري، الصُّلُوا، باب: إذا كان الثوب ضيقاً، ح: 326 من حديث يحيى القطان، ومسلم، الصُّلُوا، باب أمر النساء المصليات وراء الرجال أن لا يرفعن رؤوسهن ... الخ، ح: 441 من حديث سفيان الثوري، وهو في الكبير، ح: 842.

Comments:
If the garment is too small, it should be tied around the loin instead of the nape. This is because it is obligatory to conceal the private parts. It should be borne in mind that during the time of the Prophet, women used to offer prayer in congregation behind men, in the mosque.
768. It was narrated that ‘Amr bin Salamah said: “When my people came back from the Prophet ﷺ, they said that he had said: ‘Let the one who recites the Qur’ān most lead you in prayer.’ So they called me and taught me how to bow and prostrate, and I used to lead them in prayer, wearing a torn cloak, and they used to say to my father: ‘Will you not conceal your son’s backside from us?’” (Sahih)

Comments:
1. Here too the meaning is the same. Once in a while the cloth must have been moving on sides. Not that it always happened so. Each interpretation or meaning needs clues, whether it is related to a particular situation or statement.
2. Other narrations have it that the people of the tribe then bought cloth with the help of shared amount of money and got a long shirt stitched for him, which made him very glad. (Sahih Al-Bukhārī 4302)

Chapter 17. A Man Praying In A Garment, Part Of Which Is Over His Wife

769. It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ used to pray at night when I was beside him and I was menstruating, and there was a garment over me, part of which was over the Messenger of Allāh ﷺ.” (Sahih)
Comments:
This might have been occurring due to paucity of clothes during winter time. If the body of a menstruating woman touches a worshipper during prayer, the prayer will not be invalidated, particularly so when the situation is beyond one's control. The body of a menstruating woman is not impure.

Chapter 18. A Man Praying In A Single Garment With No Part Of It On His Shoulders

770. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘No one of you should pray in a single garment with no part of it on his shoulder.’” (Sahih)

Comments:
This is when the cloth is large. If the cloth is small, it should be fastened like a wraparound (Izār - a loincloth). If a man does not have clothes, it will be enough to clothe one’s body from the navel to the knees.

Chapter 19. Praying In Silk

771. It was narrated that ‘Uqbah bin ‘Amir said: “A silken Farrūj[1] was presented to the Messenger of Allāh ﷺ and he put it on and offered the prayer in it, then when he had finished the prayer he tore it off as if he disliked it and said: ‘This is not befitting for those who have Taqwa.’” (Sahih)

[1] Farrūj: A kind of garment with narrow sleeves and waist, and a slit at the back.
Prayer offered in silk does not require to be repeated, because no defect occurs in prayer; furthermore, none of its conditions, pillars, or compulsory elements is omitted. Silk's being forbidden is a different issue apart from prayer. In other words, the sin of using silk is one thing, while the correctness of prayer is another.

Chapter 20. The Concession
For Praying In A Khamisah (A Kind Of Garment) That Has Markings (Sahih)

772. It was narrated from 'A'ishah that the Messenger of Allâh ﷺ prayed in a Khamisah that had markings, then he said: "These markings distracted me. Take it to Abû Jahm and bring me his Anbajânî (A woolen garment with no markings)."

Comments:
1. This ornamental or figured sheet had been sent by Abû Jahm as a gift. The return of the sheet might have hurt the feelings of Abû Jahm, therefore the gift was exchanged.
2. Anbajàn used to be a plain, ordinary sheet having no border. (Anbajân: of wool, having a nap, or pile without a border, one of the most ordinary kind of garments - Lane Vol. 2 P. 2755). Anbajan was a locality where these sheets were manufactured.
3. Allâh's Messenger's heart was so pure that he felt even a slightest wave. A passing thought even must have affected him greatly, otherwise praying in a bordered ornamented cloth is permissible.
Chapter 21. Praying In Red Garments

773. It was narrated from 'Awn bin Abi Juhaifah, from his father, that the Messenger of Allah tö went out in a red Hullah,[1] and he set up a short spear ('Anazah) and prayed facing toward it, while dogs, women and donkeys were passing beyond it. (Sahih)

Comments:
We get to know from some other narrations that that mantle was not purely red, it had red designs.

Chapter 22. Praying In A Blanket

774. Khilas bin 'Amr said: "I heard 'Aishah say: 'The Messenger of Allah tö, Abû Al-Qasim, and I were beneath a single blanket, and I was menstruating. If something got on him from me, he would wash whatever had got on him and he did not wash anywhere else, and he prayed in it then came back to me. And if anything got on him from me, he would do exactly the same and he did not wash anywhere else.'"" (Hasan)

[1] Usually referring to two pieces made of the same material.
Comments:
If the cloth which has come into contact with a woman's body is pure, there is no harm in offering prayer in it, irrespective of the fact that she had worn it in the state of menstruation. If it is smeared with blood, the affected portion should be washed. There is no need to wash the rest of it.

Chapter 23. Praying In Khuffs

775. It was narrated that Hammâm said: “I saw Jarîr urinate, then he called for water and performed Wudhu’, and wiped over his Khuffs, then he stood up and prayed. He was asked about that and he said: ‘I saw the Prophet ﷺ do exactly like this.’” (Sahîh)

Comments:
Offering prayer while wearing footwear is virtually an agreed-upon issue.

Chapter 24. Praying In Sandals

776. Abû Maslamah – whose name was Sa’eed bin Yazîd, a trustworthy Basîr – told us: “I asked Anas bin Mâlik: ‘Did the Prophet ﷺ pray in sandals?’ He said: ‘Yes.’” (Sahîh)

Comments:
Offering prayer while wearing footwear is virtually an agreed-upon issue.
Comments:
Nowadays mosques are made of solid substances. They are wall-to-wall carpeted, having rugs in them. One should not, therefore, offer prayer in them wearing shoes, so that the mosques remain free from filth and dirt. This is also the Fatwa of Shaikh Ibn Bâz, may Allah have mercy upon him. See Fatâwa Islamiya (Darussalam). During the time of the Prophet ﷺ, mosques were not concreted.

Chapter 25. Where Should The Imam Put His Sandals When He Leads The People In Prayer?

777. It was narrated from ‘Abdullâh bin As-Sâ’îb that the Messenger of Allah ﷺ prayed on the day of the Conquest (of Makkah), and he put his sandals to his left. (Sahîh)

Comments:
Allâh’s Messenger ﷺ was himself the Imam (the prayer-leader) and since there was no one on his left, he placed his shoes on his left. If someone happens to be on one’s left, shoes should not be placed on the left side. It is explicit in Hadîth. We also learn from this narration that, sometimes, one may pray while not wearing shoes.
10. The Book Of Leading The Prayer

(Al-Imâmah)

Chapter 1. Mention Of Al-Imâmah And The Congregation

The Imâmah Of People of Knowledge And Virtue

778. It was narrated that 'Abdullâh said: "When the Messenger of Allâh passed away, the Ansâr said: 'Let there be an Amîr from among us and an Amîr from among you.' Then 'Umar came to them and said: 'Do you not know that the Messenger of Allâh commanded Abû Bakr to lead the people in prayer? Who among you could accept to put himself ahead of Abû Bakr?' They said: 'We seek refuge with Allâh from putting ourselves ahead of Abû Bakr.'" (Hasan)

Comments:
The Helpers (Ansâr) thought since Madinah is their habitation, the commander, therefore, should be from among them. But this was not the issue of the commander of the city of Madinah alone; it was the issue of the commander of the whole Islamic Nation. Apparently, the commander of the Islamic Nation should be such a person who commands political support on a vast scale, he should be from the Quraish, and he should be blessed with the qualities of leadership at least among the Arabs, because Islam had been confined to the Arabs only in that period of time. Based on these reasons, the Prophet had appointed Abû Bakr As-Siddîq to lead prayers during the days of his illness (Saîdî Al-Bukhârî: 678; Saîdî Muslim: 418). This was a clear indication that only Abû Bakr As-Siddîq would be the forthcoming
commander of the believers and the caliph. This is because it is not possible at all that the commander be someone, while the leader of prayers is someone else altogether. Upon the reminder of 'Umar bin Al-Khattab ﷺ, the Helpers understood the above-mentioned points, and the problem was solved.

Chapter 2. Praying With Tyrannical Leaders

779. It was narrated that Abū Al-‘Alīyah Al-Barrā’ said: “Ziyād[A] delayed the prayer, then Ibn Ṣāmit came to me and I gave him a chair and he sat on it. I told him what Ziyād had done and he bit his lip (in disapproval), and he struck me on the thigh and said: 'I asked Abū Dharr the same question you asked me, and he struck me on the thigh as I struck you on the thigh and said: I asked the Messenger of Allāh [sa] the same question as you have asked me and he struck me on the thigh as I have struck you on the thigh and said: Offer the prayer on time, and if you catch up with them, then pray with them, and do not say: 'I have already prayed so I will not pray (now).'” (Ṣaḥīḥ)

Comments:
1. The narrator of this Ḥadīth, Abū Al-‘Alīyah Al-Barrā’ is not Bara’ bin ‘Azīb - the Companion of the Prophet ﷺ.
2. Biting the lips was in order to express sorrow that chiefs often delayed prayer from its time, and striking the hand was to admonish that it would be proper not to follow the chiefs on account of this deed.

780. It was narrated that ‘Abdullāh said: “The Messenger of Allāh [sa] said: ‘You may live to meet people

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[A] Ibn Ziyād in the narration of Muslim.
who will be offering the prayer outside its (prayer) time. If you meet them, then offer the prayer on time, then pray with them and make that a voluntary prayer.””

(Sahih)

Comments:
1. It is proven that if there is any hint of weakness in the prayer-leader, the prayer of the followers would be valid.

Chapter 3. Who Has More Right To Imamah

781. It was narrated that Abū Mas'ūd said: “The Messenger of Allāh ﷺ said: ‘Let the one who has most knowledge of the Book of Allāh lead the people in prayer. If they are equal in terms of knowledge of the Qur'ān, let the one who emigrated first (lead them). If they are equal in terms of emigration, let the one who has more knowledge of the Sunnah (lead them). If they are equal in terms of knowledge of the Sunnah, let the one who is oldest (lead them). Do not lead a man in prayer in his place of authority, and do not sit in his place of honor, unless he gives you permission.”” (Sahih)

Comments:
1. The Imam (prayer-leader) must be superior to the followers in merits, in some way or the other - whether it be knowledge or position or age! Emigration (Hijrah) would also be considered a factor of enhancement of position and merit.
2. The one who has learned the Noble Qur'an more will be set to lead the prayer, providing he understands the Qur'an quite well. That means, he must be a proficient scholar of the Qur'an. If he excels merely in the memorization and recitation of the Qur'an but does not possess its knowledge, he will not be given priority. This is because the merit of knowledge is far greater than mere recitation.

Chapter 4. Those Who Are Older Going Forward (To Lead The Prayer)

782. It was narrated that Malik bin Al-Ḥuwayriṣ said: "I came to the Messenger of Allah ﷺ with a cousin of mine" - once he said, "with a friend of mine" - and he said: 'When you travel, call the Adhān and Iqāmah, and let the older of you lead the prayer.’” (Sahih) (الفهرس 4 - ترتيب ذوي السن) (التحفة 196 - أوَّلًا ضِعْبَة بِنْ شَلَّيْمَانْ المُبْلِئِيْنَ عَنْ وَكِيعَةٍ عَنْ شُيَبْانَ عَنْ حَالِلَةٍ الحَدِيثَاءِ عَنْ أَبِي قِلاِية، عَنْ مَالِكَ بْنِ النَّجَّيْنَيْن، قَالَ: أُنْتَ رَسُولُ اللَّهِ ﷺ أَنَا وَأَيُّمُّ عِمَّيْ بِذَٰلِكَ أَنَا وَأَيُّمُّ عِمَّيْ قَالَ: إِذَا سَافَرْنَا فَأَدْلُنَا وَأَيُّمُّ عِمَّيْ وَلِيَؤْمِنُنَا أَكْبَرُ مِنْهُ.”

Comments:
A person advanced in age may be set in front of people in their obligatory prayer, as a leader (Imām), when all others are equal in knowledge. These two accepted Islam simultaneously, came together and stayed together with the Prophet ﷺ. Therefore, they both were equal in knowledge.

Chapter 5. When People Are Together And Are All Of The Same Status

783. It was narrated from Abu Sa‘eed that the Prophet ﷺ said: "When there are three people let one of them lead the prayer, and the one who is most entitled to
lead the prayer is the one who has most knowledge of the Qur'ān.”

(Sahih)

تخريج: أخرج مسلم، المساجد، باب من أحق بالإمام، ح: 272 من حديث يحيى القطان
به، وهو في الكبير، ح: 857.

Chapter 6. When People Are Together And One Of Them Is The Ruler

(المعجم 6) - اجتمع القوم وفيهم الوالي
(التحفة 198)

784. It was narrated that Abū Mas'ūd said: “The Messenger of Allāh ﷺ said: ‘A man should not be led in prayer in his place of authority, and no one should sit in his place of honor except with his permission.’” (Sahih)

تخريج: [صحيح] تقدم، ح: 858، وهو في الكبير، ح: 858.

Chapter 7. When A Man From The People Comes Forward (To Lead The Prayer) And Then The Ruler Comes – Should He Step Back?

(المعجم 7) - إذا تقدم الرجل بين الرجعان ثم جاء الوالي هل يتأخر
(التحفة 199)

785. It was narrated from Sahl bin Sa'd that the Messenger of Allāh ﷺ heard that there was a dispute among Banu 'Amr bin 'Awf, so he went to them with some other people to reconcile between them. The Messenger of Allāh ﷺ was delayed there, and the time for Zuhr came. Bilal came to Abū Bakr and said to him: “The Messenger of Allāh ﷺ has been delayed (there) and the time for prayer has come, will you lead the people in prayer?” Abū Bakr said:

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‘Yes, if you wish.’ Bilâl said the *Iqâmah* and Abû Bakr went forward and said the *Takbîr* for the people.[1] Then the Messenger of Allâh ﷺ came, passing through the rows (of praying people) and stood in the (first) row and the people started clapping. Abû Bakr would never glance sideways in his prayer but when the people clapped so much he looked back and (saw) the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ gestured to him to carry on praying. Abû Bakr raised his hands praising Allâh the Mighty and Sublime, and retreated till he reached the (first) row. Then the Messenger of Allâh ﷺ went forward and led the people in the prayer. When he completed the prayer he turned to face the people and said: ‘O people, why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever among you comes across something in the prayer should say: ‘*Subhân Allâh* for there is none who will not turn round when they hear him saying *Subhân Allâh*. O Abû Bakr! What prevented you from leading the people in the prayer when I gestured to you to do so?’ Abû Bakr replied: ‘It is not fitting for the son of Abû Quhâfah to lead the prayer in the presence of the Messenger of Allâh ﷺ.’’ *(Saḥîḥ)*

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[1] That is, he started the prayer for the congregation.
Comments:

1. Allah's Messenger (ﷺ) beckoning Abu Bakr As-Siddiq (ﷺ) to continue with the prayer was due to ennoblement and honor. It was not a command, because in that case, his withdrawing himself would not have been permissible. Abu Bakr As-Siddiq's (ﷺ) raising his hands and praising and extolling Allah and withdrawing himself corroborates this interpretation.

2. What happens when, in the absence of a prayer-leader (an established Imam), another person leads the prayer, after which the regular prayer-leader arrives? Should he withdraw himself? Some scholars have given a choice, but the Malikites consider it specific with the Prophet (ﷺ), and this appears to be authentic. Without any dire necessity, advancement or postponement in the matter of prayer is not adequate. Allah's Messenger's (ﷺ) action is something entirely different.

Chapter 8. The Prayer Of An Imam Behind A Man Of His People

786. It was narrated that Anas (R) said: "In the last prayer that the Messenger of Allah (ﷺ) prayed with the people, he prayed wrapped up in a single garment, behind Abu Bakr." (Sahih)

787. It was narrated from A'ishah (R) that Abu Bakr led the people in prayer and the Messenger of Allah (ﷺ) was in the row. (Sahih)
Chapter 9. A Visitor Leading The Prayer

788. It was narrated that Mâlik bin Al-Ḥuwairith said: “I heard the Messenger of Allâh ﷺ say: ‘When any one of you visits some people, he should not lead them in prayer.’”[1] (Hasan)

Chapter 10. A Blind Man Leading The Prayer

789. It was narrated from Mahmûd bin Ar-Rabi’ that ‘Ībân bin Mâlik used to lead his people in prayer, and he was blind. He said to the Messenger of Allâh ﷺ: “Sometimes it is dark or rainy or there is a flood, and I am a blind man; O Messenger of Allâh, (come and) pray in a place in my house that I may take as a prayer-place.” He said: “Where would you like me to pray for you?” He showed him a place in his house, and the Messenger of Allâh ﷺ prayed there. (Sahîh)

[1] See No. 356 of At-Tirmidhi
There is a difference of opinion in the prayer-leadership of a blind person. Some scholars say it is undesirable because he cannot protect himself from impurities. Some have stated contrary to this; the blind man’s prayer-leadership is superior because, due to his being unsighted, his attentiveness and humility would be greater. But both these statements are based entirely on opinion. The right thing is that a blind man’s prayer-leadership is permissible. It is neither superior nor forbidden. Ibn Umm Maktum was a blind man and Allâh’s Messenger ﷺ made him in charge of Madinah in his absence a total of thirteen times. There is no doubt that, as leader, he led the people in prayer.

Chapter 11. A Boy Leading The Prayer Before Reaching Puberty

790. ‘Amr bin Salamah Al-Jarmî said: “Riders used to pass by us and we would learn the Qur’ân from them. My father came to the Prophet ﷺ and he said: ‘Let the one of you who knows most Qur’ân lead you in prayer.’ My father came and said that the Messenger of Allâh ﷺ had said: ‘Let the one of you who knows most Qur’ân lead you in prayer.’ They looked and found that I was the one who knew most Qur’ân, so I used to lead them in prayer when I was eight years old.” (Sahîh)

Comments:

We learn here that, if a young boy is well-mannered and is well-versed in the recitation of the Qur’ân, he can lead people in prayer.
Chapter 12. The People
Standing When They See The
Imâm

791. It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh صلی الله عليه و سلم said: 'When the call to prayer is given, do not stand up until you see me.'" (Sahîh)

Comments:
See No. 688.

Chapter 13. If Something
Comes Upon The Imâm After
The Iqâmah Has Been Said

792. It was narrated that Anas said: "The Iqâmah for prayer was said, and the Messenger of Allâh صلی الله عليه و سلم was conversing privately with a man, and did not commence the prayer until the people slept." (Sahîh)

Comments:
Conversation with this man was about some significant matter. Hence, if a need arises an interval could occur between the call of the commencement of the prayer and Takbiratul Ihram - the Takbir which begins the prayer (proclaiming the Supreme Greatness of Allâh by saying "Allâhu Akbar!").
Chapter 14. After Standing In The Place Where He Prays, The Imam Remembers That He Is Not In A State Of Purity

793. It was narrated that Abû Hurairah said: "The Iqârânah for prayer was said and the people stood in rows, and the Messenger of Allâh ﷺ came out. Then when he stood in the place where he prayed, he remembered that he had not performed Ghusl. He said to the people: 'Stay where you are.' Then he went back to his house, then he came out with his head dripping with water. He performed Ghusl while we were standing in our rows." (Sâhîh)

Comments:
This sort of an incident might occur once in a while. It is not necessary that the prayer-leaders in the present day proceed to take a bath, keeping people standing and waiting in rows. But suppose a prayer-leader’s followers are willing to wait for him or if they find no one else worthy to lead them in prayer, one may adopt the above-mentioned option.

Chapter 15. The Imam
Appointing Someone Else To Lead The Prayers In His Absence

794. Sahl bin Sa’d said: “There was some fighting among Banu ‘Amr bin ‘Awf, and news of that reached the Prophet ﷺ. He prayed Zuhr, then he went to them to
reconcile between them. Then he said to Bilāl: 'O Bilāl, if the time for 'Asr comes and I have not come back, then tell Abū Bakr to lead the people in prayer.' When the time (for 'Asr) came, Bilāl called the Adhān, then the Iqāmah, then he said to Abū Bakr: 'Go forward. So Abū Bakr went forward and started to pray. Then the Messenger of Allāh ﷺ came and started passing through the rows of people until he stood behind Abū Bakr, and the people clapped. Abū Bakr was such that whenever he started praying, he would never glance sideways, but when he noticed that the clapping persisted he turned around. The Messenger of Allāh ﷺ gestured to him to carry on praying. Abū Bakr praised Allāh the Mighty and Sublime for the Messenger of Allāh ﷺ having told him to continue. Then Abū Bakr moved backward on his heels, and when the Messenger of Allāh ﷺ saw that, he came forward and led the people in prayer. When he completed the prayer he said: 'O Abū Bakr, when I gestured to you, what kept you from continuing (to lead the people)?' He said: 'It does not befit the son of Abū Quḥafah to lead the Messenger of Allāh ﷺ in prayer.' And he (the Prophet ﷺ) said to the people: 'If you notice something (during the prayer), men should say Subhān Allāh and women should clap.’” (Saḥīh)
Comments:
A solitary person should not glance around during the prayer. But the prayer-leader should also remain attentive toward his followers. Likewise, the followers should also remain attentive toward the prayer-leader, so that the congregational prayer might be performed in its true sense. For further details, see Hadith 785.

Chapter 16. Following The Imam In Prayer

795. It was narrated from Anas that the Messenger of Allâh صلی الله عليه و سلم fell from a horse onto his right side. They came to visit him and the time for prayer came. When the prayer was over he said: “The Imam is appointed to be followed. When he bows, then bow, when he stands up, then stand up, when he prostrates, then prostrate, and when he says Samî’ Allâhu liman hamidah (Allâh hears the one who praises Him), then say, Rabbanâ lakal-hamd (Our Lord, to You be the praise).” (Sahîh)

Chapter 17. Following Those Who Are Following The Imam

796. It was narrated from Abû Sa’eed that the Messenger of Allâh صلی الله عليه و سلم saw that his Companions tended to stand in the rear, so he said: “Come forward and follow me, and let those who are behind you...
follow your lead. If people continue to lag behind, Allah, the Mighty and Sublime, will put them back.” (Sahih)

Comments:
The front-most group of worshippers should follow the prayer-leader by observing and listening to him; and the second group should follow him by observing the first group; in this way, till the last row or group of worshippers, the Imam should be followed. If the prayer-leader is followed by listening to his voice only, it often leads to premature movements ahead of the prayer-leader, which is certainly not acceptable, never mind disorderly.

797. (Another chain) from Abu Na‘drah (from Abu Sa‘eed) with similar narration. (Sahih)

798. It was narrated from `A’ishah, may Allah be pleased with her, that the Messenger of Allah ἐπὶ told Abu Bakr to lead the people in prayer. She said: “The Prophet ἐπὶ was in front of Abu Bakr and he prayed sitting down, and Abu Bakr was leading the people in prayer, and the people were behind Abu Bakr.” (Sahih)
799. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ led us in Zuhr prayer and Abû Bakr was behind him. When the Messenger of Allâh ﷺ said the Takbîr, Abû Bakr said the Takbîr so that the people could hear." (Sahîh)

(1) Chapter 18. Where The Imâm Should Stand When There Are Three, And The Discrepancy Regarding That

800. It was narrated that Al-Aswad and 'Alqamah said: "We entered upon 'Abdullâh at midday and he said: 'There will be rulers who would be distracted from praying on time, so pray on time.' Then he stood up and prayed between him and I, and said: 'This is what I saw the Messenger of Allâh ﷺ do.'" (Hasan)

Comments:

This narration is contrary to a large number of authentic narrations in which there is mention of two prayer-followers standing behind the prayer-leader. Some scholars hold that this narration indicates permissibility; others say it is abrogated. Some others say it is authentic as an action of Ibn Mas‘ûd, but should not be attributed to the Prophet ﷺ. The first opinion appears to be more plausible than the others. And Allâh knows best.
801. Buraidah bin Sufyân bin Farwah Al-Aslamî narrated that a slave of his grandfather who was called Mas'ûd said:  "The Messenger of Allâh ﷺ and Abû Bakr passed by me and Abû Bakr said to me: 'O Mas'ûd, go to Abû Tamîm' – meaning the man from whom he had been freed – 'and tell him to give us a camel so that we could ride, and let him send us some food and a guide to show us the way.' So I went to my former master and told him the same, and he sent with me a camel and vessels of milk, and I brought them via a secret route. Then the time for prayer came and the Messenger of Allâh ﷺ stood up and prayed, and Abû Bakr stood to his right. I had come to know about Islam and I was with them, so I came and stood behind them. So the Messenger of Allâh ﷺ pushed Abû Bakr on the chest (to make him move backward) and we stood behind him."

Abû 'Abdur-Rahmân (An-Nasâ‘î) said: (This) Buraidah is not a reliable narrator of Hadîth. (Da‘if)

Comments:

We learn here that if there are two followers, they should stand behind the prayer-leader and not on his right and left.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ۲۰۰/۳۳۱، ح: ۲۷۴. من حديث
زيد بن الحجاب به، وهو في البكيرى، ح: ۸۷۶ * بريدة ضعفه الجمهور، وأما صولة الرجلين خلف الإمام، دون أن يكونوا حذاء فصيح كما في صحيح مسلم، الزهيد، باب حديث جابر الطويل
قصة أبي اليسر، ح: ۳۰۱/۷۴.
Chapter 19. When Three Men And One Woman Pray Together

802. It was narrated from Anas bin Mâlik, that his grandmother Mulaikah invited the Messenger of Allâh to come and eat some food that she had prepared for him. Then he said: “Get up and I will lead you in prayer.” Anas said: “So I got up and brought a reed mat of ours that had turned black from long use, and sprinkled some water on it. The Messenger of Allâh stood and the orphan and I stood in a row behind him, and the old woman stood behind us, and he led us in praying two Rak‘ahs, then he left.” (Sahîh)

Comments:

This is because a woman may not pray in congregation standing beside men, even if they are her unmarriageable kin (close male relatives, such as her brother or father). This is why the honorable grandmother Mulaikah stood apart.

Chapter 20. When There Are Two Men And Two Women

803. It was narrated that Anas said: “The Messenger of Allâh entered upon us and the only people present were myself, my mother, the orphan and Umm Harâm, my maternal aunt. He said: ‘Stand up and I will lead you in prayer.’ It was not the time for a
(prescribed) prayer. And he led us in prayer.” (Sahih)

804. It was narrated from Anas that he and the Messenger of Allah and his mother, and his maternal aunt (were together). The Messenger of Allah prayed, and he told Anas to stand on his right and his mother and maternal aunt behind them. (Sahih)

Comments:
Since besides the prayer-leader there was only one male follower, he was made to stand alongside him, while the two women were made to stand behind in a row. That is because, under any circumstances, women may not stand alongside men in congregational prayer.

Chapter 21. Where The Imam Should Stand When There Is A Boy And A Woman With Him

805. It was narrated that Ibn ‘Abbâs said: “I prayed beside the Prophet and ‘Aishah was behind us praying with us, and I was beside the Prophet praying with him.” (Sahih)
806. It was narrated that Anas said: “The Messenger of Allâh ﷺ led me and a woman from my family in prayer. He made me to stand on his right and the woman to stand behind us.” (Saḥîh)

Chapter 22. Where The Imâm Should Stand When The Person Praying With Him Is A Boy

807. It was narrated that Ibn ‘Abbâs said: “I stayed overnight with my maternal aunt Mâma‘ânah, and the Messenger of Allâh got up to pray at night. I stood on his left, so he did this to me: He took me by the head and made me stand on his right.” (Saḥîh)
(if he is solitary), he would station himself alongside the prayer-leader. We also learn that if the follower is one only, he should station himself to the right, because the right side is meritorious.

**Chapter 23. Who Should Stand Immediately Behind The Imam, And Who Should Stand Behind Them**

808. It was narrated that Abū Masʿūd Al-Anṣārī said: "The Messenger of Allāh ﷺ used to gently pat our shoulders (to make sure the row was straight) at the time of prayer, and he would say: 'Keep (the rows) straight; do not differ from one another lest your hearts would be afflicted with discord. Let those who are mature and wise stand closest to me, then those who are next to them, then those who are next to them.'" Abū Masʿūd said: Today, there is much disharmony among you.

Abū `Abd-ur-Rahmān (An-Nasāʾī) said: (One of the narrators) Abū Maʿmar’s name is ‘Abdullah bin Sakhbarah. (Sahih)

**Comments:**

1. It is the duty of the prayer-leader to straighten out the ranks of the worshippers. He may either do it himself or he may deputize someone to do it for him. Either way, there is no harm even if an interval occurs between the call to commence the prayer (Iqāmah) and the pronouncement of Allāh’s Supreme Greatness (Takbiratul Iḥrām).

2. Nowadays there is a lot of disharmony among Muslims, a phenomenon that manifests itself during congregational prayer. During prayer, many worshippers stand very unevenly in the row, and they break up rows; such negligence during prayer leads to disharmony among Muslims outside of prayer as well. And we seek help and guidance from Allāh.
809. It was narrated that Qais bin 'Ubâd said: "While I was in the Masjid in the first row, a man pulled me from behind and moved me aside, and took my place. By Allâh, I could not focus on my prayer, then when he left I saw that it was Ubayy bin Ka'b. He said: 'O boy, may Allâh protect you from harm. This is what the Prophet instructed us to do, to stand directly behind him.' Then he (Ubayy) turned to face the Qiblah and said: 'Doomed are Ahl Al-'Uqd, by the Lord of the Ka'bah! - three times.' Then he said: 'By Allâh, I am not sad for them, but I am sad for the people whom they have misled.' I said: 'O Abû Ya'qiib, what do you mean by Ahl Al-'Uqd?' He said: 'The rulers.'" (Sahih)

Comments:

This demonstrates that if a young or an immature person stations himself in the first row, he should be moved to the back rows, in a proper affectionate manner, so that his place could be occupied by an older and a more mature person.

Chapter 24. Setting Up Rows Before The Imam Comes Out

810. Abû Salamah bin 'Abdur-Rahmân narrated that he heard Abû Hurairah say: "The Iqâmah for prayer was said, and we stood up and the rows were straightened,
before the Messenger of Allâh ﷺ came out to us. Then the Messenger of Allâh ﷺ came to us and stood in the place where he prayed, before he said the Takbîr he paused and said to us: ‘Stay where you are.’ So we stayed there, waiting for him, until he came out to us; he had performed Ghusl and his head was dripping with water. Then he said the Takbîr and prayed.” (Saîîh)

Comments:
See No. 793.

Chapter 25. How The Imâm Should Straighten The Rows

811. It was narrated that An-Nu’mân bin Bâshîr said: “The Messenger of Allâh ﷺ used to straighten the rows like the shaft of an arrow is straightened before the head is attached to it. He saw a man whose chest was sticking out from the row. I saw the Messenger of Allâh ﷺ say: ‘Make your rows straight or Allâh will cause your faces to be deformed.’”[1] (Saîîh)

Comments:
If the arrow is not aligned, it will not hit the target. That is why arrows are

[1] Meaning: “Or He will create hatred and enmity in your hearts which will show on your faces.” See Shaîh Muslim by An-Nawâî.
specifically straightened out. Likewise, the Prophet used to straighten out the rows, because the straightness of rows is, in actuality, the straightness, and uprightness, of the entire nation.

812. It was narrated that Al-Barâ’ bin ‘Azib said: “The Messenger of Allâh used to go between the rows from one side to another, patting our shoulders and chests and saying: ‘Do not make your rows ragged or your hearts will be filled with enmity toward one another.’ And he used to say: ‘Allâh and His angels send Salâh upon the front rows.’” (Sahîh)

Chapter 26. What The Imam Should Say Regarding Straightening The Rows When He Comes Forward

813. It was narrated that Abû Mas‘ûd Al-Ansârî said: “The Messenger of Allâh used to gently pat our shoulders (to make sure the row was straight) at the time of prayer, and he would say: ‘Keep (the rows) straight; do not differ from one another lest your hearts should suffer from discord. Let those who are mature and wise stand closest to me, then those who are next to them, then those who are next to them.’” (Sahîh)
Chapter 27. How Many Times Should He Say: “Make Your Rows Straight”? (سورة 481)

814. It was narrated from Anas that the Prophet used to say: “Make your rows straight, make your rows straight, make your rows straight. By the One in Whose Hand is my soul! I can see you behind me as I can see you in front of me.” (Sahih)

Comments:
See Hadith 808: 3.

Chapter 28. The Imam Encouraging (Worshippers) To Make The Rows Solid And Stand Close To One Another (سورة 482)

815. It was narrated that Anas said: “The Messenger of Allah turned to face us when he stood up to pray, before he said the Takbîr, and said: ‘Make your rows straight and come close to one another, for I can see you behind my back.’” (Sahih)
816. Anas narrated that the Prophet said: "Make your rows solid and close together, and keep your necks in line. By the One in Whose Hand is the soul of Muhammad! I can see the Shaitân entering through the gaps in the rows as if they are small sheep." (Sahîh)

Comments:
1. Worshippers should move close to one another to the extent possible.
2. No gap should be allowed to remain between the worshippers, otherwise it will provide an opportunity for the Satan (Shaitân) to come and stand alongside the people in the rows. This means that he will create disharmony and distance among them. The manifest affects the hidden too. And Allâh knows best!

817. It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh came out to us and said: 'Will you not form rows as the angels form rows before their Lord? They said: 'How do the angels form rows before their Lord?' He said: 'They complete the first row and fill the gaps in the rows.'" (Sahîh)
Chapter 29. The Superiority Of The First Row Over The Second

818. It was narrated from Al-‘Irbaḍ bin Sāriyah that the Messenger of Allāh ﷺ used to send Ṣalāh on the first row three times and on the second row once. (Ṣaḥīḥ)

Chapter 30. The Last Row

819. It was narrated from Anas that the Messenger of Allāh ﷺ said: “Complete the first row, then the one behind it, and if any row is to be left incomplete let it be the last row.” (Ṣaḥīḥ)

Chapter 31. One Who Completes A Row

820. It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ said: “Whoever completes a row, may Allāh be generous to him, and whoever cuts a row, may Allāh cut him off.” (Ḥasan)
Comments:
"Joining and cutting": denotes joining with and cutting from His (Allâh's) Mercy. Joining the row signifies filling the gaps in it. It sometimes occurs that a worshipper needs to withdraw himself during the prayer (e.g., he discharges wind); in that circumstance, the gap should be filled after his departure.

Chapter 32. The Best Row For Women And The Worst Row For Men

821. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: "The best rows for men are the front rows and the worst are the last, and the best rows for women are the back rows and the worst are those in the front."" (Sahîh)

Comments:
For men, the first row is superior in every respect, because the first row is excellent as well as it happens to be distant from (the rows of) women.

Chapter 33. A Row Between Two Piliars

822. It was narrated that 'Abdul-Hamîd bin Mahmûd said: "We were with Anas and we prayed with..."
one of the Amûs. They pushed us until we stood and prayed between two rows, and Anas started moving backward and said: "We used to avoid this at the time of the Messenger of Allâh ﷺ." (Sahih)


Comments:
A pillared row would apparently be cut off at various places, and to cut off the rows is a sin. Hence, instead of stationing oneself in a pillared row, one should station oneself in the former or the latter row (former and latter row in relation to the pillared one). In one narration it is explicitly forbidden to form rows between pillars. (Sunan Ibn Mâjah 1002).

Chapter 34. The Place In The Row That Is Recommended

823. It was narrated that Al-Barâ’ said: “When we prayed behind the Messenger of Allâh ﷺ, I liked to be to his right.” (Sahih)

تخريج: أخرجه مسلم، صلوة المسافرين، باب استحباب يمين الإمام، ح: 709 من حديث مسلم به، وهو في البخاري، ح: 896.

Chapter 35. The Imam Should Make The Prayer Short

824. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When any one of you leads the people in prayer, let him make it short, for among them are the sick,
the weak and the elderly. And when any one of you prays by himself, let him make it as long as he wishes.” (Saḥīḥ)

Comments:

It becomes evidently clear from this Hadīth that the prayer of the Messenger of Allāh ﷺ used to be light from the point of view of the recitation of the Qur’ān, while during the positions of bowing and prostrating, as well as during the rest of the prayer, his prayer used to be extremely tranquil, perfect, deliberate, and superior.

826. It was narrated from ’Abdullāh bin Abī Qatādah, from his father, that the Prophet ﷺ said: “I stand in prayer, then I hear a child crying, so I make my prayer brief, because I do not want to cause hardship for his mother.” (Saḥīḥ)

Comments:

1. People in the congregation are of different sorts. Among them, there might be the excused, temperamentally weak, diseased, old, young, women having children, working people, busy people, etc. Hence, the prayer-leader ought to lead a light prayer.
2. A solitary worshipper may prolong his prayer according to his vitality and stamins.

Chapter 36. The Concession Allowing The *Imām* To Offer A Lengthy Prayer

827. It was narrated that ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh  used to enjoin upon us to make the prayer short, but he would lead us in prayer and recite *Aṣ-Sāffīt*.” (Ṣaḥīḥ)

**Comments:**

The prayer-leader ought to conduct the ritual prayer in a way that accommodates every member of the congregation. He should, however, see to it that all the components of the prayer are performed in their completeness. There should be tranquillity and restfulness in the prayer. There could be short recitation (of the Qur‘ān), glorification (of Allāh), and supplication.

Chapter 37. What Is Permissible For The *Imām* To Do During The Prayer

828. It was narrated that Abū Qatādah said: “I saw the Messenger of Allāh  leading the people in prayer, carrying Umāmah bint Abī Al-‘Aṣ on his shoulder. When he bowed he put her down and when he stood up from prostration he picked her up again.” (Ṣaḥīḥ)
Chapter 38. Preceding The Imam

829. It was narrated that Abu Hurairah said: “Muḥammad said: ‘Does the one who raises his head before the Imam not fear that Allāh may turn his head into the head of a donkey?’” (Ṣaḥīḥ)

Comments:

This means by way of punishment, because his action is like that of a donkey in absurdity. Since no one can finish one’s prayer ahead of the prayer-leader, if raising the head in advance is not stupidity, then what else is it?

830. It was narrated that Abu Ishāq said: “I heard ‘Abdullāh bin Yazīd delivering a Khutbah. He said: ‘Al-Bara’, who was no liar, told us that when they prayed with the Messenger of Allāh, he would raise his head from bowing and they would remain standing until they saw him prostrate, then they would prostrate.”” (Ṣaḥīḥ)

Comments:

It is essential that the worshippers bend their backs to sink down to perform the act of prostration when the prayer-leader places his forehead on the ground. Likewise, while rising to perform the upcoming unit of prayer...
one should wait until the prayer-leader stands upright. Thereupon, the followers should begin rising so that no possibility of going ahead of the Imām remains.

831. It was narrated that Ḥiṭṭān bin ‘Abdullāh said: “Abū Mūsā led us in prayer and when he was sitting, a man from among the people entered and said: ‘Prayer is based on righteousness and is always mentioned alongside Zakāh (in the Qur’ān).’ When Abū Mūsā had said the Salām, he turned to the people and said: ‘Which of you spoke these words?’ The people kept quiet. Then he said: ‘O Ḥiṭṭān, perhaps you said it?’ He said: ‘No, but I was afraid that you would rebuke me for it.’ He said: ‘The Messenger of Allāh ṣṣ taught us our prayer and Sunnah prayers, and he said: The Imām is appointed to be followed, so when he says the Takbīr, say the Takbīr; when he says “Not (the way) of those who earned Your Anger, nor of those who went astray,”[1] say Āmīn, and Allāh will respond to you; when he from bowing and rises up says, ‘Sami’ Allāhu liman hamidah (Allāh hears those who praise Him), say ‘Rabbanā lakal-hamd (Our Lord, to You be praise),’ and Allāh will hear you; when he prostrates, prostrate, and when he sits up, sit up. The Imām should prostrate before you do and sit up before you do.’ The Messenger of Allāh ṣṣ said: ‘This makes up for that.”'[2] (Ṣaḥīḥ)


[2] Because the Imām bowed or prostrated before you, so you missed a moment of bowing or prostrating, but if you rise after him, it will make up for that.
Chapter 39. A Man Exiting The Prayer Behind The Imam And Going To Pray By Himself In A Corner Of The Masjid

832. It was narrated that Jâbir said: “A man from the Anṣâr came when the Iqâmah for prayer had been said. He entered the Masjid and prayed behind Mu‘âdh, and he (Mu‘âdh) made the prayer lengthy. The man went away and prayed in a corner of the Masjid, then he left. When Mu‘âdh finished praying, it was said to him that so-and-so had done such and such. Mu‘âdh said: ‘Tomorrow I will mention that to the Messenger of Allâh.’ So Mu‘âdh came to the Messenger of Allâh and told him about that. The Messenger of Allâh sent for him and asked him: ‘What made you do what you did?’ He said: ‘O Messenger of Allâh, I had been working with my camel to bring water all day, and when I came the Iqâmah for prayer had already been said, so I entered the Masjid and joined him in the prayer, then he recited such and such a Sûrah and made it lengthy, so I went away and prayed in a corner of the Masjid.’ The Messenger of Allâh said: ‘Do you want to cause hardship to the people, O Mu‘âdh; do you want to cause hardship to the people, O Mu‘âdh; do you want to cause hardship to the people, O Mu‘âdh?’” (Sahîh)
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Comments:
1. Imam An-Nasâ‘î's viewpoint is that if one has a valid excuse, one may withdraw himself from the congregation and perform his prayer solitarily. For instance, the congregational prayer is being conducted and one has to catch the train and it has arrived, and the prayer-leader lengthens his recitation; in such a situation, the one who is travelling by train then should offer his prayer solitarily. Imam Al-Bukhârî also holds this view. And Allâh knows best!

2. It was the occasion of the 'Ishâ' prayer. Let us recognize the uprightness and commitment of this Help[Ansâ‘î] Companion of the Prophet ﷺ: Despite having toiled the whole day, and despite the fact that a portion of the night had elapsed, he, instead of dining and resting, gave priority to prayer.

Chapter 40. Following An Imam Who Prays Sitting Down

It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ rode a horse and fell from it, and sustained an injury on his right side. He led one of the prayers sitting, and we prayed behind him sitting. When he had finished he said: “The Imam is appointed to be followed. If he prays standing then pray standing; when he bows, bow; when he says, Samâ’ Allâhu liman hamidah (Allâh hears those who praise Him), say ‘Rabbanâ lakhal-hamd (Our Lord, to You be praise); and if he prays sitting then pray sitting, all of you.” (Sahîh)
had stood up behind him. The Prophet ﷺ directed them by his gesture, while in prayer, to sit down, and they sat down (in prayer). (Ṣaḥīḥ Muslim: The Prayer, Ḥadīth 412).

2. “You too perform the prayer sitting”: Drawing an inference from this wording, some scholars hold offering prayer in a sitting posture behind a sitting prayer-leader compulsory, whereas the vast majority of scholars have declared this narration abrogated by that narration in which the Prophet ﷺ is reported to be sitting, while Abū Bakr ﷺ stood to the Prophet’s ﷺ right leading people in prayer, who followed him in prayer, and they too were standing.

834. It was narrated that ʿAisyah said: “When the Messenger of Allāh ﷺ became seriously ill, Bilāl came to tell him it was time to pray and he said: ‘Tell Abū Bakr to lead the people in prayer.’” She said: “I said: ‘O Messenger of Allāh, Abū Bakr is a tender-hearted man, and when he stands in your place he will not be able to make the people hear his voice; why don’t you tell ‘Umar (to do it)?’ He said: ‘Tell Abū Bakr to lead the people in prayer.’ I said to Hafṣah: ‘Tell him.’ So she told him. He said: ‘You are (like) the female companions of Yūsuf. Tell Abū Bakr to lead the people in prayer.’” She said: “So they told Abū Bakr. When he started to pray, the Messenger of Allāh ﷺ began to feel better, so he got up and came with the help of two men, with his feet dragging along the ground. (When) he entered the Masjid, Abū Bakr heard him coming and he wanted to step back, but the Messenger of Allāh ﷺ gestured to him: ‘Stay where you are.’ Then the Messenger of Allāh ﷺ came and sat on Abū Bakr’s left, so the Messenger of Allāh ﷺ was leading
the people in prayer sitting, and Abū Bakr was standing and following the Messenger of Allāh, and the people were following the prayer of Abū Bakr, may Allāh be pleased with him.” (Ṣāḥīḥ)

Comments:
"Sawāḥibāt Yūṣuf" (the females who had gathered around Yūsuf) refers to those women who had treacherously cut their hands, but apparently they were giving a sermon of piety to the wife of Al-Aziz (see Sūrah Yūsuf).

835. It was narrated that ʿUbaidullāh bin ʿAbdullāh said: “I entered upon ʿAishah and said: ‘Will you not tell me about the sickness of the Messenger of Allāh?’ She said: ‘When the Messenger of Allāh became seriously ill, he said: “Have the people prayed?” We said: “No, they are waiting for you, O Messenger of Allāh.” He said: “Put some water in a tub for me.” We did that and he performed Ghusl, then he tried to get up but he fainted. Then he came to us and said: “Have the people prayed?” We said: “No, they are waiting for you, O Messenger of Allāh.” He said: “Put some water in a tub for me.” We did that and he performed Ghusl, then he tried to get up but he fainted. Then for the third time he said the same thing. She said: The people were in the Masjid, waiting for the Messenger of Allāh to lead the ‘Ishā’ prayer. The Messenger of Allāh sent word to Abū Bakr, telling him to lead the people in prayer, so the messenger
came to him and said: "The Messenger of Allâh is telling you to lead the people in prayer." Abû Bakr was a tenderhearted man, so he said: "O ‘Umar, lead the people in prayer." But (‘Umar) said: "You have more right to that." So Abû Bakr led them in prayer during those days. When the Messenger of Allâh felt a little better, he came with the help of two men, one of whom was Al-‘Abbâs, to pray Zuhr. When Abû Bakr saw him, he wanted to step back, but the Messenger of Allâh gestured to him not to step back. He told them (the two men) to seat him beside him, and Abû Bakr started to pray standing, and the people were following the prayer of Abû Bakr, and the Messenger of Allâh was praying sitting."

"I (‘Ubaidullâh) entered upon Ibn ‘Abbâs and said: ‘Shall I not tell you what ‘Âishah narrated to me about the sickness of the Messenger of Allâh?’ He said: ‘Yes.’ So I told him and he did not deny any of it, but he said: ‘Did she tell you the name of the man who was with Al-‘Abbâs?’ I said: ‘No.’ He said: ‘That was ‘Alî, may Allâh honor his face.”’

(Sahîh)

Comments:

1. The Prophet ran a very high temperature. That is why despite having taken a bath thrice, the fever did not abate, and he could not rise up. On the contrary, he fainted again and again.

2. Abû Bakr asked Umar to lead the prayer because he thought that the Prophet’s aim was merely to set up the prayer in congregation and not to appoint him specifically.
Chapter 41. Difference In Intention Between The Imam And The One Following Him

836. It was narrated that ‘Amr said: “I heard Jābir bin ‘Abdullāh say: ‘Mu’ādh used to pray with the Prophet, then he would go back to his people to lead them in prayer. He stayed late one night and prayed with the Prophet, then he went back to his people to lead them in prayer, and he recited Sūrat Al-Baqarah. When a man from his people heard that, he stepped aside and prayed (on his own), then he left. They said: ‘You have become a hypocrite, O so-and-so!’ He said: ‘By Allāh, I have not become a hypocrite, and I will go to the Prophet and tell him (about that).’ So he went to the Prophet and said: ‘O Messenger of Allāh, Mu’ādh prays with you, then he comes to lead us in prayer. You delayed the prayer, and he prayed with you then he came back to lead us in prayer, and he started to recite Sūrat Al-Baqarah. When I heard that, I stepped aside and prayed by myself, because we are people who bring water with the camels and we work hard.’ The Prophet said to him: ‘O Mu’ādh, do you want to cause hardship to the people? Recite such and such a Sūrah, and such and such a Sūrah.”’ (Ṣahih)
837. It was narrated from Abû Bakrah that the Prophet ﷺ offered the fear prayer (Salât Al-Khawf). He led those who were behind him in two Rak'ahs and those who came (after them) in two Rak'ahs, so the Prophet ﷺ prayed four Rak'ahs and each group prayed two. (Du'af)

Chapter 42. The Virtue Of (Prayer In) Congregation

838. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: “Praying in congregation is twenty-seven times better than praying alone.” (Sahîh)

839. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Praying in congregation is twenty-five portions better than one of you praying alone.” (Sahîh)

840. It was narrated from 'Aishah
that the Prophet ﷺ said: "Prayer in congregation is twenty-five levels better than a prayer offered on one's own." (Ṣahih)

Comments:
Some scholars are of the opinion that by the two figures enormousness is meant and not a particular figure. Some have pointed out the difference of the audibility (Jahārī - the aloud) and the inaudibility (Sīrī - to oneself). That means the inaudible Prayer is twenty-five degrees more meritorious, while the audible is twenty-seven degrees. This is because the worshipper has to perform two more tasks in the audible prayer: pronouncing the Āmīn aloud and listening to the recitation, while all prayers individually performed are inaudible. (For further elucidation, see Ḥadīth 487).

Chapter 43. Congregation
When There Are Three People

841. It was narrated that Abū Sa‘īd said: “The Messenger of Allāh ﷺ said: ‘If there are three people, let one of them lead the others in prayer, and the one who has the most right to lead the prayer is the one who recites (knows) the most (Qur’ān.)’” (Ṣahīh)

Comments:
When the worshippers are three in number - a man, a young boy, and a woman - how would the congregational prayer be conducted? (See narration 871, 800).

Chapter 44. Congregation
When There Are Three People:
A Man, A Boy And A Woman

842 Ibn ’Abbās said: “I prayed beside the Prophet ﷺ and Ṭā’hā
was behind us praying with us, and I was beside the Prophet praying with him." (Sahih)

Comments:
'Abdullâh bin 'Abbâs has narrated an incident of his childhood. For further commentary, see Hadith 804, 805.

Chapter 45. Congregation If There Are Two People

843. It was narrated that Ibn 'Abbâs said: "I prayed with the Messenger of Allâh and I stood on his left. He took hold of me with his left hand and made me stand on his right." (Sahih)

Comments: See Hadith 807.

844. Ubayy bin Ka'b said: "One day the Messenger of Allâh prayed Fajr, then he said: 'Did so-and-so attend the prayer?' They said: 'No.' He said: '(What about) so-and-so?' They said: 'No.' He said: 'These two prayers are the most burdensome for the hypocrites. If they knew what (virtue) there is in them, they would come, even if they had to crawl. And
the virtue of the first row is like that of the row of the angels. If you knew its virtue, you would compete for it. A man’s prayer with another man is greater in reward than his prayer alone. And a man’s prayer with two other men is greater in reward than his prayer with one other man; the more people there are, the more beloved that is to Allâh, the Mighty and Sublime.” (Hasan)

Comments:
Since the obligatory prayer is an essential and abiding component of the Islamic way of life, togetherness in it is necessary. Performance of prayer in congregation is its requisite. A solitary person easily falls prey to the snares of Satan, while the person in company remains safe.

Chapter 46. Offering A Voluntary Prayer In Congregation

845. It was narrated from 'Ibâd bin Mâlik that he said: “O Messenger of Allâh, the floods keep me from coming to the Masjid of my people. I would like you to come and pray in a place in my house so that I can take it as a Masjid.” The Messenger of Allâh

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said: "We shall do that." "When the Messenger of Allâh entered he said: 'Where do you want (me to pray).' I showed him a corner of the house, and the Messenger of Allâh stood there, and we formed rows behind him, and he led us in praying two Rak'âhs." (Saâhîh)

Chapter 47. Making Up A Missed Prayer In Congregation

846. It was narrated that Anas said: "The Messenger of Allâh turned to face us when he stood up to pray, before he said Takbîr, and said: 'Make your rows straight and fill the gaps, for I can see you from behind my back.'" (Saâhîh)

Comments:
The relevance of this narration to the chapter is not clear. It should be pondered over. This narration has preceded earlier. (For commentary see Hadîth 815, 816)

847. It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "We were with the Messenger of Allâh when some of the people
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said: 'Why do you not stop with us to rest awhile, O Messenger of Allah?' He said: 'I am afraid that you will sleep and miss the prayer.' Bilâl said: 'I will wake you up.' So they lay down and slept, and Bilâl leaned back on his mount. Then the Messenger of Allah ﷺ woke up when the sun had already started to rise, and he said: 'O Bilâl, what about what you told us?' He said: 'I have never slept like that before.' The Messenger of Allah ﷺ said: 'Allâh, the Mighty and Sublime, takes your souls when He wills and sends them back when He wills.' Stand up O Bilâl and call the people to prayer.' Then Bilâl stood up and called the Adhânan, and they performed Wudhû' – that is, when the sun had risen (fully) – "then he stood and lead them in prayer." (Sahîh)

Comments:
See Hadîth 622.

Chapter 48. A Stern Warning Against Failing To Pray In Congregation

848. It was narrated that Ma'dân bin Abî Ṭalâh Al-Ya'muri said: "Abû Ad-Dardâ' said to me: 'Where do you live?' I said: 'In a town near Hims.' Abû Ad-Dardâ' said: 'I heard the Messenger of Allâh ﷺ say: "There are no three people in a town or encampment among whom prayer is not established, but the Shaitân takes
control of them. Therefore, stick to the congregation, for the wolf eats the sheep that strays off on its own.” (One of the narrators (As-Sā‘īb) said: “The congregation means the congregational prayer.” (Sahih)

Chapter 49. A Stern Warning Against Staying Behind From Prayer in Congregation

849. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “By the One in Whose Hand is my soul! I nearly ordered that firewood be gathered to be lit, then I would have ordered that the Adhān be called for prayer, and ordered a man to lead the people in prayer, then I would have gone from behind to those men and burned their houses down over them. By the One in Whose Hand is my soul! If any one of them knew that he would get a meaty bone or some meat in between two ribs, he would attend ‘Ishā’.” (Sahih)

Chapter 50. Regularly Attending The Prayers When The Call Is Given

850. It was narrated that ‘Abdullāh said: “Whoever would like to meet
Allāh tomorrow as a Muslim, let him regularly attend these five (daily) prayers whenever the call for them is given (that in the mosques), for Allāh prescribed for His Prophet the ways of guidance, and they (the prayers) are part of those ways of guidance. I do not think that there is anyone among you who does not have a place where he prays in his house. But if you were to pray in your houses and forsake the Masjids, you would be forsaking the Sunnah of your Prophet, and if you were to forsake the Sunnah of your Prophet you would go astray. There is no Muslim slave who performs Wudū’ and does it well, then walks to the prayer, but Allāh will record one Hasanah (good deed) for each step he takes, or raise him one level by it or erase one sin from him. I remember how we used to take short steps, and I remember (a time) when no one stayed behind from the prayer except a hypocrite whose hypocrisy was well known. And I have seen a man coming supported by two others until he would be made to stand in the row.” (Sahih)

It was narrated that Abū Hurairah said: “A blind man came to the Messenger of Allāh and said: ‘I do not have a guide to bring me to the prayer.’ And he asked him to grant him a dispensation allowing him to pray in his house, and he gave
him permission. Then when he turned away he said to him: 'Can you hear the call to prayer?' He said: 'Yes.' He said: 'Then respond to it.'” *(Sahîh)*

**Comments:**

This narration also forms an argument for those who consider prayer in congregation obligatory; otherwise Allâh’s Messenger ﷺ would have given the helpless and blind Companion a general pardon from having to come to congregational prayer. Initially, the Prophet ﷺ had granted him pardon, but on inquiry, it was realized that he did not stay far from the mosque. The sound of the *Adhân* was audible from his home, and it was possible for him to come to the mosque from such a close distance all by himself.

**852.** It was narrated from Ibn Umm Maktûm that he said: “O Messenger of Allâh, there are many (dangerous) pests and wild animals in Al-Madînah.” He said: “Can you hear (the words) ‘Come to prayer, come to prosperity’?” He said: “Yes.” He said: “Then be quick to respond,” and he did not grant him a dispensation. *(Sahîh)*

**Chapter 51. Excuse For Not Praying In Congregation**

**853.** It was narrated from Hîshâm bin ‘Urwah from his father that...
'Abdullâh bin Arqam used to lead his companions in prayer. The time for prayer came one day and he went to relieve himself then he came back and said: "I heard the Messenger of Allâh ﷺ say: 'If any one of you feels the need to defecate, let him do that first, before he prays.'" (Sahiḥ)

Comments:
1. **He himself had not come that day.** Instead, he had sent someone else who led people in prayer. When he reached there after the prayer, he excused himself.
2. **If someone feels the need to relieve himself,** he should free himself from it before praying, even though he misses the congregation. This is because without easing himself, he will not be able to properly concentrate on his prayer.

854. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'If dinner is ready and the Iqâmah for prayer is said, then start with dinner first.'" (Sahiḥ)

Comments:
This is when one is in dire need of taking food, or one feels that if he offers prayer without eating food, he will not be able to concentrate and he will remain disturbed. Or this is when there is fear of food getting spoilt. This is because Allâh's Messenger ﷺ has forbidden ruining wealth.

855. It was narrated from Abû Al-Malîḥ that his father said: "We were with the Messenger of Allâh ﷺ in Hunain and it rained. The caller of the Messenger of Allâh ﷺ
called out, telling us: 'Pray where you are.'” *(Sahih)*

The Book of Leading The Prayer

Comments:

Chapter 52. Regulating

“Catching the Congregation”

(When Is One Regarded As Having Caught Up With The Congregation)

856. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “Whoever performs *Wuḍū’* and does it well, then sets out for the *Masjid* and finds that the people have already prayed, Allāh will decree for him a reward like that of those who attended (the prayer), without reducing the slightest from their reward.” *(Hasan)*

Comments:

The intention of this person was obviously to catch the congregation. Moreover, he did not do anything wrong. Instead, he strove hard but was still not able to catch the congregation, and so afterward he felt regret. Hence, he will be rewarded the merit of praying in congregation in proportion to his intention, provided he is accustomed to praying in congregation. And that is from the bounty of Allāh.

857. It was narrated that Ḥusayn bin Affān said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever
performs Wūdhū' for prayer and does Wūdhū' properly,\[1] then walks to (attend) the prescribed prayer, and prays with the people or with the congregation or in the Masjid, Allāh will forgive him his sins.” (Ṣaḥīḥ)

Chapter 53. Repeating A Prayer With The Congregation When A Man Has Already Prayed By Himself

858. It was narrated from Mihjān that he was in a gathering with the Messenger of Allāh ﷺ when the Adhān was called for prayer. The Messenger of Allāh ﷺ got up, then he came back and Mihjān was still sitting there. The Messenger of Allāh ﷺ said to him: “What kept you from praying? Are you not a Muslim man?” He said: “Yes, but I had already prayed with my family.” The Messenger of Allāh ﷺ said to him: “When you come you should pray with the people even if you have already prayed.” (Ḥasan)


[1] Asbaghal-Wudū‘; see No. 111, and no. 141 and what follows it.
Comments:

If someone performs prayer solitarily thinking that he would perhaps not be able to catch the congregation, or that perhaps the congregation is over, or that he will not be able to go to the mosque, etc., but if he thereafter comes to the mosque and finds the congregational prayer to still be in progress, he should repeat his prayer in congregation, so that he could gain the reward of praying in congregation.

Chapter 54. Repeating Fajr With The Congregation For One Who Has Already Prayed On His Own

859. Jābir bin Yazīd bin Al-Aswad Al-ʿĀmīrī told us that his father said: "I attended Fajr prayer with the Messenger of Allāh ﷺ in Masjid Al-Khaif.[1] When he finished praying, he saw two men at the back of the people who had not prayed with him. He said: 'Bring them here.' So they were brought to him, trembling. He said: 'What kept you from praying with us?' They said: 'O Messenger of Allāh, we had already prayed in our lodgings.' He said: 'Do not do that. If you have already prayed in your lodgings, then you come to a Masjid in which there is a congregation, then pray with them, and it will be a voluntary prayer for you.'" (Sahih)

Comments:

The Al-Khaif Mosque is in Mina, and this incident is related to the Farewell Pilgrimage. There is no possibility of its being abrogated.

[1] The main Masjid in Mina, one of stations of pilgrimage in Makkah.
Chapter 55. Repeating A Prayer With A Congregation After The Time For It Is Over

860. It was narrated that Abū Dharr said: "The Messenger of Allāh ﷺ said to me, and struck my thigh: 'What will you do if you stay among people who delay the prayer until its time is over?' He said: 'What do you command me to do?' He said: 'Offer the prayer on time, then go about your business, Then if the Iqāmah for that prayer is said and you are in the Masjid, then pray.'" (Saḥīḥ)

Chapter 56. The Obligation Of Prayer Is Removed From One Who Offered It In The Masjid With The Imām In Congregation

861. It was narrated that Sulaimān – the freed slave of Maimūnah – said: "I saw Ibn ‘Umar sitting in Al-Balāṭ[1] when the people were praying. I said: ‘O Abū ‘Abdūr-Rahmān, why are you not praying?’ He said: ‘I have already prayed, and I heard the Messenger of Allāh ﷺ say: “Do not repeat a prayer twice in one day.”’ (Saḥīḥ)

Chapter 57. Rushing To Pray

862. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'When you come to pray, do not come rushing; come walking in a dignified manner, and whatever you catch up with, pray, and whatever you miss, make it up.'" (Sahih)

Comments:
Performing the same prayer again is forbidden only when it was earlier performed in congregation, in the Masjid.

Chapter 58. Hastening To Pray Without Rushing Unduly

863. It was narrated that Abū Rāfī said: "After the Messenger of Allāh ﷺ had prayed Asr, he would go to Banu ‘Abdul-Ashhal to speak to them, until the time for Maghrib came." Abū Rāfī said: "While the
Prophet ﷺ was hastening to pray 
Maghrib, we passed by Al-Baqi’[1]
and he said: ‘Fie on you, fie on you!’ That upset me so I slowed down, because I thought that he meant me. He said: ‘What is the matter with you? Keep up!’ I said: ‘Is there something wrong?’ He said: ‘Why are you asking that?’ I said: ‘Because you said: “Fie on you” to me.’ He said: ‘No, that was so-and-so whom I had sent to collect Zakāh from the tribe of so-and-so, and he stole a Namirah[2] and now he is clothed with something similar made of Fire.” (Hasan)

Comments:

If the time is short and the congregation has already been set up, one may walk in a manner and with a pace that is not disrespectful to the mosque or the prayer and that does not lessen one’s sense of dignity.

864. (Another chain) with similar from from Abū Rāfī’. (Hasan)


[2] “Every garment including stripes which the ‘Arabs wrap around the waist is called a Namirah, its plural is Namir. It is as if it refers to the colors of a Namir (leopard or tiger); because it contains white and black.” (An-Nihāyah)
Chapter 59. Coming To Prayer Early (before others)

865. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “The likeness of one who comes early to prayer is that of one who sacrificed a camel, then the one who comes after him is like one who sacrificed a cow, then the one who comes after him is like one who sacrificed a ram, then the one who comes after him is like one who sacrificed a chicken, then the one who comes after him is like one who sacrificed an egg.” (Saâhih)

Comments:
Here, sacrifice means offering. Some people maintaining it to mean sacrificial offerings have tried to prove the permissibility of sacrificing a hen. But how could an egg be slaughtered? Resorting to these types of ridiculous issues is to rebel against the majority of scholars and to present oneself in a bad taste and turn oneself into a laughing stock! Basing one’s argument merely on words often degenerates into misguidance. One should follow the action adopted by the dominant majority of the Prophet’s ﷺ Companions and their successors.

Chapter 60. The Disapproval Of Praying When The Iqâmah Is Said

866. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When the Iqâmah for prayer is said, there is no prayer except the prescribed prayer.’” (Saâhih)
Comments:

When the commencement of an obligatory prayer is announced, no other optional or obligatory prayer may be begun. This is because doing so is against the principles of congregational prayer and ruins the significance of being a part of the congregation.

867. It was narrated from Abū Hurairah that the Prophet ﷺ said: “When the Iqâmah for prayer is said, there is no prayer except the prescribed prayer.” (Sahîh)

868. It was narrated that Ibn Buḥainah said: “The Iqâmah for Subh prayer was said, and the Messenger of Allâh ﷺ saw a man praying while the Mu’âdhndhin was saying the Iqâmah. He said: ‘Are you praying Subh with four Rak’âhs?’” (Sahîh)

Comments:

This narration is explicit that once the commencement of the prayer is being announced, one may not begin praying the two-unit Sunnah prayer of the Fajr. The preceding narrations also demand the same. The making up of the missed Fajr Sunnah may be done after the obligatory prayer, as is recorded by Abû Dâwûd and At-Tirmidhî concerning a Companion of the Prophet ﷺ who performed the Sunnah prayer after having prayed the dawn prayer, and the
Messenger of Allâh ﷺ in a way showed his approval of what he did (i.e., the Messenger ﷺ did not stop him from doing so). (Sunan Abî Dâwûd: 1267; At-Tirmidhi: 422).

Chapter 61. Concerning One Who Prays The Two (Sunnah) Rak'âhs Of Fajr While The Imâm Is Leading The Prayer

869. It was narrated that 'Abdullâh bin Sarjis said: "A man came while the Messenger of Allâh ﷺ was praying Subh, and he prayed two Rak'âhs then joined the prayer. When the Messenger of Allâh ﷺ had finished praying he said: 'O so-and-so, which of them is your prayer – the one you prayed with us or the one you prayed on your own?'" (Sâhih)

Comments: The gist of the Hadîth is also the same that the Sunnah prayer should not be performed during the dawn prayer. Although according to the Hanafis it may be offered outside of the mosque. This was the way of action of the predecessors. Those who came afterward permitted its performance even inside of the mosque in the rear rows where the congregation is held; but there is clarification in a narration of Sâhih Muslim to the effect that the person alluded to in Hadîth 868 had performed the prayer on one side of the mosque. (Sâhih Muslim: 712), and Allâh’s Messenger ﷺ stopped him thereupon. In the presence of such an explicit narration, to permit performance of the Sunnah prayer when the congregation is being conducted is surely a bold step.

Chapter 62. A Person Praying Alone Behind The Row

870. Anas said: “The Messenger of Allâh ﷺ came to our house and I prayed with an orphan of ours behind him, and Umm Sulaim prayed behind us.” (Sâhih)
Comments:

Imâm Nasâî's placing of this narration under the chapter heading is to cite proof for the view of those who claim that the orphan did not count as a man so it was as if Anas was alone.

871. It was narrated that Ibn 'Abbâs said: "There was a woman who used to pray behind the Messenger of Allâh (N.B.) who was beautiful, one of the most beautiful of people. Some of the people used to go to the front row to avoid seeing her, and some used to go to the back row so that when they bowed they could see her from beneath their armpits. Then Allâh revealed the words: 'To Us are known those of you who hasten forward and those who lag behind.'" (Dam) [24] (Pâ-yâ)

Comments:

Worshippers consist of various kinds of people - pious as well as evil, true believers as well as hypocrites. In this Hadîth, therefore, there is nothing far from probable.

Chapter 63. Bowing Outside
The Row

872. Abû Bakrah narrated that he entered the Masjid when the

Prophet ﷺ was bowing, so he bowed outside the row. The Prophet ﷺ said: “May Allâh increase you in keenness, but do not do this again.” (Sahîh)

Comments:

On the basis of this Hadîth it has been argued that a latecomer is considered to have performed a Rak’ah (a unit of prayer) if he manages to catch the bowing posture of the prayer-leader. Abû Bakrah feared that if he missed the bowing he would not be able to catch the Rak’ah, which is why he adopted such a course of action. And Allâh knows best.

873. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ prayed one day then left and said: ‘O so-and-so, why don’t you improve your prayer? Shouldn’t the one who is praying reflect how he prays it for himself? I can see behind me just as I can see in front of me.’” (Sahîh)

Comments:

Bowing down ahead of the prayer-leader is contrary to the wholesomeness of prayer. And the Prophet ﷺ commanded in this narration to strive to perfect one’s prayer. (For further elucidation, see Hadîth 814).

Chapter 64. Praying After Zuhr

(المعجم 64 - الصلاة بعد ظهره)

(التحفة 256)

874. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ used to pray two Rak’ahs before Zuhr and two afterward, and he used
to pray two Rak'ahs after Maghrib in his house, and two Rak'ahs after 'Ishâ', and he did not pray after Jumû'ah until he departed (from the Masjid), then he would pray two Rak'ahs at home.”

Chapter 65. Prayer Before 'Asr, And Different Narrations From Abû Ishâq Concerning That

875. It was narrated from Abû Ishâq, that 'Āsim bin Damrah said: “We asked 'Aīf关于 the prayer of the Messenger of Allâh ﷺ. He said: ‘Who among you could manage to do that?’ We said: ‘Even if we cannot do it, we still want to hear about it.’ He said: ‘When the sun reached the same height (in the east) as it reaches (in the west) at the time of 'Asr, he would pray two Rak'ahs, and when the sun reached the same height (in the east) as it reaches (in the west) at the time for Zuhr he would pray four Rak'ahs. He would pray four Rak'ahs before Zuhr and two after, and he would pray four Rak'ahs before 'Asr, separating each two Rak'ahs with Taslîm upon the angels who are close to Allâh, and the prophets, and those who follow them of the believers and Muslims.”” (Ṣâhih)

[1] That is, the Duha prayer.
Comments:

The earlier prayer is the midmorning prayer - *Salâtul Dhuha* - and by the latter one is the *Sunnah* of the meridian, which is also called *Salâtul Awwábîn* by some. Here, there is no mention of the *Salâtul Ishráq*, which is generally performed fifteen or twenty minutes after sunrise: It consists at the very least of two units or *Rákáh*s.

876. It was narrated from Abû Ishâq, that ‘Âsîn bin ŏmrah said: “I asked ‘Alî bin Abî Ťâlib about the prayer of the Messenger of Allâh ﷺ during the day before the prescribed prayers. He said: ‘Who is able to do that?’ Then he told us: ‘The Messenger of Allâh ﷺ used to pray two *Rákáh*s when the sun had passed its zenith, and four *Rákáh*s before the middle of the day, with the *Taslîm* at the end.’” (Hasan)
the hands three times, (sniff water into the nose) and rinse the mouth, and wash the face and forearms, three times each until when reaching the head, he does not wipe the head, rather he pours water over it. This is how the Messenger of Allah ﷺ performed Ghusl according to what was mentioned. (Sahih)

Comments:
1. Washing the right hand first of all is in the position when impurity is found, or one has doubts concerning the presence of an impurity.
2. "If one wants to", means that rubbing the hand with earth is governed by necessity. If the defilement is sticky one may rub it on earth to eradicate the stickiness; otherwise, there is no need to do that.
3. May not wipe the head: This is because the head is to be washed; hence, wiping it would be of no avail.

Chapter 19. Making Sure The Water Reaches The Scalp

It was narrated that A‘ishah said: "When the Messenger of Allah ﷺ performed Ghusl from Janābah, he would wash his hands, then performe Wudu’ as for prayer, then run his fingers through his hair until he was sure the water had reached the scalp, then he would pour water over his head three times, then wash the rest of his body.” (Sahih)
424. It was narrated that ‘Aishah said: “When the Messenger of Allâh ﷺ performed Ghusl from Janâbah, he would call for something like a vessel used for milking a she-camel, then he would take (some water) in his hand and start with the right side of his head, then the left, then take (some water) in his hands and start pouring it on his head.” (Sahîh)

Comments:
The Chapter is meant to show that in the process of taking the bath, rubbing the body with hands is not essential, provided that water reaches all the parts of the body.

425. It was narrated from Jubair bin Mu’tîm that mention of Ghusl was made in the presence of the Prophet ﷺ and he said: “As for me, I pour water on my head three times.” (Sahîh)

Chapter 20. How Much Water Is Sufficient For The Junub Person To Pour On His Head

(المعجم 20) - باب ما يكفي الجنب من إفاضة الماء على رأسه (التحفة 165)

426. It was narrated that Jâbir said: “When the Messenger of Allâh ﷺ performed Ghusl, he
would pour water on his head three times.” (Sahih)

Chapter 21. How To Perform Ghusl Following Menstruation

427. It was narrated from 'Aishah: “A woman asked the Prophet ﷺ: ‘O Messenger of Allâh, how should I perform Ghusl when I become pure?’ He said: ‘Take a piece of cotton wool scented with musk and clean yourself with it.’ She said: ‘How should I clean myself with it?’ He said: ‘Clean yourself with it.’ She said: ‘How should I clean myself with it? The Messenger of Allâh ﷺ said: ‘Subhâb Allâh!’ and turned away from her.’ ‘Aishah understood what the Messenger of Allâh ﷺ meant, and said: ‘So I pulled her toward me and told her what the Messenger of Allâh ﷺ meant.” (Sahih)

Comments:
Allâh’s Messenger ﷺ had shown her how to perform the bath, as it is elucidated in some other narrations [Sahîh Al-Bukhârî - Al-Hayd (the Menstruation), Sahîh Al-Bukhârî - Al-Hayd (the Menstruation), Hadîth 314; Sahîh Muslim - Al-Hayd, Hadîth 332]. Here the narration described one characteristic of taking the bath at the end of one’s menstruation. It is that a woman should use fragrance to eliminate the odor of blood.

Chapter 22. Performing Ghusl Once

428. It was narrated that Maimûnah,
the wife of the Prophet ﷺ, said: “The Prophet performed Ghusl from Janâbah; he washed his private part then rubbed his hand on the ground or the wall, then he performed Wudu’ as for prayer, then he poured water over his head and the rest of his body.” (Ṣaḥīḥ)

Comments:

It is one of the conditions of the purificatory bath that no part of the body should remain dry, whether water is poured on the body once or more than once.

Chapter 23. Women In Nifās
Performing Ghusl When Entering Ḥaḍām

429. Ja’far bin Muḥammad said: “My father told me: ‘We came to Jābir bin ‘Abdullāh and asked him about the Ḥajj of the Prophet ﷺ. He narrated; “The Messenger of Allāh ﷺ set out when there were five (days) remaining in Dhul-Qa’dah, and we set out with him. When he came to Dhul-Ḥulaifah, Ṣamā’ bint ‘Umais gave birth to Muḥammad bin Abî Bakr. She sent word to the Messenger of Allâh ﷺ asking what she should do. He said: ‘Perform Ghusl, bind yourself with a cloth then begin (the Talbiyah for Ḥaḍām).’” (Ṣaḥīḥ)

Comments:

A woman’s bathing herself in the state of postnatal bleeding is merely for the bodily cleanliness or for the weightiness of the sanctity of the pilgrim (the
Ihrâm) and not for purification, because the purificatory bath would be performed only when the postnatal bleeding ends. Tying the waist-wrapper is to ensure that the blood does not smear the body and the garment.

Chapter 24: Not Performing Wuḍū’ After Ghusl

430. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ would not perform Wuḍū’ after Ghusl.” (Hasan)

Comments:
Since the beginning of the bath, according to the practice of the Prophet ﷺ, is made with the ablution, there is no need to redo the ablution, provided one has not touched one’s private parts at the end of the bath.

Chapter 25. Going Around To All One’s Wives With One Ghusl

431. ‘Aishah said: “I used to put perfume on the Messenger of Allâh ﷺ and he would go round to all his wives, then enter Ihrâm in the morning with the smell of perfume coming from him.” (Sahîh)

Comments:
Some other narrations have the clarification that Allâh’s Messenger ﷺ performed the bath only once at the end. Had he taken a bath after each act of sexual intercourse, the after-effect of the fragrance would have been completely eradicated. Its fragrance most likely would not have lingered on.
Chapter 26. Tayammum With Clean Earth

432. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allah ﷺ said: ‘I have been given five things that were not given to anyone before me: I have been supported with fear being struck into the hearts of my enemy for a distance of one month’s travel; the earth has been made a place of prostration and a means of purification for me, so wherever a man of my Ummah is when the time for prayer comes, let him pray; I have been given the intercession which was not given to any Prophet before me; and I have been sent to all of mankind whereas the Prophets before me were sent only to their own people.’” (Sahih)

Comments:
1. Dry ablation with earth: for its full discussion, see Hadith 322.
2. The whole earth has been made a place of worship except those places which have been excluded, based on clear narrations from the Messenger ﷺ.
3. Shafa‘ah (Intercession) signifies the Grand Intercession of the Prophet ﷺ, which has been described as the Glorious Station. Otherwise, others will also plead intercession.

Chapter 27. Tayammum For One Who Finds Water After Praying

433. It was narrated from Abû Sa‘eed that two men performed Tayammum and prayed, then they found water when there was still
time left for that prayer. One of them performed Wudu' and repeated the prayer, and the other did not. They asked the Prophet about that and he said to the one who did not repeat the prayer: "You followed the Sunnah and your prayer is acceptable." And he said to the other: "And you will have something like the reward of two prayers." (Hasan)

Comments:

In actuality, the criterion is that the dry ablution takes the place of ablution in the state of unavailability of water. Hence, there is no need at all to redo the Prayer. Therefore, this man's legal reasoning was thereupon adequate.

434. It was narrated from 'Atâ' bin Yasâr that two men - and he quoted the Hadith. (Hasan)

435. It was narrated from Târiq bin Shihâb that a man became Junub and did not pray. He came to the Prophet and told him about that, and he said: "You did the right thing." Then another man became Junub so he performed Tayammum and prayed. He came (to the Prophet) who said to him what he had said to the other man - meaning, "You did the right thing." (Sahih)
Chapter 28. Wuḍū’ From Madḥī

436. It was narrated that Ibn ‘Abbās said: “‘Alī, Al-Miqdād and ‘Ammār were talking. ‘Alī said: ‘I am a man who emits a lot of Madḥī but I am too shy to ask the Messenger of Allāh ﷺ about that because if his daughter’s position with me, so let one of you ask him.’ He told me that one of them – but I forgot who – asked him, and the Prophet ﷺ said: ‘That is Madḥī. If any one of you notices that, let him wash it off himself and perform Wuḍū’ as for prayer or similar to the Wuḍū’ of prayer.” (Sahīh)

Comments:

See Ahādīth 152, 153, 157.

Variance Over (The Narration From) Sulaimān

437. It was narrated that ‘Alī, may Allāh be pleased with him, said: “I was a man who emitted a great deal of Madḥī. I told a man to ask the Prophet ﷺ (about that) and he said: ‘Wuḍū’ (is required) for that.” (Sahīh)

Comments:

In the upcoming two Ahādīth, the disciple of Sulayman Al-A’amash narrates the chain that precedes Sulayman differently. But this does not mean that this narration is Mudtarrab or one of the chains is wrong. On the contrary, both are sound.
438. It was narrated that ‘Alî said: “I felt too shy to ask the Messenger of Allâh ﷺ about Madhî because of Fâţimah, so I told Al-Miqdâd to ask him, and he said: ‘Wudû’ is required for that.”” (Sâhih)

Variance Over (The Narration From) Bukair

439. ‘Alî said: “I sent Al-Miqdâd to the Messenger of Allâh ﷺ to ask him about Madhî, and he said: ‘Perform Wudû’ and sprinkle water over your private part.’” (Sâhih)

Abû ‘Abdul-Rahmân said: Makhramah (one of the narrators) did not hear anything from his father.

440. It was narrated that Sulaimân bin Yasâr said: “Alî bin Abî Tâlib sent Al-Miqdâd to the Messenger of Allâh ﷺ to ask him about a man who notices Madhî. The Messenger of Allâh ﷺ said: ‘Let him wash his penis then perform Wudû’.”” (Sâhih)

تخيرج: أخرجه مسلم، الحيض، باب المذي، ح: 438 من حديث خالد بن الحارث.

الإخلال على بَكَّرٍ

تخيرج: أخرجه مسلم، ح: 439 عن أحمد بن عيسى به، انظر الحديث السابق مخرجة من أبيه محييّا.

تروى من كتاب أبيه إما إجارة أو واجدة أو غيرهما فيحتج به.

تخيرج: [صحح] انظر الحديث السابق.
Comments:

These three Ahādīth are different chains of merely one Hadīth.

441. It was narrated from Al-Miqdād bin Al-Aswad that ‘Alī bin Abī Tālib, peace be upon him, told him to ask the Messenger of Allāh ﷺ about a man who gets close to a woman and Madhī comes out of him. (He said:) “For his daughter is (married) to me and I feel too shy to ask him.” So he asked the Messenger of Allāh ﷺ about that and he said: “If any one of you notices that let him sprinkle water on his private parts and perform Wudū’ as for prayer.” (Sahīh)

Comments:

For an understanding of the above-mentioned Ahādīth, see the commentary to Ahādīth 152, 153, 157.

Chapter 29. The Command To Perform Wudū’ After Sleeping

442. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘When any one of you gets up after (sleeping) at night, let him not put his hand into the vessel until he has poured water on it two or three times, for none of you knows where his hand spent the night.’” (Sahīh)
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Comments:
See Hadith 161, 162.

443. It was narrated that Ibn ‘Abbās said: “I prayed with the Prophet one night, and I stood on his left, but he made me stand on his right, and he prayed. Then he reclined on his side and took a nap, then the Mu’adhbin came to him and he prayed, and did not perform Wudū’.” (Sahih)

Comments:
1. If there were a single male follower with the Imām (the prayer-leader), both would stand side by side, instead of one standing ahead and one behind. The Imām would stand on the left and the single follower would stand on the Imām’s right.
2. The Prophet’s sleeping while lying down, and then not performing the ablution is specific to him.

444. It was narrated from Anas that the Messenger of Allāh said: "If any one of you feels drowsy during his Salāh, let him go and take a nap.” (Sahih)
Comments:
If one is not overwhelmed by sleep and is conscious, and is under a slight state of drowsiness, he should shorten (the duration of) his prayer and must not abandon it. This is because the Praying person's state of ability to use his senses and mental power to understand what is happening is strong enough for him to complete his prayer. In this situation, the duration of the prayer may be shortened.

Chapter 30. Wudu' After Touching One’s Penis

445. It was narrated that Busrah said: “The Messenger of Allâh ﷺ said: ‘Whoever touches his private part, let him perform Wudu.’” (Sahîh)

446. It was narrated from Busrah bint Šafwân that the Prophet ﷺ said: “If any one of you touches his private part with his hand, let him perform Wudu.” (Sahîh)

447. It was narrated that Marwân bin Al-Ḥakam said that one should perform Wudu’ after touching one’s penis. Marwân said: “Busrah bint Šafwân told me that.” ‘Urwah sent someone to check that, and she said: “The Messenger of Allâh ﷺ mentioned what Wudu’ is done for, and said: ‘Touching the penis.’” (Sahîh)
448. It was narrated from Busrah bint Ṣafwān that the Prophet ﷺ said: “Whoever touches his penis, he should not perform Ṣalāh until he performs Wudu’.” (Ṣaḥīḥ)

Abū ʿAbdūr-Raḥmān (An-Nasāʾi) said: Ḥiṣhām bin ʿUrwah did not hear this Ḥadīth from his father.

5. The Book Of Șalâh

Chapter 1. Enjoining Aṣ-Ṣalâh
And Mentioning The Differences Reported By The Narrators In The Chain Of The Hadîth Of Anas Bin Mâlik
(May Allâh Be Pleased With Him), And The Different Wordings In It

449. It was narrated from Anas bin Mâlik, from Mâlik bin Șa'sa'ah, that the Prophet ﷺ said: “While I was at the Ka'bah, in a state between sleep and wakefulness, three men came, and one of them who was in the middle came toward me. I was brought a basin of gold, filled with wisdom and faith, and he slit open from the throat to the lower abdomen, and washed the heart with Zamzam water, then – “it was filled with wisdom and faith. Then I was brought a riding-beast, smaller than a mule and bigger than a donkey. I set off with Jibrîl, peace be upon him, and we came to the lowest heaven. It was said: ‘Who is this?’ He said: ‘Jibrîl.’ It was said: ‘Who is with you?’ He said: ‘Muḥammad.’ It was said: ‘Has (revelation) been sent to him? Welcome to him, what an excellent visit his is.’ I came to Âdam, peace be upon him, and greeted him, and he said: ‘Welcome to you! What an excellent son and Prophet.’ Then we came to the second heaven and it was said: ‘Who
is this?' He said: 'Jibra'il.'[1] It was said: 'Who is with you?' he said: 'Muḥammad.' And the same exchange took place. I came to Yāḥyā and 'Eisā, peace be upon them both, and greeted them, and they said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the third heaven and it was said: 'Who is this?' He said: 'Jibra'il.' It was said: 'Who is with you?' He said: 'Muḥammad.' And the same exchange took place. I came to Yūsuf, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the fourth heaven and the same exchange took place. I came to Idrīs, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the fifth heaven and the same exchange took place. I came to Hārūn, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the sixth heaven and the same exchange took place. I came to Mūsā, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' When I passed him, he wept, and it was said: 'Why are you weeping?' He said: 'O Lord, this young man whom You have sent after me, more of his Ummah will enter Paradise than from my nation, and they will be

[1] It is like this here, while it is Jibra’il the first time it appears in this narration, and Jibra’il is often used in the Hadith literature.
more virtuous than them.' Then we came to the seventh heaven and a similar exchange took place. I came to Ibrāhīm, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent son and Prophet.' Then I was taken up to the Oft-Frequented House (Al-Bait al-Ma’mūr) and I asked Jibra’il about it, and he said: 'This is Al-Bait al-Ma’mūr in which seventy thousand angels pray every day, and when they leave it they never come back.' Then I was taken up to Sidrah Al-Muntaha (the Lote-Tree of the Utmost Boundary). Its fruits were like the Qilāl[1] of Hajar and its leaves were like the ears of elephants. At its base were four rivers: Two hidden rivers and two manifest rivers. I asked Jibril (about them) and he said: 'The two hidden ones are in Paradise, and the two manifest ones are the Euphrates and the Nile.' Then fifty prayers were enjoined upon me. I came to Mūsā and he said: 'What happened?' I said: 'Fifty prayers have been enjoined upon me.' He said: 'I know more about the people than you. I tried hard with the Children of Israel. Your Ummah will never be able to bear that. Go back to your Lord and ask Him to reduce it for you.' So I went back to my Lord and asked Him to reduce it, and He made it forty. Then I went back to Mūsā, peace be upon him, and he said: 'What happened?' I said: 'He made it forty.' He said to me something similar to what he said

[1] Plural of Qullah, see No. 52.
the first time, so I went back to my Lord and He made it thirty. I came to Mūsā, peace be upon him, and told him, and he said to me something similar to what he said the first time, so I went back to my Lord and he made it twenty, then ten, then five. I came to Mūsā, peace be upon him, and he said to me something like he had said the first time, but I said: ‘I feel too shy before my Lord to go back to Him.’ Then it was called out: I have decreed (the reward for) My obligation, and I have reduced the burden for My slaves, and I will give a ten-fold reward for each good deed.’”

Comments:

1. Three men came: In view of the apparent situation they are called men, but in fact they were angels. The names of two of them are reported in some narrations: Jibreel and Mīkāil.

2. The splitting opening of the Prophet’s breast and washing it with Zamzam, and filling it with Faith and wisdom - is Allâh’s mystery between Him and His most beloved Messenger, whose final meaning or inner meaning or real meaning cannot be explained by us humans. It might probably be in initial preparation of his meeting with the Lord Most Exalted and Honored.

3. The name of the beast in some narrations is mentioned as being Burāq.

4. “We reached the heaven of this world” - the narration is brief. In some other narrations passing through Madinah, the Mount Toor, Bethlehem and Bait Al-Maqdis is also mentioned (see Hadith 451). Sidrah is the Arabic term for the lote-tree. Al-Muntahâ denotes the utmost or the farthest limit. Here the world of creation ends, which means it is the limit of created beings.

5. Amdaytu Faridhati (I have decreed My obligation): the expression signifies that the actual obligation was only five ritual prayers. Establishment of fifty prayers was, so to say, in order to demonstrate their merits. His coming back and going forth solved this enigma.
450. Anas bin Mālik and Ibn Ḥazm said: “The Messenger of Allāh ﷺ said: ‘Allāh, the Mighty and Sublime, enjoined fifty prayers upon my Ummah, and I came back with that until I passed by Mūsā, peace be upon him, who said: ‘What has your Lord enjoined upon your Ummah?’ I said: ‘He has enjoined fifty prayers on them.’ Mūsā said to me: ‘Go back to your Lord, the Mighty and Sublime, for your Ummah will not be able to do that.’ So I went back to my Lord, the Mighty and Sublime, and He reduced a portion of it. Then I came back to Mūsā and told him, and he said: ‘Go back to your Lord, for your Ummah will not be able to do that.’ So I went back to my Lord, the Mighty and Sublime, and He said: ‘They are five (prayers) but they are fifty (in reward), and the Word that comes from Me cannot be changed.’

"He reduced a portion of it" - the Arabic expression employed is Shatr, which denotes either half of a thing or a portion of a thing. That is why the latter meaning has been adopted. There is brevity in this narration also; otherwise the prayers were lightened fives by fives each time.

Comments:
1. “He reduced a portion of it” - the Arabic expression employed is Shatr, which denotes either half of a thing or a portion of a thing. That is why the latter meaning has been adopted. There is brevity in this narration also; otherwise the prayers were lightened fives by fives each time.

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2. “The Word that comes from Me cannot be changed” - the expression “word” in this phrase denotes the thing uttered. So despite the reduction in the number of fifty prayers, their merits or rewards remained the same.

451. Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “I was brought an animal that was larger than a donkey and smaller than a mule, whose stride could reach as far as it could see. I mounted it, and Jibrîl was with me, and I set off. Then he said: ‘Dismount and pray,’ so I did that. He said: ‘Do you know where you have prayed? You have prayed in Taibah, which will be the place of the emigration.’ Then he said: ‘Dismount and pray,’ so I prayed. He said: ‘Do you know where you have prayed? You have prayed in Mount Sinai, where Allâh, the Mighty and Sublime, spoke to Mûsâ, peace be upon him.’ Then he said: ‘Dismount and pray.’ So I dismounted and prayed, and he said: ‘Do you know where you have prayed? You have prayed in Bethlehem, where ‘Eisâ, peace be upon him, was born.’ Then I entered Bait Al-Maqdis (Jerusalem) where the Prophets, peace be upon them, were assembled for me, and Jiba’il brought me forward to lead them in prayer. Then I was taken up to the first heaven, where I saw Âdâm, peace be upon him. Then I was taken up to the second heaven where I saw the maternal cousins ‘Eisâ and Yahyâ, peace be upon them. Then I was taken up to the third heaven where I saw Yûsuf, peace be upon him. Then I was taken up to the fourth heaven where I saw...
Hârûn, peace be upon him. Then I was taken up to the fifth heaven where I saw Idrîs, peace be upon him. Then I was taken up to the sixth heaven where I saw Mûsâ, peace be upon him. Then I was taken up to the seventh heaven where I saw Ibrâhîm, peace be upon him. Then I was taken up above seven heavens and we came to Sidrâh Al-Muntaha and I was covered with fog. I fell down prostrate and it was said to me: ‘(Indeed) The day I created the heavens and the Earth, I enjoined upon you and your Ummah fifty prayers, so establish them, you and your Ummah.’ I came back to Ibrâhîm and he did not ask me about anything, then I came to Mûsâ and he said: ‘How much did your Lord enjoin upon you and your Ummah?’ I said: ‘Fifty prayers.’ He said: ‘You will not be able to establish them, neither you nor your Ummah. Go back to your Lord and ask Him to reduce it.’ So I went back to my Lord and He reduced it by ten. Then I came to Mûsâ and he told me to go back, so I went back and He reduced it by ten. Then I came to Mûsâ and he told me to go back, so I went back and He reduced it by ten. Then it was reduced to five prayers. He (Mûsâ) said: ‘Go back to your Lord and ask Him to reduce it, for two prayers were enjoined upon the Children of Israel but they did not establish them.’ So I went back to my Lord and asked Him to reduce it, but He said: ‘The day I created the heavens and
the Earth, I enjoined fifty prayers upon you and your Ummah. Five is for fifty, so establish them, you and your Ummah." I knew that this was what Allāh, the Mighty and Sublime, had determined so I went back to Mūsā, peace be upon him, and he said: 'Go back.' But I knew that it was what Allāh had determined, so I did not go back." (Hasan)

452. It was narrated that ‘Abdullāh said: "When the Messenger of Allāh was taken on the Night Journey, he came to Sidrah Al-Muntaha, which is in the sixth heaven. That is where everything that comes up from below ends, and where everything that comes down from above, until it is taken from it. Allāh says: When what covered the lote-tree did cover it." He said: "It was moths of gold. And I was given three things: The five daily prayers, the last verses of Suratul Baqarah, and whoever of my Ummah dies without associating anything with Allāh will be forgiven for Al-Muqīmāt." (Sahih)

Comments:

The Revelation of the concluding Verses of Suratul Baqarah is Madinan, and

[2] "The sins of the worst magnitude that drag one into the Fire." (An-Nihāyah)
the event of the Ascension is Makkan. The conferment of the concluding Verses of Suratul Baqarah (to the Prophet ﷺ during the Ascension would mean that a promise to bestow these Verses was made, while their Revelation took place in Madinah. And Allāh knows best!

Chapter 2. Where Was The Ṣalāh Made Obligatory?

453. It was narrated from Anas bin Mālik that the prayers were enjoined in Makkah, and that two angels came to the Messenger of Allāh ﷺ and took him to Zamzam, where they split open his stomach and took out his innards in a basin of gold, and washed them with Zamzam water, then they filled his heart with wisdom and knowledge. (Ṣaḥīḥ)

Comments:

1. In the lengthy Hudūl of the Ascension, only the washing of the heart is mentioned. In this narration, mention is made of things besides the heart. So the aim had been to cleanse the heart, but along with the heart, by way of natural order, veins etc. were also washed.

2. The Ascension, by consensus, took place in Makkah (although there is a difference of opinion concerning its date). The five daily prayers were made obligatory during the Ascension; therefore, the compulsoriness of the prayer is, by consensus, of the Makkan period.

Chapter 3. How The Ṣalāh Was Made Obligatory

454. It was narrated that ‘Aishah said: “The first time the Ṣalāh was enjoined it was two Rak‘āhs, and it remained as such when traveling, but the Ṣalāh while resident was made complete.” (Ṣaḥīḥ)
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Comments:
The ritual prayer in this حديث connotes obligatory prayers other than the Maghrib and the Fajr prayers, because these prayers do not alter while traveling or non-traveling. Maghrib (the sunset prayer) in every condition consists of three راكع، while Fajr (the dawn prayer) always consists of two راكع.

455. Abū 'Amr - meaning, Al-Awzā‘ī - said that he asked Az-Zuhrī about the prayer of the Messenger of Allāh ﷺ in Makkah before the Hijrah to Al-Madinah. He said: “Urwah told me that 'Aishah said: ‘Allāh enjoined the صلاة upon the Messenger of Allāh ﷺ, and the first thing that He enjoined was two ركع at a time, then it was made complete four ركع while in the state of residence resident but the prayer when traveling remained two ركع, as it was first enjoined.’” (Sahīh)

Comments:
In this حديث, some detail of the same preceding حديث has occurred. That means the question was concerning the prayer of the Makkan life (before the Ascension). Because according to the authenticated statement, the Ascension took place only six months before the emigration or the Hijrah. Due to their proximity in terms of time, the Ascension and the emigration to Madinah were thought one. Now the meaning is clear as has been shown in the commentary to حديث No. 454 above.

456. It was narrated that 'Aishah said: “The صلاة was enjoined two ركع at a time, then the صلاة when traveling remained like that,
but the Șalăh while resident was increased.” (Sahîh)


457. It was narrated that Ibn ʿAbbâs said: “The Șalăh was enjoined on the lips of the Prophet ﷺ, four Rak’aḥs while resident, and two while traveling, and one Rak’aḥ during times of fear.” (Sahîh)


Comments:

1. Every prayer does not consist of four Rak’aḥs. Since the Maghrib or the sunset Prayer is the daytime odd-numbered prayer, it has three Rak’aḥs and shall always remain three only. In the dawn prayer or the Fajr, the recitation of the Qur’ān happens to be lengthy to the extent that its two Rak’aḥs tend to exceed the four Rak’aḥs of other prayers. Therefore, the Fajr prayer consists of two Rak’aḥs regardless of whether one is traveling or residing at home.

2. “The prayer of Fear is one Rak’aḥ” — that means one Rak’aḥ with the Imam. The second Rak’aḥ will have to be offered individually.

458. It was narrated that Umayyah bin ‘Abdullâh bin Khâlid bin Asîd said to Ibn ʿUmar: “How can the Șalăh be shortened as Allâh says: There is no sin on you if you shorten Aṣ-Șalâh (the prayer) if you are in
Ibn 'Umar said: “O son of my brother! The Messenger of Allâh came to us when we had gone astray and he taught us. One of the things that he taught us was that Allâh, the Mighty and Sublime, has commanded us to pray two Rak'ahs when traveling.” (Hasan)

Comments:

The objection was that, in the Qur'ân, shortening of the prayer has been stated to be contingent upon one’s being in the state of fear, while the people had been shortening the prayer even without having been in the state of fear. 'Abdullâh bin 'Umar gave a doctrinal answer that our Prophet’s teaching for us is ultimate and fundamental. The true interpretation of the Glorious Qur'ân is the one the Prophet made, because the Qur'ân was brought by him. He knew its true meaning. And the fact is that the Prophet shortened his prayers on several occasions while traveling.

Chapter 4. How Many (Prayers) Are Enjoined Each Day And Night?

459. It was narrated from Abû Suhail, from his father, that he heard Tâl'hah bin 'Ubaidullâh say: “A man from the people of Najd came to the Messenger of Allâh with unkempt hair. We could hear him talking loudly but we could not understand what he was saying. [1] An-Nisâ’ 4:101.
until he came closer. He was asking about Islam. The Messenger of Allâh ﷺ said to him: 'Five prayers each day and night.' He said: 'Do I have to do anything else?' He said: 'No, unless you do it voluntarily.' He said: 'And fasting the month of Ramaḍān.' He said: 'Do I have to do anything else?' He said: 'No, unless you do it voluntarily.' And the Messenger of Allâh ﷺ mentioned Zakâh to him, and he said: 'Do I have to do anything else?' He said: 'No, unless you do it voluntarily.' The man left saying: 'By Allâh, I will not do any more than this or any less.' The Messenger of Allâh ﷺ said: 'He will achieve salvation, if he is speaking the truth.'” (Sahîh)
prayers.' The man swore that he would not do anything more or less than that. The Messenger of Allah said: 'If he is speaking the truth he will most certainly enter Paradise.'” (Sahih)

Comment:
The understanding of this Hadith has been elucidated in the commentary of the previous Hadith.

Chapter 5. Making A Pledge To Offer The Five Daily Prayers

461. ‘Awn bin Malik Al-Ashja’i said: “We were with the Messenger of Allah and he said: ‘Will you not pledge to the Messenger of Allah?’ And he repeated it three times. So we stretched forth our hands to give our pledge. We said: ‘O Messenger of Allah, we are willing to give you our pledge, but on what?’ He said: ‘That you will worship Allah and not associate anything with him, and (offer) the five daily prayers.’ And he said, very quietly: ‘And you will not ask the people for anything.”’ (Sahih)

Comments:
During the sacred lifetime of the Messenger of Allah, four kinds of pledges were prevalent:
1. The Pledge of Islam - which was made at the time of accepting Islam.
2. The Pledge for emigration or Hijrah.
4. The Pledge of obedience, for obeying the commands and prohibitions of Allāh Most High, as has been narrated in the above-mentioned Hadīth.
5. He uttered the last thing quietly because it was additional.

Chapter 6. Observing The Five Daily Prayers

462. It was narrated from Ibn Muhairiz that a man from Banu Kinānah who was called Al-Mukhdajī heard a man in Ash-Shām, who was known as Abū Muḥammad, saying that Witr was obligatory. Al-Mukhdajī said: “In the morning I went to ʿUbadah bin Aṣ-Ṣāmit, and I met him while he was on his way to the Masjid. I told him what Abū Muḥammad said, and ʿUbadah said: ‘Abū Muḥammad is wrong. I heard the Messenger of Allāh ﷺ say: ‘Five prayers are those that Allāh has decreed for (His) slaves, whoever does them, and does not neglect any of them out of disregard toward them, will have a promise from Allāh that He will admit him to Paradise. And whoever does not do them will have no such promise from Allāh; if He wills He will punish him and if He wills He will admit him to Paradise.’” (Hasan)

Comments:
1. The Hanafites call the Witr - the odd-numbered prayer - compulsory. But
their argumentation is based on narrations that are either weak or bear the possibility of having more than one meaning. Compared to those narrations, the authentic and unequivocal reports, which have reached the level of being called *Tawîdur* (something narrated in such a way, such as by so many people in each generation, that there is no question about its correctness and authenticity), declare the obligatory nature of the five daily prayers, and negate the compulsoriness of additional prayers. Hence, their statement is not right. On the contrary, *Witr* ought to be deemed the insisted *Sunnah* of the Prophet ﷺ, which may not be abandoned without a reason.

Chapter 7. The Virtue Of The Five Daily Prayers

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Do you think that if there was a river by the door of any one of you, and he bathed in it five times each day, would there be any trace of dirt left on him?” They said: “No trace of dirt would be left on him.” He said: “That is the likeness of the five daily prayers. By means of them Allâh erases sins.” *(Sahîh)*

Comments:
The scholars have held the expression *Khatâyâ* occurring here to mean *As-Sagha’îr* - minor sins. The righteous deeds - for example, prayer, ablution, charity, etc. - wash their apparent effects as bathing does, unlike the major sins (*Al-Kabîr*), which necessitate the precise action of repentance and remorse! And Allâh knows best!

Chapter 8. The Ruling On One Who Does Not Perform *Salâh*

It was narrated from ‘Abdullâh bin Buraidah that his father said: “The Messenger of Allâh ﷺ said: ‘The covenant that stands between
us and them is the Salāh; whoever abandons it, he was committed disbelief." (Ṣaḥīḥ)

465. It was narrated that Jābir said: "The Messenger of Allāh ﷺ said: 'There is nothing between a person and disbelief except abandoning Salāh.'" (Ṣaḥīḥ)

Comments:
1. The distinction between a Muslim and a disbeliever is the prayer. Prayer is an integral pillar of Islam: through it, a Muslim's identity is established.
2. The person who abandons prayer indulges in disbelief - because the one who never performs the prayer, has abandoned Salāh altogether. Apparently there appears to be no distinction between him and a disbeliever.
3. Between a slave (Abḍ) of Allāh and between disbelief there is nothing but the abandonment of prayer, because through the abandonment of prayer the distinction of being a Muslim ends. Hence, his association with disbelief becomes pronounced.

Chapter 9. Being Brought To Account For The Salāh

466. It was narrated that Hūraith bin Qābīsah said: "I arrived in Al-Madīnah and said: 'O Allāh, make it easy for me to find a righteous companion.' Then I sat with Abū Hurairah, may Allāh be pleased with him, and said: 'I prayed to Allāh to help me find a righteous
English Translation of
Sunan An-Nasâ’i
Compiled by:
Imâm Hâфиз Abû Abdur Rahmân
Ahmad bin Shu‘aib bin ‘Ali An-Nasâ’i
Volume-2
From Hadith no. 01 to 876
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In the Name of Allāh, the Most Gracious, the Most Merciful
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11. The Book Of The Commencement Of The Prayer

Chapter 1. What Is Done At The Beginning Of The Prayer

877. It was narrated that Ibn ‘Umar said: I saw the Messenger of Allâh ﷺ, when he said the opening Tâkbîr of the prayer, raise his hands until they were level with his shoulders. When he said the Tâkbîr before bowing he did likewise, and when he said: ‘Sami’ Allâhu liman hamidah (Allâh hears those who praise Him),’ he did likewise, then he said: ‘Rabbana wa lakal-hamd (Our Lord, to You be praise).’ But he did not do that when he prostrated or when he raised his head from prostration.” (Sahîh)

Comments:
1. The commencement of the prayer occurs with the pronouncement of Allâhu Akbar - Allâh is Supremely Great. It is called Tâkbîrât Al-Ihîm - consecutory declaration of the Supreme Greatness of Allâh, because with this Tâkbîr many things become forbidden in prayer, for instance eating, drinking, moving about, talking, etc.
2. Raising one’s hands to the shoulders or to the ears is known as Raf Al-Yadayn. This Raf Al-Yadayn (raising one’s hands) had been the Prophet’s permanent and customary practice.

Chapter 2. Raising The Hands Before Saying The Takbîr

878. It was narrated that Ibn ‘Umar said: “I saw the Messenger of Allâh, when he stood to pray, raise his hands until they were in level with his shoulders, then he said the Takbîr. He did that when he said the Takbîr before bowing, and he did that when he raised his head from bowing and said: ‘Sami’ Allâhu liman hamidah (Allâh hears those who praise Him).’ But he did not do that during the prostration.” (Sahîh)

Comments:

This Hadîth indicates that first the hands should be raised, and in the same state, the Takbîr should be pronounced. The wisdom in this is that raising the hands stands for the negation of false deities, and saying Allîhu Akbar is the assertion of the Oneness of Allâh - of Tawhîd.

Chapter 3. Raising The Hands In Level With The Shoulders

879. It was narrated from ‘Abdullâh bin ‘Umar that when the Messenger of Allâh started to pray, he would raise his hands in level with his shoulders, and when he bowed and when he raised his head from bowing, he would raise them likewise and say “Sami’
Allāhu liman ḥamidah, Rabbanā wa lakal-ḥamd (Allāh hears those who praise Him, our Lord, to You be praise).” And he did not do that when he prostrated. (Sahīh)

Comments:
Numerous narrations mention raising the two hands (Yadayn) to a position in level with the shoulders. Some reports mention raising the hands to a position in level with the ears. (Sahih Muslim: 391). Both ways are permissible.

Chapter 4. Raising The Hands Parallel To The Ears

880. It was narrated from ‘Abdul-Jabbār bin Wā’il that his father said: “I prayed behind the Messenger of Allāh and when he started to pray he said the Takbīr and raised his hands until they were in level with his ears. Then he recited the Opening of the Book, and when he had finished he said ‘Amin’ and raised his voice with it.” (Sahīh)

881. It was narrated from Mālik bin Al-Ḥuwairith – who was one of the Companions of the Prophet – that when the Messenger of Allāh prayed he would raise his hands — when he said the Takbīr — until they were parallel to his ears, and when he wanted to bow and when he raised his head from bowing. (Sahīh)
Comments:

This demonstrates that the act of raising hands (to ears or to a position in level with one's shoulders) should be performed in the posture of standing (the Qiyām) before the act of bowing and not while bowing. Likewise, when the worshipper raises his head (from the bowing posture) and assumes an upright posture, the hands should be raised then, and not while raising the head. In other words, the raising of the hands ought to be performed in the upright standing posture.

882. It was narrated that Mālik bin Al-Ḥuwairith said: “I saw the Messenger of Allāh ﷺ, when he started to pray, raise his hands, and when he bowed, and when he raised his head from bowing, until they were parallel with the top of his ears.” (Sahih)

Chapter 5. Location Of The Thumbs When Raising The Hands

883. It was narrated from ‘Abdul-Jabbār bin Wā’il, from his father, that he saw the Prophet ﷺ, when he started to pray, raise his hands until his thumbs were almost level with his earlobes. (Da‘f)

Comments:

The most appropriate way of raising the hands is such that one's fingertips are even with the tops of one's ears, the upper part of the thumbs are even with the earlobes, and the lower rim of the palms are even with one's shoulders.
Chapter 6. Raising The Hands, Extended

884. Sa’eed bin Sam‘an said: “Abū Hurairah came to the Masjid of Banu Zuraiq and said: ‘There are three things that the Messenger of Allāh used to do and the people have abandoned; he used to raise his hands extended when praying, and he would fall silent briefly, and say Takbīr when he prostrated and when he sat up.’” (Hasan)

Comments:

Slothfully acting people had, after the lifetime of the Prophet’s Companions themselves, abandoned some of the Prophet’s Sunnah practices. Such practices, they felt, were not obligatory. The Dīn (the Religion) does not become complete by observing obligations alone; the Prophet’s customs (the Sunna) are also essential. Altogether abandonment of the Prophet’s practices is blameworthy and condemnable.

Chapter 7. Obligation Of The First Takbīr

885. It was narrated from Abū Hurairah that the Messenger of Allāh entered the Masjid, then a man entered and prayed, then he came and greeted the Messenger of Allāh with Salām. The Messenger of Allāh returned his

\[\text{[1]}\text{They disagree over the meaning of Madda in this Hadīth. It is translated here in accordance with the explanation of Ahmad Shākir in his comments on Jāmi’ Al-Tirmidhi. See also Tuhfat Al-Āhwādhi and Nail Al-Awāf.}\]
greeting and said: "Go back and pray, for you have not prayed." So he went back and prayed as he had prayed before, then he came to the Prophet ﷺ and greeted him with Salām, and the Messenger of Allāh ﷺ said to him: "Wa ‘alaika as-salām (and upon you be peace). Go back and pray for you have not prayed." He did that three times, then the man said: "By the One Who sent you with the truth, I cannot do any better than that; teach me." He said: "When you stand to pray, say the Takbir, then recite whatever is easy for you of Qur’ān. Then bow until you have tranquillity in your bowing, then stand up until you are standing straight. Then prostrate until you have tranquillity in your prostration, then sit up until you have tranquillity in your sitting. Then do that throughout your entire prayer." (Ṣaḥīḥ)
Chapter 8. The Saying With Which The Prayer Is Begun

886. It was narrated from ‘Abdullāh bin ‘Umar that a man stood behind the Prophet of Allāh ﷺ and said: “Allāhu Akbaru kabīra wa hamdu Lillāhī kathīra, wa subhān-Allāhī bukratan wa asīla (Allāh is Most Great and much praise be to Allāh and glorified be Allāh at the beginning and end of the day).” The Prophet of Allāh ﷺ said: “Who spoke these words?” A man said: “I did, O Prophet of Allāh.” He said: “Twelve angels rushed (to take them up).” (Saḥīḥ)

887. It was narrated that Ibn ‘Umar said: “While we were praying with the Messenger of Allāh ﷺ, a man among the people said: ‘Allāhu Akbaru kabīra, wa hamdu Lillāhī kathīra, wa subhān-Allāhī bukratan wa asīla (Allāh is Most Great and much praise be to Allāh and glorified be Allāh at the beginning and end of the day).’ The Messenger of Allāh ﷺ said: ‘Who is the one who said such and such?’ A man among the people said: ‘I did, O Messenger of Allāh.’ He said: ‘I like it,’ and he said words to the effect that the gates of the Heavens had been opened for it.” Ibn ‘Umar said: “I never
stopped saying it since I heard the Messenger of Allâh ﷺ say that.”

(Sahîh)

Chapter 9. Placing The Right Hand On The Left Hand During The Prayer

888. It was narrated that Mûsa bin 'Umar Al-‘Anbarî and Qais bin Sulaim Al-‘Anbarî said: “Alqama bin Wâ'il told us that his father said: ‘I saw the Messenger of Allâh ﷺ, when he was standing in prayer, holding his left hand with his right.’” (Sahîh)

Chapter 10. If The Imam Sees A Man Placing His Left Hand On His Right

889. It was narrated that Al-Ḥajjâj bin Abî Zainab said: “I heard Abû 'Uthmân narrate that Ibn Mas‘ûd said: ‘The Prophet ﷺ saw me when I had placed my left hand on my right in prayer. He took hold of my right hand and placed it on my left.”’ (Hasan)

Comments:

This demonstrates that in the posture of upright standing the Qiyâm in prayer, the right hand should be placed upon the left in a way grasping it. This is the course of action of the vast majority of scholars. Some Malikis and the Shiites maintain that the hands be left in their natural position along one’s sides without placing one upon the other. But none of them has what amounts to a plausible argument, never mind actual evidence.
Chapter 11. The Location Of The Right Hand On The Left In Prayer

890. Wâ'il bin Ḥujr said: “I said: ‘I am going to watch how the Messenger of Allâh prays.’ So I watched him and he stood and said the Takbîr, and raised his hands until they were in level with his ears, then he placed his right hand over his left hand, wrist and lower forearm. When he wanted to bow he raised his hands likewise, and placed his hands on his knees. When he raised his head, he raised his hands likewise. Then he prostrated and placed his hands in level with his ears. Then he sat up and placed his left leg under him; he put his left hand on his left thigh and knee, and he put the edge of his right elbow on his right thigh, then he held two of his fingers together and made a circle, and raised his forefinger, and I saw him moving it and supplicating with it.” (Sahîh)

Chapter 12. The Prohibition Of Putting One’s Hand On One’s Waist When Praying

891. It was narrated from Abû...
Hurairah that the Prophet forbid bade praying with one’s hands on one’s waist. (Sahih)

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Comments:

During the performance of every major component Ruku of the obligatory prayer, one or the other position of hands has been prescribed. Placing the hands on the waist or the flank or the slender part above the hips is forbidden because it would contradict the legislated position of where the hand is to be placed. It has been stated that Satan stands thusly; or the Jews used to worship in this way; or the afflicted people stand in such a fashion while wailing and lamenting; or the denizens of Hell will stand in such a manner in Hell; or it is the trait of the arrogant. All these are similes - each simile points to the said act being forbidden. And Allah knows best!

892. It was narrated that Ziyad bin Subaih said: “I prayed beside Ibn ‘Umar and put my hand on my waist, and he did this to me - knocked it with his hand. When I had finished praying I said to a man: ‘Who is this?’ He said: ‘Abdullāh bin ‘Umar.’ I said: ‘O Abū ‘Abdur-Rahmān, why are you angry with me?’ He said: ‘This is the posture of crucifixion, and the Messenger of Allah forbade us to do this.’” (Sahih)

References: [استناد صحيح] أخرجه أبو داود، الصالحة، أبو النصر، والإقراء، ح: 93. من حديث سعيد بن زيد بن مخلص بن صفوان (رضي الله عنه).
Chapter 13. Standing With The Feet Together When Praying

893. It was narrated from Abū 'Ubaidah that 'Abdullāh saw a man who was praying with his feet together. He said: “He is going against the Sunnah; if he shifted his weight from one to the other that would be better.” (Da'if)

Comments:
It was the sacred custom of the Prophet ﷺ that he used to keep an appropriate distance between his feet. In the formation of rows, at least to some extent one will have to open up his feet in order to join them with other worshippers, but one should not open them disproportionately to one’s girth as this presents an ugly look.

894. It was narrated from 'Abdullāh that he saw a man praying with his feet together. He said: “He is not following the Sunnah. If he were to shift his weight from one to the other I would like that better.” (Da'if)

Chapter 14. The Imâm Pausing After Starting The Prayer

895. It was narrated from Abû Hurairah that the Messenger of Allah used to pause briefly when he had started to pray. (Sahîh)

Comments:
This silence denotes reciting to oneself. During it, the Prophet used to recite the inaugural supplication.

Chapter 15. The Supplication Between The Takbîr And The Recitation

896. It was narrated that Abû Hurairah said: “When the Messenger of Allah started to pray he would pause briefly. I said: ‘May my father and mother be ransomed for you, O Messenger of Allah, what do you say when you pause briefly between the Takbîr and recitation?’ He said: ‘I say: Allâhumma bâ’id baynî wa bayna khatâyâya kama bâ’adta bayna al-mashriqi wal-maghrib; Allâhumma naqqini min khatâyâya Kamâ yunaqqa ath-thawb al-abyad min ad-danas; Allâhumma ighsilni min khatâyâya bith-thalji wal-mâ’i wal-barad. (O Allah, put a great distance between me and my sins, as great as the distance You have made between the East and the West; O Allah, cleanse me of my
sins as a white garment is cleansed from filth; O Allâh, wash away my sins with snow and water and hail).” (Sahîh)

Comments:
Concerning the opening supplication, there are various versions reported. Whatever of them one chooses of the authentically transmitted – it will suffice.

Chapter 16. Another
Supplication Between The
Takbîr And Recitation

897. It was narrated that Jâbir bin ‘Abdullâh said: “When the Prophet started to pray, he would say the Takbîr, then say: ‘Inna șalâtî wa nusukâ wa mahyâya wa mamâfi lillâhi rabbit-âlamin, lâ sharika lahu, wa bidhâlika umîrûtu wa anâ min al-muslimîn. Allâhummahâdînî liahsanîl-âmâli wa ahsanîl-akhlâqi lâ yahdî li ahshanâ ilâ anta wa qinî sayy’al-âmâli wa sayy’al-ahâqi lâ yaqî sayy’ahu ilâ ant. (Indeed, my Salâh (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am one of the Muslims. O Allâh, guide me to the best of deeds and the best of manners, for none can guide to the best of them but You. And protect me from bad deeds and bad manners, for none can protect against them but You.)” (Sahîh)
Chapter 17. Another Type Of Remembrance And Supplication Between The Takbir And Recitation

898. It was narrated from ‘Alî, may Allâh be pleased with him, that the when the Messenger of Allâh ﷺ started to pray, he would say Takbir, then say: “Wajahtu wajhi littadhib fa’taras-samâwâtiwal-arde hanîfan wa mân anâ minal-mushrikân. Inna salâri wa nusukâ wa ma’hîyâ wa wama’âtî littâhî rabbîl-âlamîn, la sharika lahu, wa bidhâlika umîru wa anâ min al-muslimîn. Allâhumma! Antal-maliku la ilâha illâ anâh, anâ ‘abduka zalunku nafsi wa’ta’rafu bidhanbih faghfiiri dhunûbih jamî’an, la yaghfiruhu dhunuba illâ anâ, wahdini liâhsanîl-akhlâqi, la yahdî li ahsanîhâ illâ anâ wa’srîf ‘annî sayy’âhâ la yaghfiru ‘annî sayy’âhâ illâ anâ, labaika wa sa’daika, wal-khairu kulluhi fi yadaika wash-sharru laisa ilaika anâ bika wa ilaika tabâraaka wa ta’alaita astaghfiruka wa atûbu ilaik. (Verily, I have turned my face toward Him Who has created the heavens and the Earth Hanifa (worshipping none but Allâh Alone), and I am not of the idolaters’. Verily, my Salâh, my sacrifice, my living, and my dying are for Allâh, the Lord of the all that exists. He has no partner. And of this I have been commanded[,] and I am one of the Muslims. O Allâh, You are the Sovereign and there is none worthy of worship but You. I am Your slave, I have wronged

(المعجم 17) - تَّوْعَ اَخْرَىٰ مِنَ الْذَّكْرِ وَالْدُّعَاءِ

بِيْنِ النَّكْبِيْرِ وَالْفَضْرَاءِ (السَّحَّافةٌ ٢٧٤)

848 - أَخْبَرْتُكُمْ عَنْ الْرَّحْمَيْنِ بِنَّيْ هَيْدَيٍّ: حَدَّثَنَا عَبْدُ

الْعَزِيزِ بْنُ أَبي سَلَمَةُ قَالَ: حَدَّثَنِي عَمَّي

المُاجِيِّسُ بْنُ أَبي سَلَمَةٍ عَنْ عَبْدِ الْرَّحْمَيْنِ

الأَعْرَجُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبي رَافِعٍ، عَنْ

عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ

إِذَا اسْتَفْتَحَتَ الصَّلاةُ كَبَّرَ مَثَّ قَالَ: هُؤُلَاءِ

وُجِبَ لِلْذِّي فَطَرَ السَّلَوَاتِ وَالْأَرْضَ حَميًا

وَمَا أَنَّ مِنَ المُشْرِكِينَ، إِنْ صَلَاتِي وَنِسْكِي

وَنِعْمَةِي وَسِيَامِي لِلَّهِ رَبِّ الْمُلْمِلِينَ لا شَرِيكٌ

لَهُ وَلِيْكُ أَمْرُ وَأَنَا فِي النَّصِيبِينَ. اللَّهُمَّ!

أَنَّ الْمَلِكَ لَّا إِلَهَ إِلَّا أَنَّتَ، أَنَا عَبْدُكَ

ْأَنَّى لَنِسْيَ وَأَغْفِرْ ليْ ذَنُوبِي جَعَلْتُكَ فَأَغْفِرْ ليْ

ذَنُوبِي جَعَلْتُكَ لَا يَغْفِرُ الْذَّنُوبِ إِلَّا أَنَّتَ،

وَأَهْدِيَنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَفْهِمُ لأَحْسَنِهَا

إِلَّا أَنَّتَ، وَأَضْرِبْ عَلَيْهِ سَيِّئَتُهَا لَا يَضْرِبُ

عَلَيْهِ سَيِّئَتُهَا إِلَّا أَنَّتَ، لَكِنْ وَضَعْتُكَ وَالْحَبِّ

كَلَّهُ فِي بَيْدِكَ وَالْنَّارُ لَنِسْ إِلَّا أَنَّ تَكُ

وَلِيْكَ بَارْكَتُ وَمَغْفِرَتُكَ وَأَتْبُعْ وَأَتُوبُ إِلَيْكَ.

I myself and I acknowledge my sin. Forgive me all my sins for no one forgives sins but You. Guide me to the best of manners for none can guide to the best of them but You. Protect me from bad manners for none can protect against them but You. I am at Your service, all goodness is in Your hands, and evil is not to be attributed to You. I rely on You and turn to You, blessed and exalted are You, I seek Your forgiveness and repent to You.”

(Sahih)

Comments:

In some of the routes of this narration there is a clarification that when Allâh’s Messenger commenced the obligatory prayer, he recited this supplication, whereas in some narrations there is mention of the night vigil. Hence, this supplication may be recited both in obligatory and optional prayers. However, in the event of congregational prayer, it is essential to be considerate to the members of the congregation.
alone), as a Muslim, and I am not of the idolators. Verily, my Salâh, my sacrifice, my living, and my dying are for Allâh, the Lord of the all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims. [1] O Allâh, You are the Sovereign, there is none worthy of worship but You, glory and praise be to You.)" Then he would recite. (Saâhih)

Chapter 18. Another Kind Of Remembrance Between The Start Of The Prayer And The Recitation

900. It was narrated from Abû Sa‘eed that when the Prophet started to pray he would say: "Subhanakallîhumma, wa bihamdika tabârakasmuka wa ta‘ala jadduka wa là ilâha ghairuk (Glory and praise be to You, O Allâh. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You.)"

(Hasan)

Comments:

1. In some routes of this Hadîth too, there is mention of the optional prayers of the night. In other words, like other supplications, this supplication also may be recited both in obligatory and optional prayers.

2. Some Hadîth scholars have commented on the condition of the chains of this narration. But it is worthy of being applied in practice due to its many routes. Besides, it is brief the supplication. The Hanafis have adopted only this supplication on account of its being brief and beautifully-worded, particularly for the obligatory prayers. They consider other reported supplications to be specific to optional prayers. But there is no basis for such a specification. All authentically reported supplications are permitted, regardless of whether one is performing obligatory or optional prayers.

901. It was narrated that Abû Sa’îd said: “When the Messenger of Allâh started to pray, he would say: ‘Subhanâkallûhumma, wa bihamdika tabârâkasmuka wa ta‘âlâ jadduka wa là ilâha ghairuk’ (Glory and praise be to You, O Allâh. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You.)’” (Hasan)

Chapter 19. Another Kind Of Remembrance After The Takbir

902. It was narrated that Anas said: “The Messenger of Allâh was leading us in prayer when a man came and entered the Masjid, and he was out of breath. He said: ‘Allâhu Akbar, al-hamdulillihî hamdan kathîran tayîbah mubârakan fis. (Allâh is Most Great, praise be to Allâh, much good and blessed praise.)’ When the Messenger of Allâh had finished his prayer he said: ‘Which of you is the one who spoke these words?’ The people kept quiet. He said: ‘He did not say anything bad.’ The man said: ‘I did, O Messenger of Allâh. I came and I was out of breath, and I said it.’ The Prophet
The Book of The Commencement

said: "I saw twelve angels rushing to see which of them would take it up." (Ṣahīḥ)

Comments:
He was short of breath: this demonstrates that this Companion (of the Prophet ﷺ) had arrived toward the prayer pretty hastily. Hence, walking at a fast pace, short of running, is permitted; although, composure and dignity should remain.

Chapter 20. Starting With

Fāṭiḥatil-Kitāb (The Opening Of The Book) Before Another Sūrah

903. It was narrated from Anas that the Prophet ﷺ, Abū Bakr, and 'Umar, may Allāh be pleased with them both, would start their recitation with: "All the praise and thanks be to Allāh, the Lord of all that exists."[1] (Ṣahīḥ)

Comments:
This proves that in every unit of prayer, the commencement should be made with Surat Al-Fāṭīḥah, because it is obligatory in prayer. It could suffice in place of other recitation, but some other Sūrah (of the Qur'ān) would not be sufficient in its place. (For instance, the last one or two units of prayer).

904. It was narrated from Anas: "I prayed with the Prophet ﷺ and with Abū Bakr and 'Umar, may Allāh be pleased with them both, and they started with "All the praise and thanks be to Allāh, the Lord of all that exists."[2] (Ṣahīḥ)

[1] Al-Fāṭīḥah
[2] Al-Fāṭīḥah

905. It was narrated that Anas bin Mâlik said: “One day when he – the Prophet ﷺ – was still among us, he took a nap, then he raised his head, smiling. We said to him: ‘Why are you smiling, O Messenger of Allâh?’ He said: ‘Just now this Sûrah was revealed to me:

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

Verily, We have granted you (O Muhammad) Al-Kawthar.

Therefore turn in prayer to your Lord and sacrifice (to Him only).

For he who hates you, he will be cut off.\(^1\)’

Then he said: ‘Do you know what Al-Kawthar is?’ We said: ‘Allâh and His Messenger know best.’ He said: ‘It is a river that my Lord has promised me in Paradise. Its vessels are more than the number of the stars. My Ummah will come to me, then a man among them will be pulled away and I will say: “O Lord, he is one of my Ummah” and He will say to me: ‘You do not know what he did after you were gone.” (Sahîh)

\(^1\) Al-Kawthar 108:1-3.
Comments:
1. Concerning the explanation or Tafsir of A-Kawthar (the plentifulness or abundance) described in Surat Al-Kawthar, there is a difference of opinion among scholars. Different scholarly Companions of the Prophet ﷺ and the successors, etc., have advanced its different explanations, but by means of this sacred narration, its explanation has become known from the sacred utterances of the Prophet ﷺ himself. It is a river in Paradise, which has been promised to the Prophet ﷺ. It is extremely vast and wide. Its length and width are equal. Its pitchers and goblets are more than the stars in the sky. There is an explicit mention in some Hadith that whoever drinks water from this river will never thirst again. Its water is whiter than milk and sweeter than honey. Its fragrance is more pleasant than that of musk. (Sahih Al-Bukhārī: 6579; Sahih Muslim: 2292)

2. This Hadith also proves the permissibility of sleeping in the mosque, because it follows from some narrations that this incident took place in the mosque. There is in it mention of the Prophet’s ﷺ climbing the Minbar (Sahih Muslim: 2296). This Hadith further shows that one may sleep in the presence of his friends and loved ones.

3. “After you”: it might be indicative of apostasy or the initiation of innovations. And Allâh knows best!

4. Innovation is such a grave crime that on the Day of Resurrection the innovator will be driven away from the Kawthar pond.

906. It was narrated that Nu‘aim Al-Mujmir said: “I prayed behind Abû Hurairah and he recited: In the Name of Allâh, the Most Gracious, the Most Merciful, then he recited Umm Al-Qur’ân (Al-Fātiḥah), and when he reached: not (the way) of those who earned Your anger, nor of those who went astray, he said: ‘A‘mîn’ and the people said ‘A‘mîn.’ And every time he prostrated he said: ‘Allâhu Akbar’ and when he stood up from sitting after two Rak‘âhs he said: ‘Allâhu Akbar’. And after he had said the Sâdîm he said: ‘By the One in Whose Hand is my soul! My prayer most closely resembles the prayer of the Messenger of Allâh ﷺ.’” (Sahîh)
Chapter 22. Not Saying “In The Name Of Allāh, The Most Gracious, The Most Merciful” Aloud

907. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ led us in prayer, and we did not hear him recite: In the Name of Allāh, the Most Gracious, the Most Merciful. And Abū Bakr and 'Umar led us in prayer and we did not hear it from them either. (Sahih)

908. It was narrated that Anas said: “I prayed behind the Messenger of Allāh ﷺ, Abū Bakr, ‘Umar and ‘Uthmān, may Allāh be pleased with them, and I did not hear any of them say out loud: In the Name of Allāh, the Most Gracious, the Most Merciful.” (Sahih)
The narrations that state not to recite the Basmalah are numerous and very authentic. Hence, the usual practice should be so because the rightly-guided Caliphs - the Khulafa Ar-Rashidin - were greatly superior to all other Companions in their knowledge of jurisprudence; this is particularly true regarding Abū Bakr and 'Umar (May Allāh Most High be pleased with them both). That being said, reciting it aloud is also permissible.

909. Ibn 'Abdullāh bin Mughaffal said: “If 'Abdullāh bin Mughaffal heard any one of us recite: ‘In the Name of Allāh, the Most Gracious, the Most Merciful’, he would say: ‘I prayed behind the Messenger of Allāh and behind Abū Bakr and behind 'Umar - may Allāh be pleased with them both - and I did not hear any of them recite: ‘In the Name of Allāh, the Most Gracious, the Most Merciful.”’ (Hasan)

Chapter 23. Not Reciting “In The Name Of Allāh, The Most Gracious, The Most Merciful” In Al-‘Āthār

910. Abū As-Sā‘ib - the freed slave of Hishām bin Zuhrah - said: “I heard Abū Hurairah say: The Messenger of Allāh ﷺ said: “Whoever offers a prayer in which he does not recite Umm Al-Qur’ān (Al-‘Āthār), it is deficient, it is deficient, it is deficient, incomplete.” I (Abū As-Sā‘ib) said: ‘O Abū Hurairah, sometimes I am behind the Imām.’ He poked me in
the arm and said: 'Recite it to yourself, O Persian! For I heard the Messenger of Allâh  say: “Allâh says: 'I have divided prayer between Myself and My slave into two halves, and My slave shall have what he has asked for.'” The Messenger of Allâh  said: “Recite, for when the slave says: All the praises and thanks be to Allâh, the Lord of all that exists, Allâh says: ‘My slave has praised Me.’ And when he says: The Most Gracious, the Most Merciful, Allâh says: ‘My slave has extolled Me.’ And when he says: The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection), Allâh says: ‘My slave has glorified Me’ - and on one occasion He said: ‘My slave has submitted to My power.’ And when he says: You (alone) we worship, and You (alone) we ask for help (for each and everything), He says: ‘This is between Me and My slave, and My slave shall have what he has asked for.’ And when he says: ‘Guide us to the straight way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray, He says: ‘This is for My slave, and My slave shall have what he has asked for.’”

(Sahîh)

Comments:
1. “It is deficient, it is not complete”: and the prayer ought to be performed completely. It follows from the term Khidâj that it is such a deficiency that in
the event of the occurrence of this deficiency the prayer will be invalid. This is because this expression (Khidāj) is brought into usage to describe a she-camel who has cast her young one before the completion of the days of her gestation - when the young one has not yet been formed completely. It is merely flesh all over; it is a stillborn which cannot be called an offspring. In other words, the form of prayer in which Surat Al-Fātihah is not recited resembles a mass of flesh which is of no use at all. This demonstrates that the recitation of Surat Al-Fātihah is essential for the wholesomeness of prayer.

2. Recite it to yourself - to oneself, which means quietly, unheard by others - does not signify mere visualization or consciousness, because it is not termed a recital. And here the expression ‘recite’ is explicit.

3. “Divided between Myself and My servant,” because the first half is praise of Allāh, and the second half is a request of Him.

Chapter 24. The Obligation To Recite Fātihatil-Kitāb In The Prayer

911. It was narrated from ‘Ubdādah bin Aṣ-Ṣāmit that the Prophet ﷺ said: “There is no Salāḥ for one who does not recite Fātihatil-Kitāb.” (Sahih)

Comments:
The phrasing of this Hadīth is general; it comprehensively includes every worshipper - the solitary worshipper, the prayer-leader, and the followers of a congregation. Likewise, the term prayer is also general. It refers to all kinds of prayers: an obligatory prayer, or optional, individual, congregational, audible, or inaudible.

912. It was narrated that ‘Ubdādah bin Aṣ-Ṣāmit said: “The Messenger of Allāh ﷺ said: ‘There is no Salāḥ for one who does not recite Fātihatil-Kitāb or more.”’ (Sahih)
Comments:
1. Two forms have been described for the validity or wholesomeness of the prayer: (1) Reciting the Surat Al-Fatihah only (2) Reciting more than the Fatihah. This means only the Fatihah is obligatory; additional recitation is not obligatory. The prayer, without additional recitation, is considered valid.

2. The recitation of Surat Al-Fatihah is essential in every unit of prayer - in every Rak‘ah - and not just one time only in the whole of prayer, because Allâh’s Messenger ﷺ, while teaching one who prayed incorrectly how to perform it, had commanded him: do like this in the whole of your prayer. (Sahîh Al-Bukhârî - Al-Adhâh: 757).

Chapter 25. The Virtue Of Fatihatil-Kitâb

913. It was narrated that Ibn ‘Abbâs said: “When Jibrîl was with the Messenger of Allâh ﷺ, he heard a sound from above like a door opening. Jibrîl, peace be upon him, looked up toward the sky and said: ‘This is a gate in Heaven that has been opened, but it was never opened before.’” He said: “An Angel came down from it and came to the Prophet ﷺ and said: ‘Receive the glad tidings of two lights that have been given to you and were never given to any prophet before you: The Opening of the Book (Al-Fatihah) and the last verses of Sûrat Al-Baqarah. You will never recite a single letter of them but you will be granted it.’” (Sahîh)
Chapter 26. The Interpretation Of The Saying Of Allâh, The Mighty And Sublime: And Indeed, “We Have Bestowed Upon You Seven Of Al-Mathânî (Seven Repeatedly-Recited) And The Grand Qur’ân”[1]

914. It was narrated from Abû Sa‘eed bin Al-Mu‘alla that the Prophet passed by him when he was praying, and called him. He said: “I finished praying, then I came to him, and he said: ‘What kept you from answering me?’ He said: ‘I was praying.’ He said: ‘Does not Allâh say: O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he calls you to that which will give you life?[2] Shall I not teach you the greatest Sûrah before I leave the Masjid?’ Then he went to leave, and I said: ‘O Messenger of Allâh, what about what you said?’ He said: “All the praise and thanks be to Allâh, the Lord of all that exists.[3] These are the seven oft-recited that I have been given, and the Grand Qur’ân.” (Sahîh)

Comments:

“Why did you not respond?” - This demonstrates that it is the characteristic of Allâh’s Messenger that even if he summons someone while one is performing prayer, it is incumbent upon one to obey him and respond to him.

915. It was narrated that Ubayy bin Ka'b said: “The Messenger of Allah ﷺ said: ‘Allah, the Mighty and Sublime, did not reveal in the Tawrah or the Injil anything like Umm Al-Qur’ān (Al-Fātihah), which is the seven oft-recited, and (Allah said) it is divided between Myself and My slave and My slave will have what he asked for.’” (Hasan)

916. It was narrated that Ibn ‘Abbās said: “The Prophet ﷺ was given seven oft-recited; the seven long ones.” (Da’if)

Comments:
This is also one of the several explanations of As-Sab’ā al-Mathānī (the seven oft-repeated): That it denotes the first seven lengthy Surahs of the Glorious Qur’ān: Suratul Baqarah, ‘Āl-‘Imrān, An-Nisa, Al-Mai’dah, Al-An’ām, Al-A’rāf, At-Tauḥīd (including Al-Anfāl) because the theme of both of them is one and the same. That is why they have been recorded together.

917. It was narrated that Ibn ‘Abbās said, concerning the words of Allah, the Mighty and Sublime: “Seven of Al-Mathānī” (seven repeatedly-recited):[1] “The seven long ones.” (Hasan)

Chapter 27. Not Reciting Behind The Imam In Prayers Where He Does Not Recite Loudly

918. It was narrated that ‘Imrân bin Ḥusain said: “The Prophet prayed Zuhr and a man behind him recited: Glorify the Name of your Lord, the Most High.” When he had finished praying, he said: “Who recited: Glorify the Name of your Lord, the Most High?” A man said: “I did. He said: ‘I realized that some of you were disputing with me over it.’” (Sahih)

Comments:
The Prophet’s rejection applies when one recites it aloud in such a way that his recitation disorients a fellow-worshipper or the prayer-leader. If one recites it in one’s mind or in a whisper that someone beside him or before him cannot hear, then there is no harm in his recitation. In inaudible prayers, one may recite additional Surahs besides Surat Al-Fātiḥah.

919. It was narrated from ‘Imrân bin Ḥusain that the Prophet prayed Zuhr or ‘Asr, and a man was reciting behind him. When he had finished he said: “Which one of you recited: Glorify the Name of your Lord, the Most High?” A man among the people said: “I did, but I did not intend anything but good.” The Prophet said: “I realized that some of you were disputing with me over it.” (Sahih)
Chapter 28. Not Reciting Behind The Imam In A Rak'ah Where He Recites Out Loud

920. It was narrated from Abû Hurairah: "The Messenger of Allâh ﷺ finished a prayer in which he recited out loud, then he said: 'Did any one of you recite with me just now?' A man said: 'Yes, O Messenger of Allâh.' He said: 'I was wondering what was distracting me in reciting Qur'ân.'" So the people stopped reciting in prayers in which the Messenger of Allâh ﷺ recited out loud when they heard that. (Sahîh)

Comments:
The Prophet's ﷺ denial in this narration was due to a follower's loud recitation, because the prayer-leader encounters inconvenience only when someone's humming reaches out to him. If one recites inaudibly without being heard by anyone else, what kind of annoyance or irritation would it cause? None, actually. However, in audible prayers, followers of the Imam have been explicitly prevented from reciting more than the Surat Al-Fâtihah. Therefore, in audible prayers, followers may not recite more than the Fâtihah either audibly or inaudibly.

Chapter 29. Reciting Umm Al-Qur'ân (Al-Fâtihah) Behind The Imam In Rak'âhs Where The Imam Recites Out Loud

921. It was narrated that 'Ubâdah bin As-Ṣâmit said: "The Messenger
of Allah led us in one of the prayers in which the recitation is done out loud, and he said: ‘None of you should recite when I recite out loud, apart from the Umm Al-Qur’an (Al-Fatiha).’” (Sahih).

Comments:
In some other narrations, it is mentioned that it was the dawn prayer. The recitation proved telling upon him (the Prophet). After having finished the prayer, he stated: you are probably reciting behind the prayer-leader. Recite nothing besides Surat Al-Fatiha behind the prayer-leader because prayer is not valid without it. This narration is at least of the Hasan level. (In Hadith terminology, the Hasan is a verified Hadith of the Prophet, although it is not as strong as Sahih: the authentic). Hence, Surat Al-Fatiha must be recited behind the prayer-leader in audible prayers. However, reciting in excess of it is forbidden.

Chapter 30. The Interpretation Of The Saying Of Allah, The Mighty And Sublime: So, When The Qur’an Is Recited, Listen To It, And Be Silent That You May Receive Mercy

922. It was narrated that Abu Hurairah said: “The Messenger of Allah said: ‘The Imam is appointed to be followed, so when he says the Takbir, say the Takbir,
and when he recites, be silent, and when he says: "Samiʿ Allâhu liman hamâd (Allâh hears those who praise Him)," say: Rabbanâ lakal-ḥamâd (Our Lord, to You be praise).” (Sahîh)

923. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: ‘The Imam is appointed to be followed, so when he says the Takbîr, say the Takbîr; and when he recites, be silent.’"

Abû ‘Abdur-Rahmân said: Al-Mukharrîmî would say: He his trustworthy – meaning – Muhammad bin Sa’d Al-Ansâri. (Sahîh)

Chapter 31. The Imam’s Recitation Is Sufficient For The One Who Is Following Him

924. Kathîr bin Murrah Al-Hadrâmî narrated that he heard Abû Ad-Dardâ’ say: “The Messenger of Allâh ﷺ was asked: ‘Is there recitation in every prayer?’ He said: ‘Yes.’” A man among the Anṣâr said: ‘Is that obligatory?’ He (Abû Ad-Dardâ’) turned to me (Kathîr), as I was the closest of the people to him, and said: ‘I think
that if the Imām leads the people, that is sufficient for them.” (Da‘f)

Abū ‘Abdur-Raḥmān (An-Nasā‘ī) said: It is a mistake to say that this is from the Messenger of Allāh ﷺ, rather it is the words of Abū Ad-Dardā‘. This was not recited with the book.

Comment:

Imām An-Nasā‘ī has offered explanation that the one who turned his attention and gave his opinion was the honorable Abī Ad-Darda’ and not the Messenger of Allāh ﷺ. In this statement also what is meant is recitation that is performed in excess of Surat Al-Fātihah.

Chapter 32. What Recitation Is Sufficient For One Who Cannot Recite Qur’ān Well

925. It was narrated that Ibn Abī Awfa said: “A man came to the Prophet ﷺ and said: I cannot learn anything of the Qur’ān; teach me something that I can say instead of reciting Qur’ān.” He said: ‘Say: Subḥān Allāh, wa lā ilāha ill-Allāh, wa Allāhu Akbar, wa lā quwwata illa Billāhil-‘alīy al-a‘zīm (Glory be to Allāh, praise be to Allāh, there is none worthy of worship except Allāh, Allāh is Most Great, and there is no power and no strength except with Allāh the Exalted and Magnificent).”’

(Hasan)

Comments:
He was a new Muslim. He was not able to memorize the Qur'ān immediately; learning would take at least some time. Since the obligatory prayer cannot be postponed, he was taught these phrases by way of a temporary measure. These phrases are known to all and sundry. A new Muslim should continue reciting these phrases and make do with them until he memorizes Al-Fāţihah.

Chapter 33. Imam Saying Âmin Out Loud

926. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the reciter says Âmin, then say: 'Ârânîn, too, for the angels say Âmin and if a person's Âmin coincides with the Âmin of the angels, Allâh will forgive his previous sins.'" (Sahîh)

927. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the reciter says Âmin, then say: 'Ârânîn, too, for the angels say Âmin and if a person's Âmin coincides with the Âmin of the angels, his previous sins will be forgiven.'" (Sahîh)
928. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When the Imam says: Not (the way) of those who earned Your anger, nor of those who went astray, say: ‘Aâmîn,’ for the angels say Aâmîn and the Imam says Aâmîn, and if a person’s Aâmîn coincides with the Aâmîn of the angels, his previous sins will be forgiven.’” (Sâhih)

929. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When the Imam says Aâmîn, say ‘Aâmîn,’ for if a person’s Aâmîn coincides with the Aâmîn of the angels, his previous sins will be forgiven.” (Sâhih)

Comments:
“All previous sins”: According to scholars, this refers to minor sins, which can be forgiven without one’s formulating the intention to repent. Intention to repent is, however, essential for the forgiveness of major sins.

Chapter 34. The Command To Say Aâmîn Behind The Imam

930. It was narrated that Abû Hurairah, may Allâh be pleased with him, that the Messenger of
Allâh ﷺ said: “When the Imâm says: Not (the way) of those who earned Your anger, nor of those who went astray, say: ‘Amin,’ for if a person’s Àmin coincides with the Àmin of the angels, his previous sins will be forgiven.” (Sahîh)

Comments:

It is narrated by ‘Atâ in Bayhaqi: I observed two hundred Companions of the Messenger of Allâh ﷺ in Masjid Al-Harâm that when the prayer-leader said ‘walad dâllin (nor of those who go astray),’ the sound of their Ìznin raised reverberations. (Al-Bayhaqi, the prayer: p. 59). Abû Hurairah’s narration has preceded that he and his followers used to pronounce Aâmeen aloud.

Chapter 35. The Virtue Of Saying Àmin

931. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If any one of you says: ‘Amin’ and the angels in Heaven say Àmin, and the one coincides with the other, his previous sins will be forgiven.” (Sahîh)

Chapter 36. What A Person Should Say If He Sneezes Behind The Imâm

932. It was narrated from Mu‘âdh bin Rifâ‘ah bin Râfi’ that his father said: “I prayed behind the Prophet ﷺ and I sneezed and said: ‘Al-hamdu lillâhi, ëdhamdan kathîran ëtayiban mubâraikan fîh, mubâraikan
'alaihi, kamā yuhibbu rabbūnā wa yarāda (Praise be to Allāh, much good and blessed praise as our Lord loves and is pleased with.)’ When he finished praying, the Messenger of Allāh ﷺ said: ‘Who is the one who spoke during the prayer?’ But no one said anything. Then he said it a second time: ‘Who is the one who spoke during the prayer?’ So Rifa‘ah bin Rāf‘ bin ‘Afrā‘ said: ‘It was me, O Messenger of Allāh.’ He said: ‘What did you say?’ He said: ‘Praise be to Allāh, much good and blessed praise as our Lord loves and is pleased with.’’ The Prophet ﷺ said: ‘By the One in Whose hand is my soul, thirty-odd angels hastened to see which of them would take it up.’’ (Hasan)

Comments:

It has been argued on the basis of this report that it is permissible to utter Alhamdu lillāhi (Praise is to Allāh) aloud during prayer. And Allāh knows best!
When the Prophet ﷺ said the Salām and finished his prayer, he said: ‘Who spoke those words during the prayer?’ The man said: ‘I did, O Messenger of Allāh, but I did not mean anything bad thereby.’ The Prophet ﷺ said: ‘Twelve angels hastened (to take it) and nothing is stopping it going all the way to the Throne.’” (Sahih)

Comments:
It appears that this is probably the same narration in which after sneezing there is a mention of uttering this supplication.

Chapter 37. Collection Of What Was Narrated Concerning The Qur’ān

934. It was narrated that ‘Aishah said: “Al-Ḥārith bin Hishām asked the Messenger of Allāh ﷺ: ‘How does the Revelation come to you?’ He said: ‘Like the ringing of a bell, and when it departs I remember what he (the Angel) said, and this is the hardest on me. And sometimes he (the Angel) comes to me in the form of a man and gives it to me.’” (Sahih)

Comments:
After sneezing, it is said that Allāh sends a message, which this angel relayed. This is a hadith about the nature of the启示 (qur'anic revelation).
935. It was narrated from 'Āishah that Al-Hārīth bin Hishām asked the Messenger of Allāh ﷺ: “How does the Revelation come to you?” He said: “Like the ringing of a bell, and this is the hardest on me. When it departs I remember what he said. And sometimes the Angel appears to me in the form of a man and speaks to me, and I remember what he said.” 'Āishah said: “I saw him when the Revelation came to him on a very cold day, and his forehead was dripping with sweat.” (Sahih)

936. It was narrated that Ibn ʿAbbad said – concerning the saying of Allāh, the Mighty and Sublime: Move not your tongue concerning to make haste therewith. It is for Us to collect it and to give you the ability to recite it[1] – “The Prophet ﷺ used to suffer a great deal of hardship when the Revelation came to him, and he used to move his lips. Allāh said:
Move not your tongue concerning to make haste therewith. It is for Us to collect it and to give you the ability to recite it.” He said: “(This means) He will gather it in your heart, then you will recite it.” And when We have recited it to you, then follow its recitation." He said: “So listen to it and remain silent. So when Jibril came to him, the Messenger of Allâh Listen, and when he left, he would recite it as he had taught him.” (Sahîh)

Comments:
The Prophet’s repeating them (the Qur’ânic Verses) at the very moment of their Revelation was due to the fear that he might forget some of the revealed words unless he repeated them at the very moment of Revelation. But when Allâh took it upon Himself to protect the Qur’ân, the Prophet abandoned its recitation at the very moment of Revelation.

937. It was narrated from Ibn Makhramah that ‘Umar bin Al-Khattâb, may Allâh be pleased with him, said: “I heard Hîshâm bin Hâkim bin Hizâm reciting: Sûrat Al-Furqân, in a way that the Prophet of Allâh had not taught me. I said: ‘Who taught you this Sûrah?’ He said: ‘The Messenger of Allâh.’ I said: ‘You are lying; the Messenger of Allâh did not teach you like that.’ I took him by the hand and brought him to the Messenger of Allâh and said: ‘O Messenger of Allâh, you taught me Sûrat Al-Furqân, but I heard this man reciting it in a way that you did not teach me.’ The Messenger

\[\text{[Al-Qiyâmah 75:18.]}\]
of Allāh ﷺ said: ‘Recite, O Hishām.’ So he recited it as he had recited it (before). The Messenger of Allāh ﷺ said: ‘It was revealed like this.’ Then he said: ‘Recite, O ‘Umar.’ So I recited it, and he said: ‘It was revealed like this.’ Then the Messenger of Allāh ﷺ said: ‘The Qur’ān was revealed to be recited in seven different modes.’’ (Sahih)

Comments:

The Companions of Allāh’s Messenger ﷺ consisted of people who had various dialects. Since the Prophet ﷺ was of the Quraysh, the Qur’ān was revealed in the dialect of the Quraysh. But when the circle of his adherents expanded, the non-Qurayshites encountered hardships in the recitation of the Qur’ān. Therefore, Allāh’s Messenger ﷺ sought Allāh’s permission to recite the Qur’ān in other dialects also, and permission was granted to him. (Sahih Muslim, The Traveller’s prayer, Ḥadīth 819, 820, 821). Allāh’s Messenger ﷺ had been familiar with all the dialects and modes of pronunciation. He used to teach every individual in his own particular dialect. All the people were then made to adhere to the Qurayshite dialect. All other dialects were ended because the Qur’ān had originally descended in the Qurayshite mode.

938. It was narrated that ‘Abdur-Rahmān bin ‘Abdul-Qārī said: ‘I heard ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, say: ‘I heard Hishām bin Ḥakīm bin Hizām reciting Sūrat Al-Furqān, in a way that I had not been taught, and the Messenger of Allāh ﷺ had taught me. I was about to interrupt him (in his prayer), but I left him alone until he had finished. Then I grabbed him by his garment and brought him to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, I heard this man reciting
Sûrat Al-Furqân in a way that you did not teach me.' The Messenger of Allâh ﷺ said to him: 'Recite.' So he recited it in the way that I had heard him recite. Then the Messenger of Allâh ﷺ said: 'It was revealed like this.' Then he said to me: 'Recite.' So I recited it and he said: 'It was revealed like this. This Qur'ân has been revealed to be recited in seven different modes, so recite as much of the Qur'ân as may be easy for you.'" (Sahih)

Comments:

"So recite of it whichever is easier for you" means there is no restriction that someone having one dialect may not recite it in another. That is why a difference in recitation occurred between 'Umar bin Al-Khattab and Hishâm bin Hakim - even though both of them were Qurayshites, and their mother dialect was one and the same. It was not forbidden to recite in another dialect.
The Messenger of Allâh ﷺ taught me it.’ I said: ‘You are lying, by Allâh! the Messenger of Allâh ﷺ is the one who taught me this Sûrah that I heard you reciting.’ I took him to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, I heard this man reciting Sûrat Al-Furqân in a way that you did not teach me, but you taught me Sûrat Al-Furqân.’ The Messenger of Allâh ﷺ said: ‘Let him go, O ‘Umar. Recite, O Hishâm.’ So he recited it to him in the way that I had heard him recite. The Messenger of Allâh ﷺ said: ‘It was revealed like this.’ Then the Messenger of Allâh ﷺ said: ‘Recite, O ‘Umar.’ So I recited it in the way that he had taught me. The Messenger of Allâh ﷺ said: ‘It was revealed like this.’ Then the Messenger of Allâh ﷺ said: ‘This Qur’ân has been revealed to be recited in seven different modes, so recite as much of the Qur’ân as may be easy for you.’” (Sahîh)

Comments:

The seven dialects do not signify those seven modes of recitation which the reciters teach as part of the science of proper recitation (Qirâ’at). Those are the different styles of reciting the Qurayshite dialect. All the rest of dialects other than the Qurayshite dialect have altogether been eradicated.

940. It was narrated from Ubayy bin Ka‘b that the Messenger of Allâh ﷺ was by a pond belonging to Banu Ghifîr when Jibrîl, peace be upon him, came to him and said: “Allâh commands you to
teach your *Ummah* the Qur'an with one way of recitation." He said: "I ask my Lord for protection and forgiveness, my *Ummah* cannot bear that." Then he came to him a second time and said: "Allâh commands you to teach your *Ummah* the Qur'an with two ways of recitation." He said: "I ask my Lord for protection and forgiveness, my *Ummah* cannot bear that." Then he came to him a third time and said: "Allâh commands you to teach your *Ummah* the Qur'an with three ways of recitation." He said: "I ask my Lord for protection and forgiveness, my *Ummah* cannot bear that." Then he came to him a fourth time and said: "Allâh commands you to teach your *Ummah* the Qur'an with seven ways of recitation, and whichever way they recite it will be correct." (Sahîh)

Abû 'Abdur-Rahmân said: Al-Hakam was contradicted in this narration; Mansûr bin Al-Mu'tamir contradicted him. He reported it from Mujâhid, from 'Ubayd bin 'Umair in *Mursal* form.

941. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allâh taught me a *Sûrah* and when I was sitting in the *Masjid* I heard a man reciting it in a way that was different from mine. I said to him: 'Who taught you this *Sûrah*?' He said: 'The Messenger of Allâh.' I said: 'Stay with me..."
until we go to the Messenger of Allâh ﷺ. So we came to him and I said: 'O Messenger of Allâh, this man recites a Sûrah that you taught me differently.' The Messenger of Allâh ﷺ said: 'Recite, O Ubayy.' So I recited it, and the Messenger of Allâh ﷺ said to me: 'You have done well.' Then he said to the man: 'Recite.' So he recited it and it was different to my recitation. The Messenger of Allâh ﷺ said to him: 'You have done well.' Then the Messenger of Allâh ﷺ said: 'O Ubayy, the Qur'ân has been revealed with seven different modes of recitation, all of which are good and sound.'” (Hasan)

Abû 'Abdur-Rahmân said: Ma'qîl bin 'Ubaidullâh is not that strong.

942. It was narrated that Ubayy said: “I had no confusion in my mind from that time I embraced Islam, except when I recited a verse and another man recited it differently. I said: ‘The Messenger of Allâh ﷺ taught me this.’ And the other man said: ‘The Messenger of Allâh ﷺ taught me too.’ So I went to the Prophet ﷺ and said: ‘O Prophet of Allâh, did you not teach me such and such a verse?’ He said: ‘Yes.’ The other man said: ‘Did you not teach me such and such a verse?’ He said: ‘Yes. Jibrîl and Mikâîl, peace be
upon them, came to me, and Jibril sat on my right and Mikā'il sat on my left. Jibril, peace be upon him, said: 'Recite the Qur’ān with one way of recitation.' Mikā’il said: 'Teach him more, teach him more - until there were seven modes of recitation, each of which is good and sound.'” (Ṣaḥīḥ)

Comments:

It is essential for the one who has memorized the Qur’ān to recite it frequently. He should pay utmost attention to identical or very similar verses; if one doesn’t do so, it is feared that one will forget what one has memorized the Qur’ān.

944. It was narrated from ‘Abdullāh that the Prophet ﷺ said: "It is not right for any one of you to say: ‘I have forgotten such and such a verse.’ Rather he has been caused to forget. Study the Qur’ān, for it escapes from the heart of man faster than a camel escapes from its fetter.” (Ṣaḥīḥ)
Comments:
If one intends to prevent camels from straying, one of their front knees is tethered. Thus the camel finds it hard to move about. But it exerts its strength and struggles to undo the tether and free its knee. If it is left unattended, it gradually unfastens the rope from around its hamstring and runs away. In the same manner, if the Glorious Qur'an is recited regularly, it remains secure in one's breast. But if one acts slothfully, it will vanish from one's heart.

Chapter 38. Recitation In The Two Rak'ahs Of Fajr[1]

945. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ used to recite in the first Rak'ah of Fajr Say: We believe in Allāh and that which has been sent down to us [2] to the end of the verse, and in the second Rak'ah, We believe in Allāh, and bear witness that we are Muslims.[3] (Ṣaḥīḥ)

Chapter 39. Reciting: Say: O You Disbelievers And: "Say: He Is Allāh, (the) One" In The Two Rak'ahs Of Fajr

946. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ recited: “Say: O you disbelievers” and “Say: He is Allāh, (the) One” in the two Rak'ahs of Fajr. (Ṣaḥīḥ)

[1] The author has distinguished between the Sunan prayers with the word Fajr and the obligatory with the word Subh as can be seen in subsequent chapter headings.


Chapter 40. Making The Two Rak‘ahs Of Fajr Brief

947. It was narrated that 'Āishah said: “I would see the Messenger of Allâh  praying two Rak‘ahs of Fajr and making them so brief that I said: ‘Did he recite the Umm Al-Kitâb in them?’” (Sahîh)

Comments:
The objective is to show its briefness, and not that she had any doubt about it. Particularly in comparison with the Prophet’s Night Vigil, it must have seemed very light.

Chapter 41. Reciting (Sûrat) Ar-Rûm In Šubh

948. It was narrated from Shâhib Abî Rawh, from a man among the Companions of the Prophet , that he prayed  and recited Ar-Rûm, but he stumbled in his recitation. When he had finished praying he said: ‘What is the matter with people who pray with us without purifying themselves properly? Those people make us stumble in reciting Qur’ân.’” (Sahîh)
Chapter 42. Reciting Between Sixty And One Hundred Verses In Subh

949. It was narrated from Abū Barzah that the Messenger of Allâh صلی الله علیه وآله وسلم used to recite between sixty and one hundred verses in Al-Ghadhâh (Subh) prayer.

Comments:
In the dawn prayer, in relation to other prayers, the recitation (of the Qur'ân) should be prolonged. It is perhaps on account of this fact that it comprises of the most minimal number of prayer units (Rak'ahs) as compared to other prayers. However, the prolongation of the recitation depends upon the conditions of the worshippers.

Chapter 43. Reciting (Sûrah) Qâf In Subh

950. It was narrated that Umm Hishâm bint Hâritah bin An-Nu'mân said: "I only learned: 'Qâf. By the Glorious Qur'ân.'[1] behind the Messenger of Allâh ﷺ; he used to recite it in Subh." (Hasan)

Comments:

This Hadith provides explicit and unequivocal evidence of the permissibility of women going to the mosque and offering prayer in congregation. It was the custom of many female Companions of the Messenger of Allah ﷺ.

951. It was narrated that Ziyād bin ‘Ilāqah said: “I heard my paternal uncle say: ‘I prayed Subh with the Messenger of Allah ﷺ, and in one of the Rak’ahs he recited: ‘And tall date palms, with ranged clusters.’’”[1] (Sahih)

Chapter 44. Reciting: “When The Sun Is Wound Round”[2]

In Subh

952. It was narrated that ‘Amr bin Huraith said: “I heard the Prophet ﷺ reciting: ‘When the sun is wound round.’”[3] in Fajr.” (Sahih)

Chapter 45. Reciting *Al-Mu’awwidhatain* In *Subh*

953. It was narrated from ‘Uqbah bin ‘Amir that he asked the Prophet ﷺ about *Al-Mu’awwidhatain*. ‘Uqbah said: “The Messenger of Allâh ﷺ led us in praying *Fajr* and recited them.” (*Sâhih*)

Comments:

*Mu’awwidhatayn* denotes the two last *Surahs* of the Glorious Qur’an - *Surat Al-Falaq* and *Surat An-Nâs*. They are *Mu’awwidhatayn* because they provide refuge against the evil of magic and the jinn, etc. - nay, that is the very cause of their Revelation.

Chapter 46. The Virtue Of Reciting *Al-Mu’awwidhatain*

954. It was narrated that ‘Uqbah bin ‘Amir said: “I followed the Messenger of Allâh ﷺ when he was riding, and I placed my hand on his foot and said: ‘O Messenger of Allâh, teach me *Sûrah Hûd* and *Sûrah Yûsuf*. He said: ‘You will never recite anything greater before Allâh than: ‘Say: I seek refuge with (Allâh), the Lord of the daybreak.’ and ‘Say: I seek refuge with (Allâh) the Lord of mankind.’” (*Sâhih*)
Comments:

An elementary student should commence with the shorter *Surahs* and not with the long ones. ‘Uqbah bin ‘Amir put forward his request to teach him two long *Surahs*, namely *Surah Hūd* and *Surah Yūsuf*, in the very beginning. Thereupon, the Prophet (ﷺ) guided him to start with shorter *Surahs*.

955. It was narrated that ‘Uqbah bin ‘Amir said: “The Messenger of Allāh (ﷺ) said: ‘Some verses were revealed to me tonight, the like of which has never been seen: “Say: I seek refuge with (Allāh), the Lord of the daybreak.” and “Say: I seek refuge with (Allāh) the Lord of mankind.”’” (Ṣaḥīḥ)

Chapter 47. Recitation In *Ṣubḥ* On Friday

956. It was narrated from Abū Hurairah that the Messenger of Allāh (ﷺ) used to recite: “*Alif-Lām-Mīm*. The revelation of the Book”[1] and: “Has there not been over man”[2] in *Ṣubḥ* prayer on Friday. (Ṣaḥīḥ)

957. It was narrated from Ibn ‘Abbás that the Prophet used to recite: The revelation of the Book and; Has there not been over man. in Subh prayer on Friday. (Sahih)

Comments:

It is desirable to recite these two Surahs in the dawn prayer on the blessed day of Friday, but it is not compulsory. According to some scholars, on the day of Friday, it is essential to recite in the dawn prayer a Surah (any such Surah) that contains a verse of prostration. But their argument has no evidence.

Description of the Qur'ân Recital Prostration

If the reciter is able to prostrate, he should do so. He should not just pass through casually. If one is not in a position to prostrate, he should simply bow down his head and perform the prostration symbolically with gesture - for instance, when a person is riding a bike or driving a car. However, if one is not able to prostrate opportunely, then there is no mention in Ahâdith of one’s performing it later on. If one is listening to a recital (of the Qur'ân), and he is able to manage to prostrate, he ought to prostrate. The Qur'ân recital prostration consists of neither Takbîr nor the Taslim. It is merely a prostration. And Allâh knows best!

Chapter 48. The Prostration Related To Reading Qur'ân: The Prostration In Sâd (38)

958. It was narrated from Ibn ‘Abbás that the Prophet prostrated in Sâd and said: “Dâwûd
did this prostration in repentance and we do it in thanksgiving.”

(Sahih)

عَمَّرُ بْنِ ذَرَّ، عَنْ أَبْيَةَ، عَنْ سَعِيدٍ بْنِ جُهَّيرٍ،
عَنْ أَبِي عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ سَجَّدٌ فِي
صُدُورِهِ وَقَالَ: «سَجَّدَهَا دَارَضُونِّي وَسَجَّدُهَا
سُجِّدْنَا».

تخريج: [إسناده صحيح] أخرجه الطبراني (الكبر: 12/4، ح: 1386، والدارقطني من
حديث عمر بن ذر به، وهو في الكبير، ح: 107، وصحبه ابن السكن (التلخيص الحير: 2/9)، وروى مقطعا وهذا لا يضر.

Comments:

Imam Ash-Shafi’i does not acknowledge the prostration for Surah Sâ’d (38: 24), because the term prostration does not occur in the verse. Other scholars acknowledge the prostration because here the meaning is very much that of prostration.

Chapter 49. The Prostration In
An-Najm (53)

959. It was narrated from Ja’far bin Al-Mutta’alib bin Abi Wadâ’ah that his father said: “The Messenger of Allâh ﷺ recited Sûrat An-Najm in Makkah and prostrated, and those who were with him prostrated. I raised my head and refused to prostrate.” At that time Al-Mutta’alib had not yet accepted Islâm. (Hasan)

تخريج: [حسن] وهو في مسند أحمد بن حنبل: 2/342/10/44، 396/5/215، 216، 217، 396/5/26، 440/440، 440، 441/2، 441/2، 441/2، 441/2، 441/2، 441/2.

والكبر، ح: 1070: «جَعَفَرُ لم يوثّقه غير ابن حبان، ولا أصل الحديث شواعد.

Comments:

When Allâh’s Messenger ﷺ recited this Surah, the polytheists were also around at that time. They also prostrated themselves, because they were not the deniers of prostrating to Allâh. Later, when their leaders chided them that it was wrong from a political point of view, they fabricated a lie that Muhammad ﷺ had praised their idols. What they said is far from truth: it is not logical, and it is not supported by any proof whatsoever.
960. It was narrated from ‘Abdullāh that the Messenger of Allāh recited An-Najm and prostrated during it. (Sahih)

961. It was narrated from ‘Āṭā’ bin Yāsār that he asked Zaid bin Thābit about reciting with the Imām. He said: “There is no recitation with the Imām in anything.” And he claimed that he had recited: “By the star when it goes down (or vanishes)”[1] to the Messenger of Allāh and he did not prostrate. (Sahih)

962. It was narrated from Abū Salamah bin ‘Abdur-Rahmān that Abū Hurairah (led them in prayer and) recited: “When the heaven is

Chapter 50. Not Prostrating In An-Najm

Chapter 51. The Prostration In: “When The Heaven Is Split Asunder”[2]
split asunder."[1] and prostrated during it. When he had finished praying, he told them that the Messenger of Allah had prostrated during it. (Sahih)

963. It was narrated that Abû Hurairah said: "The Messenger of Allah prostrated during: 'When the heaven is split asunder.'"[2] (Sahih)

964. It was narrated that Abû Hurairah said: "We prostrated with the Messenger of Allah during: When the heaven is split asunder[3] and Read! In the Name of your Lord."[4] (Sahih)

965. (Another chain) from Abû Hurairah, with similar. (Sahîh)

Comments:

Imâm An-Nasâî, in this narration, has two Shaikhs: Muḥammad bin Mansûr and Qutaybah, while the chain is one.

966. It was narrated that Abû Hurairah said: “Abû Bakr and 'Umar prostrated during: ‘When the heaven is split asunder,”[1] as did the one who was better than them (the Prophet ﷺ).” (Sahîh)

Comments:

Imâm Mâlik considers this prostration abrogated, but the present narrations fall against him, particularly the last narration.

Chapter 52. Prostration During: “Read! In The Name Of Your Lord”[2]

967. It was narrated that Abû Hurairah said: “Abû Bakr and 'Umar, may Allâh be pleased with them both, and the one who was better than them prostrated during ‘When the heaven is split asunder’[3] and ‘Read! In the Name of your Lord.’”[4] (Sahîh)

968. It was narrated that Abû Hurairah said: "I prostrated with the Messenger of Allâh during; 'When the heaven is split asunder\(^1\) and 'Read! In the Name of your Lord.'\(^2\) (Sahih)

Comments:
1. Imâm Mâlik does not acknowledge this prostration also. He considers it superseded. This claim, however, is not only without evidence, but is also contrary to the Prophet's best practice (the Sunnah).
2. Imâm An-Nasâî has formed chapters merely of the Qur'ân recital prostrations in which there is difference of opinion (among scholars). He did not mention the strongly agreed-upon prostrations.

Chapter 53. Prostration During Obligatory Prayers

969. It was narrated that Abû Râfî' said: "I prayed 'Ishâ' prayer – meaning Al-'Atâmah behind Abû Hurairah and he recited: 'When the heaven is split asunder\(^3\) and prostrated during it. When he had finished praying, I said: 'O Abû Hurairah, (this is) a prostration that we are not used to.' He said: 'Abû Al-Qâsim did this prostration and I was (praying)

\(^1\) Al-Inshiqâq 84.
\(^2\) Al-'Alaq 96.
\(^3\) Al-Inshiqâq 84.
behind him, and I will continue to do this prostration until I meet Abū Al-Qāsim." (Sahih)

Chapter 54. Recitation (In prayers) During The Day

970. It was narrated that ‘Aṭā‘ said: “Abū Hurairah said: ‘There should be recitation in every prayer. What the Messenger of Allāh ﷺ made us hear (by reciting out loud) we make you hear, and what he hid from us (by reciting silently) we hide from you.’” (Sahih)

Comments:
If the congregation is huge, audibility will be poor; whereas, nights are tranquil. Therefore, the nighttime prayers have in them loud recitation (of the Qur'ān).
Chapter 55. Recitation In Zuhr

972. It was narrated that Al-Barâ' said: “We used to pray Zuhr behind the Prophet and we heard some of the verses from Sûrah Luqâ'ân and Adh-Dhâriyât from him.” (Da'îf)

973. Abû Bakr bin An-Nâdr said: “We were in Al-Taff with Anas, and he led them in praying Zuhr. When he had finished he said: ‘I prayed Zuhr with the Messenger of Allah and he recited two Sûrahs for us in the two Rak’âhs: ‘Glorify the Name of your Lord, the Most High’[1] and ‘Has there come to you the narration of the over-whelming (i.e. the Day of Resurrection)’?[2]” (Da'îf)

Comments:

The recitation in the Zuhr prayer is silent. But the Imâm (prayer-leader) may sparingly recite aloud a verse or fragments of verses so that the followers could assess the recitation and realize how long it would take for the prayer-leader to go into the bowing posture and thus complete their own recitation in time.

Chapter 56. Making The Standing Longer In The First Rak'ah Of Zuhr Prayer

974. It was narrated that Abū Sa'eed Al-Khudrī said: “The Iqâmah for Zuhr prayer would be said, and a person could go to Al-Baqī', relieve himself, perform Wudhū' and come (to the Masjid), and the Messenger of Allâh would still be in the first Rak'ah, making it lengthy.” (Sahîh)

Comments:
People would stand behind the Prophet (in prayer) with great enthusiasm and fervor. Due to the blessedness of his company and assembly, they experienced great delight in standing long. His spirituality would encompass them all. That is why his standing for long was most appropriate. There is guidance for brevity for other prayer-leaders.

975. 'Abdullâh bin Abi Qatâdah narrated that his father said: “The Messenger of Allâh used to lead us in prayer, and he would recite in the first two Rak'âhs and make us hear some verses. And he would make the (first) Rak'âh lengthy in Zuhr, and also the first Rak'âh.” Meaning in Subh. (Sahîh)

Comments:
The Fajr and Zuhr prayers generally occur after sleep. It might take time to wake up. After awakening, requisite chores like relieving oneself, taking a
bath, use of Siwak, etc., demand time. Therefore, the first unit of prayer should be prolonged so that a greater number of worshippers can join the congregation.

Chapter 57. The Imâm
Saying A Verse Audibly In Zuhr

976. 'Abdullâh bin Abî Qatâdah said: "My father told us that the Messenger of Allâh ﷺ used to recite Umm Al-Qur'ân and two Sûrahs in the first two Rak'âhs of Zuhr and 'Asr, and he would make us hear a verse sometimes, and he used to make the first Rak'âh lengthy." (Saḥîh)

Comments:
Apart from the dawn and the midday prayers, in other prayers too, the first unit should be prolonged so that people could meet their essential needs and could complete their ablution etc. and join the congregation.

Chapter 58. Making The Standing Shorter In The Second Rak'âh Of Zuhr

977. 'Abdullâh bin Abî Qatâdah narrated that his father told him: "The Messenger of Allâh ﷺ used to recite for us in the first two Rak'âhs of Zuhr prayer, and he would make us hear a verse sometimes. He would make the first Rak'âh longer and the second shorter. And he used to do that in Subh too, make the first Rak'âh

longer and the second shorter. And he used to recite in the first two Rak'ahs of 'Asr prayer, making the first Rak'ah longer and the second shorter." (Sahîh)

Chapter 59. Recitation In The First Two Rak'ahs Of Zuhr

978. It was narrated from ‘Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allah ﷺ used to recite the 'Umm Al-Qur'ân and two Sûrahs in the first two Rak'ahs of Zuhr and 'Asr, and in the last two with 'Umm Al-Qur'ân, and he would make us hear a verse sometimes, and he used to make the first Rak'ah of Zuhr lengthy." (Sahîh)

Comments:
It is essential to append additional Surahs in the first two cycles of obligatory prayers, along with the Surat Al-Fâtiha; but in the latter two units, Al-Fâtiha alone is enough.

Chapter 60. Recitation In The First Two Rak'ahs Of 'Asr

979. It was narrated that Abû Salamah said: "The Messenger of Allah ﷺ used to recite the 'Umm Al-Qur'ân and two Sûrahs in the first two Rak'ahs of Zuhr and 'Asr,
and he would make us hear a verse sometimes, and he used to make
the first Rak'ah of Zuhr lengthy, and he did likewise in Subh.”
(Sahih)

980. It was narrated from Jâbir bin Samurah that the Prophet used
to recite “By the heaven holding the big stars”[1] and: “By the
heaven, and Al-Târiq (the night-comer, i.e. the bright star)”[2] and
similar Surahs in Zuhr and 'Asr.
(Hasan)

981. It was narrated that Jâbir bin Samurah said: “The Prophet used
to recite “By the night as it envelops.”[3] in Zuhr and something
similar in 'Asr, and he would recite something longer than that in Subh.
(Sahih)
Chapter 61. Making The Standing And Recitation Lighter

982. It was narrated that Zaid bin Aslam said: "We entered upon Anas bin Mâlik and he said: 'Have you prayed?' We said: 'Yes.' He said: 'O slave girl, bring me water for Wudhû'! I have never prayed behind any Imam whose prayer more closely resembles the prayer of the Messenger of Allâh than this Imam of yours.'” Zaid said: “Umar bin 'Abdul-'Azîz used to complete the bowing and prostration (without rushing) and lighten the standing and sitting.” (Hasan)

Comments:
1. Since the obligatory prayer has to be performed by everyone, it is, therefore, incumbent upon the prayer-leader that he observes brevity in prayer (so as to accommodate the weak, the sick, the elderly, etc.). But the bowing down and prostration are the soul of the prayer. They ought to be performed with tranquillity and calm. He should not practice brevity in them. Although, he may abbreviate both the recitation of the Qur'an during the standing position of prayer and supplications that are made during other parts of prayer (such as during prostration).
2. ‘Umar bin Abdul Azîz was a Caliph. The fear of Allâh, selflessness, trustworthiness, honesty, a sense of responsibility and accountability, admiration for knowledge – these qualities of his had made him so well-known that he is still remembered by the title of “Umar the Second.”

983. It was narrated that Abû Hurairah said: “I have never prayed behind anyone whose prayer more closely resembled that of the Messenger of Allâh than so-and-so.” (The narrator) Sulaimân said: “He used to make the first two Rak'ahs of Zuhr..."
lengthy and the last two shorter, and he would make ‘Asr shorter; in Maghrib he would recite the short Mufassal Sūrahs, in ‘Ishā’ the medium-length Mufassal Sūrahs and in Subh the long Mufassal Sūrahs.[1] (Sahih)

Chapter 62. Reciting The Short Mufassal Sūrahs In Maghrib

984. It was narrated that Abū Hurairah said: “I have never prayed behind anyone whose prayer more closely resembled that of the Messenger of Allāh ﷺ than so-and-so. We prayed behind that person and he used to make the first two Rak‘ahs of Zuhr lengthy and the last two shorter, and he would make ‘Asr shorter; in Maghrib he would recite the short Mufassal Sūrahs. In ‘Ishā’ he recited: ‘By the sun and its brightness’[2] and similar Sūrahs, and in Subh he recited two lengthy Sūrahs.” (Sahih)

[1] Mufassal refers to the shorter Sūrahs of the Qur’ān, from Sūrah Qāf (50) to the end. See Tafsīr Ibn Kathīr (Darussalam) Volume 9, page 215, the explanation of Sūrah Qāf.

Chapter 63. Reciting: “Glorify The Name Of Your Lord, The Most High”[1] In Maghrib

985. It was narrated that Jābir said: “A man from among the Anṣār passed by Muʿādh leading two camels, when he (Muʿādh) was praying Maghrib, and he was starting to recite Al-Baqarah. So that man prayed then went away. News of that reached the Prophet ﷺ and he said: ‘Do you want to cause hardship to the people, O Muʿādh; do you want to cause hardship to the people, O Muʿādh? Why don’t you recite: ‘Glorify the Name of your Lord, the Most High’[2] and ‘By the sun and its brightness’[3] and the like?” (Sahih)

Comments:
It was reported that this incident pertains to the ‘Isha’, as has preceded earlier in a detailed narration.

Chapter 64. Reciting Al-Mursalat (77) In Maghrib

986. It was narrated from Anas that Umm Al-Fadl bint Al-Ḥārith said: “The Messenger of Allāh ﷺ led us in praying Maghrib in his house and he recited Al-Mursalat, then after that, he never offered any prayer until he died.” (Sahih)

Comments:
Allâh's Messenger ﷺ might have probably led the household womenfolk in congregational prayers during the days of his illness. Since they comprised limited followers, the Prophet ﷺ might have recited lengthy Surahs in the sunset prayer, in consideration of their wish.

987. It was narrated from Ibn 'Abbâs from his mother that she heard the Prophet ﷺ recite Al-Mursalât in Maghrib. (Sahîh)

Comments:
The honorable Umm Al-Fadl bint Hârîth, the mother of Ibn 'Abbâs ﷺ, is the transmitter of the earlier narration.

Chapter 65. Reciting Al-Tîr (52) In Maghrib

988. It was narrated from Muhammad bin Jubair bin Mu'tîm that his father said: "I heard the Prophet ﷺ recite Al-Tîr in Maghrib." (Sahîh)

Chapter 66. Reciting Ad-Dukhân (44) In Maghrib

989. Mu'âwiyyah bin 'Abdullâh bin Ja'far narrated that 'Abdullâh bin 'Utbah bin Mas'ûd told him that the Messenger of Allâh ﷺ recited...


**Comments:**

By the two lengthy Surahs is meant Surat Al-An`âm and Surat Al-A`râf, and of these two Surat Al-A`râf is lengthier. It is also called the Surah ‘Alif Lâm Mim Sâd, because with these very letters the Surah begins.

991. Marwân bin Al-Hakam narrated that Zaid bin Thâbit said: “Why do I see you reciting short Sûrahs in Maghrib when I saw the

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[1] Ad-Dukhân 44.
Messenger of Allâh ﷺ reciting the longer of the two long Sûrahs in it?"
I said: "O Abû 'Abdullâh, what is the longer of the two long Sûrahs?" He said: "Al-'A'raf." (Ṣâhîh)

Comments:
Marwân bin Hakâm was at that time the governor of Madînah; he became the commander of the Faithful later. It appears he was in the habit of reciting small Sûrahs as is narrated in Ḥadîth 990. The small Mufassal Sûrahs consist of Sûrahs which are twofold or threefold longer than them. They should also be recited.

992. It was narrated from 'Âishah that the Messenger of Allâh ﷺ recited Sûrat Al-'A'raf in Maghrib and split it between two Rak'âhs. (Ṣâhîh)

Chapter 68. Recitation In The Two Rak‘âhs After Maghrib

993. It was narrated that Ibn 'Umar said: "I watched the Messenger of Allâh ﷺ—twenty times—reciting in the two Rak‘âhs after Maghrib. 'Say: O you
disbelievers.\textsuperscript{[1]} and “Say: He is Allâh, (the) One.”\textsuperscript{[2]} (\textit{Dâ'î})

\textbf{Chapter 69. The Virtue Of Reciting “Say: He Is Allâh, (The) One”\textsuperscript{[3]}}

994. It was narrated from ʿÂishah that the Messenger of Allâh ﷺ sent a man on a campaign, and he used to recite to his Companions when leading them in prayer, and would conclude with, “Say: He is Allâh, (the) One.”\textsuperscript{[4]} When they returned, they told the Messenger of Allâh ﷺ about that. He said: “Ask them why he did that.” So they asked him and he said: “Because it is a description of the Most Merciful, the Mighty and Sublime, and I love to recite it.” The Messenger of Allâh ﷺ said: “Tell him that Allâh, the Mighty and Sublime, loves him.” (\textit{Sâhîh})


\textsuperscript{1} \textit{Al-Kâfûn} 109.
\textsuperscript{2} \textit{Al-Ikhlaş} 112.
\textsuperscript{3} \textit{Al-Ikhlaş} 112.
\textsuperscript{4} \textit{Al-Ikhlaş} 112.
Comments:

Reciting *Qul Huwallâhu Ahad* (*Surat Al-Ikhlâs*) in every unit of prayer is neither the practice of the Prophet ﷺ (Masnoon) nor most excellent. Otherwise, the Prophet himself, the rightly-guided Caliphs, and the prominent Companions would have adopted it. Allâh Most High’s loving this Companion was on account of his love for the *Surat Al-Ikhlâs*, and not due to his reciting it in every unit of prayer.

995. It was narrated that 'Ubaid bin Hunain, the freed slave of the family of Zaid bin Al-Khaṭṭâb, said: "I heard Abû Hurairah say: ‘I came back (from a journey) with the Messenger of Allâh ﷺ and he heard a man reciting ‘Say: He is Allâh, (the) One, Allâh-us-Samad (the Self-Sufficient Master). He begets not, nor was He begotten. And there is none equal or comparable unto Him.’ The Messenger of Allâh ﷺ said: ‘It is guaranteed.’ We asked him: ‘What, O Messenger of Allâh?’ He said: ‘Paradise.’” (Hasan)

996. It was narrated from Abû Sa’eed Al-Khudrî that a man heard another man reciting “Say: He is Allâh, (the) One”[2] and repeating it. When morning came he went to the Messenger of Allâh ﷺ and told him about that. The Messenger of Allâh ﷺ said: “By the One in Whose Hand is my soul, it is equal to one-third of the Qur’ân.” (Sahîh)

[1] *Al-Ikhlâs* 112.
997. It was narrated from Abū Ayyūb that the Prophet ﷺ said: "Say: He is Allāh, (the) One"[1] is one-third of the Qur'ān." (Hasan)
Abū 'Abdur-Raḥmān said: I do not know a chain of narration longer than this.

Comments:
In this narration, between Imām An-Nasāʿī and the Prophet ﷺ there are ten transmitters. No narration of the Imām An-Nasāʿī consists of a greater number of transmitters. And Allāh knows best!

Chapter 70. Reciting: "Glorify The Name Of Your Lord, The Most High"[2] In 'Ishā'

998. It was narrated that Jābir said: "Muʿādhdh stood up and prayed 'Ishā',[3] and made it lengthy. The Prophet ﷺ said: 'Do you want to

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[3] It had been mentioned earlier that since Maghrib was sometimes called 'Ishā', the 'Ishā' prayer is also called Al-'Ishā' Al-ʾĀkhirah' - meaning - the later 'Ishā' to distinguish between the two.
cause hardship to the people, O Mu'âdh; do you want to cause hardship to the people O Mu'âdh? Why didn’t you recite ‘Glorify the Name of your Lord, the Most High’\(^{[1]}\) or \textit{Ad-Du'ha} \(^{[2]}\) or; ‘When the heaven is cleft asunder?’\(^{[3]}\) (\textit{Sahih})

\textbf{Chapter 71. Reciting: “By The Sun And Its Brightness”\(^{[4]}\) In ‘Ishâ’}

999. It was narrated that Jâbîr said: “Mu'âdh bin Jabal led his companions in praying ‘Ishâ’ and he made it lengthy. A man left, and Mu'âdh was told about that, and he said: ‘He is a hypocrite.’ When news of that reached the man, he went to the Prophet \(\text{ﷺ}\) and told him what Mu'âdh had said. The Prophet \(\text{ﷺ}\) said to him: ‘Do you want to be a cause of hardship, O Mu'âdh? When you lead the people in prayer, recite ‘By the sun and its brightness’\(^{[5]}\) and ‘Glorify the Name of your Lord, the Most High’\(^{[6]}\) and ‘By the night as it envelops’\(^{[7]}\) and ‘Read! In the Name of your Lord.’\(^{[8]}\) (\textit{Sahih})

\(\text{Tahrij: [Sahih]}\) تارحمن: ح: 826، وهو في الكبرى: ح: 1069.

\footnotesize
\begin{itemize}
\item \([1]\) \textit{Al-A’la} 87.
\item \([2]\) \textit{Ad-Du’ha} 93.
\item \([3]\) \textit{Al-Inshâr} 82.
\item \([4]\) \textit{Ash-Shams} 91.
\item \([5]\) \textit{Ash-Shams} 91.
\item \([6]\) \textit{Al-A’la} 87.
\item \([7]\) \textit{Al-Lail} 92.
\item \([8]\) \textit{Al-’Alaq} 96.
\end{itemize}
1000. It was narrated from ‘Abdullâh bin Buraidah, from his father, that the Messenger of Allâh ﷺ used to recite ‘By the sun and its brightness’[1] and similar Sûrahs in ‘Ishâ’. (Hasan)

Chapter 72. Recitation “By The Fig, And The Olive”[2] In ‘Ishâ’

1001. It was narrated that Al-Barâ’ bin ‘Ázib said: “I prayed Al-‘Atamah (‘Ishâ’) with the Messenger of Allâh ﷺ and he recited ‘By the fig, and the olive’[3] in it.” (Sa`îd)

Chapter 73. Recitation In The First Rak‘ah Of ‘Ishâ’

1002. It was narrated that Al-Barâ’ bin ‘Ázib said: “The Messenger of Allâh ﷺ was on a journey and he recited: By the fig, and the olive[4] in the first Rak‘ah of ‘Ishâ’.” (Sa`îd)

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Chapter 74. Taking One's Time

In The First Two Rak'ahs

1003. Abū 'Awn said: “I heard Jābir bin Samurah say: ‘Umar said to Sa'eed: ‘The people are complaining about everything about you, even about your prayer.’ Sa'd said: ‘I take my time in the first two Rak'ahs and make the other two shorter. I do my best to follow the example of the Messenger of Allāh in prayer.’ ‘Umar said: ‘That is what I thought about you.’” (Ṣaḥīḥ)

Comments:
The above-mentioned complaint concerning Sa'd proved wrong.

1004. It was narrated that Jābir bin Samurah said: “Some of the people of Al-Kūfah complained about Sa'd to 'Umar. They said: ‘By Allāh, he does not pray properly.’ He said: ‘I lead them in prayer as the Messenger of Allāh did, and I do not deviate from that. I take my time in the first two Rak'ahs and make the other two shorter.’” He ('Umar) said: ‘That is what I thought about you.’” (Ṣaḥīḥ)
Chapter 75. Reciting Two Sûrahs In One Rak'ah

1005. It was narrated that ‘Abdullâh said: “I know the similar Sûrahs that the Messenger of Allâh used to recite, twenty Sûrahs in ten Rak'âhs.” Then he took ‘Alqamah’s hand and went in, then ‘Alqamah came out and we asked him and he told us what they were. (Sahîh)

Comments:
Whether it is two Sûrahs in one unit of prayer or two Sûrahs in two units of the same prayer, there should be spiritual relationship between them. Nazâir (identical Sûrahs) also denote the same kinship. Some people have taken it to mean kinship in prolongation but it is not correct.

1006. It was narrated that ‘Amr bin Murrah said: I heard Abû Wâ’il say: “A man said in the presence of ‘Abdullâh: ‘I recited Al-Muğãssal in one Rak'âh.’ He said: ‘That is like reciting poetry. I know the similar Sûrahs that the Messenger of Allâh used to recite together.’ And he mentioned twenty Sûrahs from Al-Muğãssal, two by two in each Rak'âh.” (Sahîh)
**Comments:**

Verses of poetry are generally read at a leisurely pace. But when one rehearse and memorize poetry, they are read rapidly. Similarly, some Qur'ān reciters, during the course of its repetition (for retention), recite it very speedily. Consequently, those who have not memorized (the Qur'ān) are not able to comprehend what is being recited.

1007. It was narrated from ‘Abdullāh that a man came to him and said: “Last night I recited Al-Mufassal in one Rak‘ah.” He said: “That is like reciting poetry. But the Messenger of Allāh used to recite similar Sūrahs, twenty Sūrahs from Al-Mufassal, those that start with Ha-Mim.” (Sahih)

**Comments:**

The arrangement of Sūrahs in the written copy of the Qur'ān belonging to Ibn Mas'ūd was a little different from the copy of Uthman. Therefore, the arrangement of Mufassal Sūrahs in his copy differed from the Glorious Qur'ān that we have in our hands. Ubayy ibn Ka'b possessed a copy of the Qur'ān, which had in it Sūrahs chronologically arranged according to the sequence of their revelation. (Tartib Nuzuli: Revelationary sequential arrangement).

**Chapter 76. Reciting Part Of A Sūrah**

1008. It was narrated that ‘Abdullāh bin As-Sā‘ib said: “I was with the Messenger of Allāh on the day of the Conquest (of Makkah). He
prayed in front of the Ka'bah. He took off his shoes and placed them to his left, and he started to recite Sūrat Al-Mu'minūn. When he reached the passage that mentions Mūsā and “Eisa, peace be upon them both, he started coughing, then he bowed.” (Sahih)

**Comments:**

Had it been compulsory to recite the Surah completely, he would have waited for the cough to abate, and would have completed the Surah. The Prophet's bowing down evidences its permissibility.

**Chapter 77. Reciter Seeking Refuge With Allāh If He Recites A Verse That Mentions Punishment**

1009. It was narrated from Hudhaifah that he prayed beside the Prophet one night. He recited, and when he came to a verse that mentioned punishment, he would pause and seek refuge with Allāh; if he came to a verse that mentioned mercy, he would pause and pray for mercy. In his bowing he would say: ‘Subḥāna Rabbūl-'Azīm (Glory be to my Lord Almighty)’ and in his prostration he would say: ‘Subḥān Rabbūl-'Alā (Glory be to my Lord the Most High).’” (Sahih)

**Tafsīr:** After having prayed in front of the Ka’bah, he took off his shoes and placed them on his left. He started reciting Sūrat Al-Mu’minūn. When he reached the passage that mentions Mūsā and “Eisa, peace be upon them both, he started to cough, then he bowed.” (Sahih)

**Comments:** Had it been compulsory to recite the Surah completely, he would have waited for the cough to subside, and would have completed the Surah. The Prophet’s bowing down evidenced its permissibility.

**Chapter 77. Reciter Seeking Refuge With Allāh If He Recites A Verse That Mentions Punishment**

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Comments:
While reciting the Qur'ān, one should kindle within oneself a deep sense of receptiveness, so that every word of the Qur'ān creates an effect upon him. The one who recites it in this manner would definitely emulate the Prophet's excellent practice which is described here.

Chapter 78. Reciter Asking Allāh When He Reaches A Verse Mentioning Mercy

1010. It was narrated from Hudhaifah that the Prophet ﷺ recited Sūrat Al-Baqara, Al 'Imrān and Al-Nisā' in one Rak'ah, and he did not reach any verse that spoke of mercy but he asked Allāh for it, nor any verse that spoke of punishment but he asked Allāh for protection therefrom. (Sahih)

Chapter 79. Repeating A Verse

1011. Jasrah bint Dijājah said: “I heard Abū Dharr say: ‘The Prophet ﷺ stayed up all night repeating one verse. The verse was: If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.”’[1] (Hasan)

Comments:

It has been narrated that when the Prophet صلى الله عليه وسلم supplicated, he would supplicate thrice. In the bowing and prostration postures, he would recite the 

*Tasbihāt* (Glorification of Allāh) ten times each. What is so astonishing then in his repeating a Verse of Mercy throughout the whole night?

Chapter 80. The Saying Of Allāh, The Mighty And Sublime: “And Offer Your *Ṣalāh* (Prayer) Neither Aloud Nor In A Low Voice”[1]

1012. It was narrated that Ibn ‘Abbās said concerning the saying of Allāh, the Mighty and Sublime: And offer your *Ṣalāh* (prayer) neither aloud nor in a low voice[2] – “It was revealed when the Messenger of Allāh صلى الله عليه وسلم was still (preaching) in secret in Makkah. When he led his Companions in prayer he would raise his voice” – (One of the narrators) Ibn Manṣūr said: “He would recite the Qur’ān out loud” – “And when the idolators heard his voice they would insult the Qur’ān, and the One Who revealed it, and the one who brought it. So Allāh, the Mighty and Sublime, said to His Prophet صلى الله عليه وسلم: And offer your *Ṣalāh* (prayer) neither aloud that is, such that the idolators can hear your recitation and insult the Qur’ān; nor in a low voice, so that your Companions cannot hear; but follow a way between.”[3] *(Ṣaḥīḥ)*

تخريج: أخرجت البخاري، التفسير، باب *(ولا نجهر بصلاتك ولا تخالف بياها)*: ح:٤٧٢٢.

1. Al-Isrā’ 17:110.
3. Al-Isrā’ 17:110.
1013. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ used to raise his voice when reciting Qur'ân, and when the idolators heard his voice they would insult the Qur'ân and the one who had brought it. So the Prophet ﷺ began to lower his voice such that his Companions could not hear him. Then Allâh, the Mighty and Sublime, revealed: And offer your Salâh (prayer) neither aloud nor in a low voice, but follow a way between [1]" (Sahîh)

Chapter 81. Reciting Qur'ân In A Loud Voice

1014. Umm Hânî' said: "I used to listen to the Prophet ﷺ reciting Qur'ân when I was on my roof." (Hasan)

Chapter 82. Elongating The Sounds When Reciting Qur'ân

1015. It was narrated that Qatâdah said: "I asked Anas: 'How did the Messenger of Allâh ﷺ recite Qur'ân?' He said: 'He used to elongate the sounds.'" (Sahîh)

Comments:

It does not mean he lengthened it out of the place, or without reason. Instead, he would lengthen wherever Madd would occur (Alif, Waw, Yaa). Madd is so called because it is recited by lengthening it.

Chapter 83. Making One's Voice Beautiful When Reciting Qur'an

1016. It was narrated that Al-Barâ’ said: “The Messenger of Allâh said: ‘Make your voices beautiful when you recite Qur’an.’” (Sahîh)

1017. It was narrated that Al-Barâ’ bin ‘Azib said: “The Messenger of Allâh said: ‘Make your voices beautiful when you recite Qur’an.’” (Sahîh)

Ibn ‘Awsajah said: “I had forgotten this - make your voices beautiful when you recite the Qur’an - until Ad-Dâhîk bin Muzâ’îm reminded me.” (Sahîh)

Comments:

To recite the Glorious Qur’an attentively, correctly, and with one’s heart in it fully - so that it creates the desired positive effect on the reciter himself as well as the listeners - is the requisite demand of Islamic law. However, it should not be in the style of singing. In short, instead of recitation being musical, it should be melodic.
1018. It was narrated from Abū Hurairah that he heard the Messenger of Allâh ﷺ say: "Allâh never listens to anything as he listens to a Prophet with a beautiful voice chanting the Qur‘ân aloud." (Sahîh)

1019. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, the Mighty and Sublime, never listens to anything as he listens to a Prophet chanting the Qur‘ân." (Sahîh)

1020. Abû Hurairah narrated that the Messenger of Allâh ﷺ heard the recitation of Abû Mūsâ and said: "He has been given a Mîzmâr among the Mazâmîr[1] of the family of Dâwûd, peace be upon him." (Sahîh)

Comments:
"A Prophet with a good voice" signifies Allâh’s Messenger ﷺ himself, except that the term Qur‘ân denotes each and every revealed book, which seems pretty problematic, although it is not improbable.

Comments:

Prophet Dāwūd ﷺ has become proverbial concerning his melodious voice and sweet recitation. In the Glorious Qurʾān, there is mention of the mountains and the birds joining him in his recitation (his extolling of Allāh’s limitless Glory). Allāh’s Messenger ﷺ, therefore, compared the melodious voice of Abū Mūṣā ﷺ with that of Prophet Dāwūd ﷺ, (likening the sweetness of his voice to the sound of reed instruments, as though he had reed instruments in his throat).

1021. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ heard the recitation of Abū Mūṣā and said: ‘This man has been given a Mīzām among the Mazāmīr of the family of Dāwūd, peace be upon him.” (Sahih)

Comments:

Scholars have deemed Āl ((family) in the term Āl Dāwūd additional.

1022. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ heard the recitation of Abū Mūṣā and said: ‘This man has been given a Mīzām among the Mazāmīr of the family of Dāwūd, peace be upon him.” (Sahih)

Comments:

In the hadith, ‘Āishah mentioned that the Messenger of Allāh ﷺ heard the recitation of Abū Mūṣā and praised him. She compared his voice to the sound of reed instruments, indicating his melodious voice and sweet recitation.

1023. It was narrated from Ya’lā bin Mamlak that he asked Umm Salamah about the recitation and prayer of the Messenger of Allāh ﷺ and she said: “Why do you want to know about his prayer?” Then she described his recitation and as
being so measured and clear that each letter could be distinguished.

(Hasan)

تخريج: [إسناده حسن] أخرجه الترمذي، فضائل القرآن، باب ماجاء كيف كانت قراءة النبي

Comments:

One's recitation should be neat and clear. Each and every word should be individually understood. One should pause at every Verse and phrase, so that, while reciting and listening, one's attention is focused on the meaning and import of what one is reciting.

Chapter 84. Saying The ṣakbīr Before Prostrating

1024. It was narrated from Abū Salamah bin ʿAbdur-Raḥmān that Marwān appointed Abū Hurairah as governor of Al-Madīnah. When he stood to offer an obligatory prayer, he would say the ṣakbīr, then he said the ṣakbīr when he bowed, and when he raised his head from bowing he said: "Samīʿ Allāhu liman ḥamidah, Rabbanā wa lakal-ḥamid (Allāh hears those who praise Him; our Lord, and to You be the praise)." Then he would say the ṣakbīr when he went down in prostration, then he said the ṣakbīr when he stood up after two Rakʿāhs, after saying the Ṭashahhud, and he did that until he had finished his prayer. When he had finished his prayer and said the Ṣalām, he turned to the people in the Masjid and said: "By the One in Whose hand is my soul, I am the one among you whose prayer most closely resembles that of the Messenger of Allāh ﷺ."

(Ṣaḥīḥ)
Comments:

In the final period of the lifetime of the Companions, people of the new generation had abandoned following some of the excellent practices of the Prophet (Sunnah). One of those practices was Takbirat Al-Intiqāl (making the Takbir upon moving from one position to another). People had given up pronouncing the Takbirat Al-Intiqāl. The Prophet's Companions drew the attention of the people toward the situation, pointing out the importance of following the Prophet's Sunnah in general, and of making those Takbirat in particular.

Chapter 85. Raising The Hands Before Bowing Until They Are Parallel To The Highest Part Of The Ears

1025. It was narrated that Mālik bin Al-Huwairith said: “I saw the Messenger of Allāh raise his hands until they reached the highest part of his ears, when he said the Takbīr, when he bowed and when he raised his head from bowing.” (Sahih)

Comments:

Mālik bin Huwayrith had come to Allāh’s Messenger in Madinah in the month of Rajab, in the year 9H. Another Companion of the Prophet who related a narration about Raf Al-Yadayn (raising of the hands during prayer), namely Wā’il bin Hujr, had arrived in the month of Shawwal in the year 10H. This demonstrates that Allāh’s Messenger used to practice Raf Al-Yadayn until the last years of life.

Chapter 86. Raising The Hands Parallel To The Shoulders Before Bowing

1026. It was narrated from Sālim that his father said: “I saw the Messenger of Allāh when he
The Book of The Commencement

started to pray, raise his hands until they were parallel to his shoulders, (and he did that) when he bowed and when he raised his head from bowing.” (Sahih)

Chapter 87. Not Doing That

1027. It was narrated from ‘Alqamah, that Abdullâh said: “Shall I not tell you about the prayer of the Messenger of Allâh ﷺ?” He stood and raised his hands the first time then he did not do that again.” (Da`î)

Comments:

This Hadîth is not as strong as the Ahâdîth that prove the legislation of Raf Al-Yadayn. Many Hadîth scholars have deemed this Hadîth weak, and yet many others have called it authentic; the whole chapter of Ahâdîth on Raf Al-Yadayn are thoroughly authentic. The Ahâdîth of Al-Bukhari and Muslim are authentic. Besides, narrations that support the practice of Raf Al-Yadayn are very large in number. Would it be adequate on any count to abandon the reports of numerous Companions of the Prophet while acknowledging merely the report of Ibn Mas`ûd?

Chapter 88. Bringing One’s Backbone To Rest When Bowing

1028. It was narrated that Abû
Ma’sûd said: “The Messenger of Allâh ﷺ said: ‘The prayer is not valid if a man does not bring his backbone to rest while bowing and prostrating.’” (Sahîh)


Chapter 89. Being At Moderate
In Bowing

1029. It was narrated from Anas that the Messenger of Allâh ﷺ said: “Be moderate in bowing and prostration, and do not rest your forearms along the ground like a dog.” (Sahîh)

Comments:

1. In any task or deed, exceeding the due bounds in what one does or falling short of what he ought to do, is not praiseworthy. Moderation or middle course is superior. In prayer also, moderation is essential. Moderation in the posture of bowing denotes one should keep his back straight, neither raising his head, nor tilting it low; he should keep his arms (lit. his upper arms and his forearms) and legs completely straight; the palms of his hands must be cupping over his knees in the form of gripping, whereas moderation in the posture of prostration denotes one should perform a clear prostration; he should neither touch his arms to the sides of his body by squeezing them nor place them on the ground; nor should he press them against his thighs. He should hold his stomach up from his thighs. The forearms should stick out, up to an adequate limit.

2. Stretching out one’s arms like a dog denotes placing the elbows also on the ground alongside the palms. This is forbidden.
12. [The Book of The At-Tābiq (Clasping One’s Hands Together)]

Chapter 1. Clasping One’s Hands Together[1]

1030. It was narrated from ‘Alqamah and Al-Aswad that they were with ‘Abdullāh in his house and he said: “Have these people prayed?” We said: “Yes.” So he led them in prayer and stood between them, with no Adhān and no Igāmah, and said: ‘If you are three then do this, and if you are more than that then let one of you lead the others in prayer, and let him lay his hands on his thighs. It is as if I can see the fingers of the Messenger of Allāh ṣallallaṭ Allāh ‘alayhi wa sallam, interlaced.’” (Ṣaḥīḥ)

Comments:

Inserting the fingers of one hand into those of the other and thus putting the hands between the knees is called Tābiq. Its discussion is coming up.

1031. It was narrated that ‘Alqamah and Al-Aswad said: “We prayed with ‘Abdullāh bin Ma’sūd in his house. He stood between us and we placed our hands on our knees, but he took them off and made us interlace our fingers, and said: ‘I saw the Messenger of Allāh ṣallallaṭ Allāh ‘alayhi wa sallam do that.’” (Ṣaḥīḥ)

[1] At-Tābiq: “It is to gather the fingers of the two hands together and place them between the knees during the bowing and Tashahhud positions, and it is abrogated according to the agreement (of scholars) as the author is about to mention.” Ḥashīyāt As-Sīnīdī.
1032. It was narrated that ‘Abdullāh said: “The Messenger of Allāh  taught us the prayer. He stood up and said the Takbīr, and when he wanted to bow, he put his hands together and put his hands between his knees and bowed.”

News of that reached Sa’d and he said: “My brother has spoken the truth. We used to that, then we were commanded to do this,” meaning, to hold the knees. (Sahih)

Comments:
This method is called Tatbīq, which is superseded. But Ibn Mas‘ūd did not come to know about it. That is why he acted in this manner. But none of the jurists of the Muslim nation acknowledged this view of his, to the extent that not even the Hanafis acknowledge it, even though they generally do not reject his views.

Chapter 1. Abrogation Of That

1033. It was narrated that Muṣāb bin Sa’d said: “I prayed beside my father and I put my hands between my knees, and he told me: ‘Put your hands on your knees.’ Then I did that again and he struck my hands and said: ‘We were forbidden to do that, and we were commanded to put our hands on our knees.’” (Sahih)
1034. It was narrated that Muṣ'ab bin Sa'd said: “I bowed and put my hands together, and my father said: "This is something that we used to do, then we brought them up to our knees.”” (Sahih)

Chapter 2. Holding The Knees When Bowing

1035. It was narrated that 'Umar said: “It is established for you to hold the knees, so hold the knees.”” (Sahih)

1036. It was narrated that 'Abdur-Rahmān As-Sulami said: “Umar said: 'The Sunnah is to hold the knees.’” (Sahih)

Comments:

When a Companion designates, with certainty, a deed to be a Sunnah of the Prophet ﷺ, that deed becomes equal in status to the statement or deed of the Prophet ﷺ, and it is called Marfu' hukmi, or a law or ruling which could be traced all the way back to the Prophet ﷺ. In the terminology of the Muhaddithin, Sunnah signifies the practice of the Prophet ﷺ.
Chapter 3. Where To Place The Palms When Bowing

1037. It was narrated that Sâlim said: “We came to Abû Ma’sûd and said to him: ‘Tell us about the prayer of the Messenger of Allâh. He stood in front of us and said the Takbîr, then when he bowed he placed his palms on his knees and put his fingers lower than that, and he held his elbows out from his sides until every part of him had settled. Then he said: Samî’ Allâhu liman hamidah, Rabbanâ wa lâkâl-hamad (Allâh hears those who praise Him, our Lord, and to You be the praise), then he stood up until every part of him had settled.’” (Hasan)

Chapter 4. Where To Place The Fingers When Bowing

1038. It was narrated that ‘Uqbah bin ‘Âmir said: “Shall I not show you how I saw the Messenger of Allâh pray?” We said: “Yes.” So he stood up and when he bowed, he placed his palms on his knees and put his fingers behind his knees, and held his arms out from his sides, until every part of him settled. Then he raised his head and stood up until every part of him settled. Then he prostrated
and held his arms out from his sides, until every part of him settled. Then he sat up until every part of him settled. Then he prostrated again until every part of him settled. Then he did four Rak'ahs like that. Then he said:

"This is how I saw the Messenger of Allah pray, and this is how he used to lead us in prayer." (Hasan)

Chapter 5. Holding The Arms Out From One's Side When Bowing

1039. It was narrated that Sālim Al-Barrād said: "Abū Ma'sūd said: ‘Shall I not show you how the Messenger of Allāh prayed?’ We said: ‘Yes.’ So he stood up and said the Takbīr, and when he bowed, he held his arms out from his sides until, when every part of him settled, he raised his head. He prayed four Rak'ahs like that, and said: ‘This is how I saw the Messenger of Allāh praying.’” (Hasan)

Chapter 6. Being Moderate In Bowing

1040. It was narrated that Abū ʿUmayr As-Sā'īdī said: “When the Prophet bowed he was balanced, he did not make his head higher or lower than his back, and he put his hands on his knees.” (Ṣaḥīḥ)
Chapter 7. The Prohibition Of Reciting Qur'an While Bowing

1041. It was narrated that 'Ali said: "The Prophet forbade me from wearing Al-Qassi and silk, and gold rings, and from reciting Qur'an when bowing." (Sahih)

Comments:

The Qassi denotes a kind of cloth or garment so called in relation to a district (or town or village) in Egypt where it was manufactured. It consisted of silken stripes, or whose warp used to be of silk and its weft used to be of flax. Since it contained a sizeable amount of silk, it was forbidden. But if a garment contains a narrow length or two of silken cloth, there is no harm in wearing it - for example, only the fringe is made of silk.

1042. It was narrated that 'Ali said: "The Prophet forbade me from wearing gold rings, from reciting the Qur'an when bowing, and from wearing Al-Qassi, and clothes dyed with safflower." (Sahih)
Comments:
1. If a golden ring is forbidden, other ornaments made of gold are certainly forbidden as well. A silver ring worn out of necessity and of a lighter quantity is permissible, but it is not permitted to wear it for the sake of adornment. Men have not been created to be adorned with ornaments.

2. Mu’asfar: a garment dyed with safflower or saffron is permissible for women, but not for men. Otherwise, it will amount to imitating women. Besides, it causes resemblance or look-alikeness with Sādhās (Hindu holy men). Men should look to dignity rather than to adornment. See No. 5318

1043. It was narrated that ‘Alī said: “The Messenger of Allāh forbade me – but I do not say he forbade you – from wearing gold rings, Al-Qassī, and from wearing Al-Mufaddam, and from wearing clothes dyed with safflower, and from reciting Qur’ān when bowing.” (Hasan)

1044. It was narrated that ‘Alī said: “The Messenger of Allāh forbade me from wearing gold rings, and Al-Qassī, and clothes

[1] Al-Mufaddam; see its explanation with No. 5175.
dyed with safflower, and reciting Qur‘ān while I am bowing.” (Sahih)

Chapter 8. Glorification Of The Lord While Bowing

1046. It was narrated that ‘Abbās said: “The Prophet drew back the curtain when the people were in rows behind Abū Bakr, may Allāh be pleased with him, and said: ’O people, there is nothing left of the features of Prophethood except a good dream that a Muslim sees or is seen by others for him.’ Then he said: Verily, I have been forbidden from reciting the Qur‘ān when bowing or prostrating. As for bowing, glorify the Lord therein, and as for prostration, strive hard in supplication, for it is more deserving of a response.” (Sahih)
Comments:
1. These utterances of the Messenger of Allâh ﷺ are those of the last day of his blessed life.
2. The Prophet ﷺ could be given glad tidings by means of Revelation but his adherents or followers could be given it merely by means of dreams or occasionally by inner inspiration. Because his death was imminent and the coming of Revelation was about to cease, he ﷺ spoke the above-mentioned words.

Chapter 9. Remembrance While Bowing

1047. It was narrated that Hudaifah said: “I prayed with the Messenger of Allâh ﷺ, and he bowed and said when bowing: ‘Subhâna Rabbial-'azîm (Glory be to my Lord Almighty).” And when prostrating: ‘Subhâna Rabbial-'Ala (Glory be to my Lord Most High).” (Sahîh)

Chapter 10. Another Kind Of Remembrance When Bowing

1048. It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ often used to say when bowing and prostrating: ‘Subhânakâ Rabbanâ wa bi 'hrâmika, Allâhumn aqâfîlî (Glory and praise be to You, our Lord. O Allâh, forgive me).”’ (Sahîh)
Comments:

Allah's Messenger used to recite these supplications with a view to educating his nation or community. Otherwise, he was completely innocent of sins. This demonstrates that one may supplicate in the bowing posture.

Chapter 11. Another Kind

1049. It was narrated that 'Aishah said: "The Messenger of Allah used to say when bowing: 'Subhān Qaddāsun Rabbul-malā'īkati war-rūḥ (Perfect, Most Holy, is the Lord of the angels and the spirit).'" (Sahih)

Comments:

What does the term rūḥ or the spirit signify? It is said that it signifies the Angel Jibril or a creation loftier than the angels, who could see the angels but the angels cannot see them; or, human spirits.

Chapter 12. Another Kind Of Remembrance When Bowing

1050. ‘Åśim bin Ḥumaid said: "I heard ‘Awf bin Mālik say: ‘I prayed Qiyām with the Messenger of Allah one night, and when he bowed, he stayed as long as it takes to recite Sūrat Al-Baqarah, saying: “Subhāna Dhil-jabarītī wal-malakūtī wal-kibriyā’ wal-‘azamah (Glory be to the One Who has all power, sovereignty, magnificence and might).'" (Sahih)
Chapter 13. Another Kind

1051. It was narrated from ‘Ali bin Abî Ṭâlib that when the Messenger of Allâh ﷺ bowed, he said: “Allâhumma laka rak’atu was laka aslamtu wa bika āmantu, khassha’a laka sam’i wa baṣrî wa ‘izāmî wa muḳhî wa ‘asabî (O Allâh, to You I have bowed and to You I have submitted and in You I have believed. My hearing, sight, bones, brain and sinews are humbled before You).” (Ṣâḥîḥ)

Chapter 14. Another Kind

1052. It was narrated from Jâbir bin ‘Abdullâh that when the Prophet ﷺ bowed, he said: “Allâhumma laka rak’atu wa bika āmantu wa laka aslamtu wa ‘alayka tawwakkaltu, anta rabbi, khassha’a sam’i wa baṣrî wa dammî wa lahînî wa ‘azmî wa ‘asabî Lillâhi Rabbîl-‘Alamîn (O Allâh, to You I have bowed, in You I believe, to You I have submitted and in You I put my trust. You are my Lord. My hearing, my sight, my blood, my flesh, my bones and my sinews are humbled before Allâh, the Lord of the Worlds).” (Ṣâḥîḥ)
1053. It was narrated from Muhammad bin Maslamah that when the Messenger of Allâh ﷺ stood to offer a voluntary prayer, he would say when he bowed: "Allâhumma laka rak'aatu wa bika âmantu wa laka aslamtu wa 'alayka tawwakalitu, anta rabbi, khasha'a sami` wa basri wa lahmi wa dammi wa mukhî wa 'asabi Lillâh Rabbil-'Âlamîn (O Allâh, to You I have bowed, in You I believe, to You I have submitted and in You I put my trust. You are my Lord. My hearing, my sight, my flesh, my blood, my brain and my sinews are humbled before Allâh, the Lord of the Worlds).” (Sahîh)

Chapter 15. Concession
Allowing One Not To Recite
Any Remembrance When Bowing

1054. It was narrated that Rifâ‘ah bin Râfi’ – who had been present at Badr – said: “We were with the Messenger of Allâh ﷺ when a man entered the Masjid and prayed. The Messenger of Allâh ﷺ watched him without him realizing, then he finished, came to the Messenger of Allâh ﷺ and greeted him with Salâm. He returned the Salâm and said: ‘Go back and pray, for you have not prayed.’” He (the narrator) said: “I do not know if it was the second or third time, – "(the man) said: ‘By the One Who revealed the Book to you, I have
tried my best. Teach me and show me.' He said: 'When you want to pray, perform \textit{Wudū} and do it well, then stand up and face the \textit{Qiblah}. Then say the \textit{Takbir}, then recite, then bow until you are at ease in bowing. Then stand up until you are standing up straight. Then prostrate until you are at ease in prostration, then raise your head until you are at ease in sitting, then prostrate until you are at ease in prostration. If you do that then you will have done your prayer properly, and whatever you failed to do properly is going to detract from your prayer.'” (\textit{Saḥīḥ})

Comments:
1. The \textit{Taṣbihā}: the glorifications are not obligatory in the bowing and the prostration postures. If they are omitted incidentally or absent-mindedly, the prayer will be considered valid. However, they ought not to be abandoned intentionally, because the intentional abandonment of the excellent practice of the Prophet \textit{SAW} or the \textit{Sunnah} is worthy of denouncement.

2. In \textit{Hadith} 1054, one of the chains of this \textit{Hadith}, there is an explicit command to recite \textit{Surat Al-Fātiḥah}. Therefore, by the Noble Qur’ān, only \textit{Surat Al-Fātiḥah} is meant. (\textit{Sunan Abū Dāwūd}: 859).

Chapter 16. The Command To Bow Properly

1055. It was narrated that Qatādah said: "I heard Anas narrate that the Prophet \textit{SAW} said: 'Bow and prostrate properly when you bow and prostrate.'” (\textit{Saḥīḥ})
Comments:
Perfecting it denotes moderation, calmness, and recitation of the glorifications and remembrances, whose details have preceded in earlier narrations.

Chapter 17. Raising The Hands When Rising From Bowing

1056. 'Aqīmah bin Wā’il said: “My father told me: ‘I prayed behind the Messenger of Allāh ☪ and I saw him raise his hands when he started to pray, and when he bowed, and when he said: ‘Sāmi' Allāhu limān ḥamidah (Allāh hears the one who praises Him)” like this.’” And (one of the narrators) Qā'is pointed toward his ears. (Sahih)

Comments:
The discussion of raising or lifting the hands has preceded in Ahadīth 1025, 1026 and 1027 in much detail. It is a clear Sunnah of the Prophet ☪.

Chapter 18. Raising The Hands Until They Are In Level With The Highest Part Of The Ears

1057. It was narrated from Mālik bin Al-Ḥuwairith that he saw the Prophet ☪ raise his hands when he bowed, and when he raised his head from bowing, until they were in level with the highest part of his ears. (Sahih)

Comments:

Chapter 19. Raising The Hands Until They Are In Level With The Shoulders When Rising From Bowing

1058. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ used to raise his hands until they were in level with his shoulders when he started to pray, and when he raised his head from bowing he did likewise, and when he said: “Sami' Allâhu liman ëamidah (Allâh hears the one who praises Him)” he said: “Rabbanâ lakal-ğamâd (Our Lord, to You be praise)” and he did not raise his hands between the two prostrations. (Saîîh)

Chapter 20. Concession Allowing One Not To Do That

1059. It was narrated from ‘Abdullâh that he said: “Shall I not show you how the Messenger of Allâh ﷺ prayed?” So he prayed, and he only raised his hands once. (Da’îf)

Comments:
See Hadîth 1027.

Chapter 21. What The Imâm Says When He Raises His Head From Bowing

1060. It was narrated from Ibn
‘Umar that when the Messenger of Allâh ﷺ started to pray, he raised his hands until they were in level with his shoulders, and when he said the Takbîr before bowing, and when he raised his head from bowing he raised (his hands) likewise, and said: “Sami’ Allâhu liman hamidah Rabbana wa lakal-ğamd (Allâh hears the one who praises Him; Our Lord, and to You be the praise),” and he did not do that when prostrating. (Saḥîh)

**Comments:**

This substantiates that when the Imâm raises his head from the bowing posture, he ought to say: Sami’ Allâhu liman hamidah (Allâh hears whoever praises Him); and also Rabbanâ wa lakal-ğamd (Our Lord, all praise is Yours). Likewise, the one who prays alone should pronounce both of these phrases.

### Chapter 22. What The Person Praying Behind The Imâm Should Say

1062. It was narrated from Anas that the Prophet ﷺ fell from a horse onto his right side, and they entered upon him to visit him. The time for prayer came, and when he has finished praying he said: “The Imâm is appointed to be followed,
so when he bows, then bow, and when he stands up, then stand up, and when he says: ‘Sami’ Allâhu liman hamidah (Allâh hears the one who praises Him)’ then say: ‘Rabbanâ wa lakal-ḥamâd (Our Lord, and to You be the praise).’” (Sahîh)

Comments:

1. The vast majority of scholars have drawn an inference from this that the follower should merely say Rabbanâ wa lakal-ḥamâd. It is the view of Imâm Ash-Shafi’î that the follower ought to say Sami’ Allâhu liman hamidah also, so that the action of the worshipper becomes subsequent to the corresponding action of the prayer-leader. Thereupon, he should utter Rabbanâ wa lakal-ḥamâd. This is the more careful approach.

2. Rabbanâ lakal-ḥamâd has occurred in some narrations without a wâw; hence one may utter Rabbanâ lakal-ḥamâd also.

1063. It was narrated that Rifâ‘î bin Râfî‘ said: “We were praying behind the Messenger of Allâh one day and when he raised his head from bowing he said: ‘Sami’ Allâhu liman hamidah (Allâh hears the one who praises Him).’ A man behind him said: ‘Rabbanâ wa lakal-ḥamâd, ḥamdan kathîra mubârakan fîh (O our Lord, and to You be the praise, much blessed and pure praise.)’ When the Messenger of Allâh had finished he said: ‘Who is the one who spoke just now?’ The man said: ‘I did, O Messenger of Allâh.’ The Messenger of Allâh said: ‘I saw thirty-some angels rushing to see which of them would write it down first.’” (Sahîh)
Comments:

In these narrations, there is no negation of the worshippers reciting Sami' Allâhu liman hamidah. But there is no mention of it either. Hence, there is room for both. Followers of the Imâm may therefore either recite it or abstain from reciting it.

Chapter 23. Saying: Rabbanâ Wa Lakal-Ḥamd (Our Lord, And To You Be The Praise)

1064. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When the Imâm says: ‘Sami’ Allâhu liman hamidah (Allâh hears the one who praises Him),’ then say: ‘Rabbanâ wa lakal-ḥamd,’ (Our Lord, and to You be the praise).’ Whoever says that and it coincides with the angels saying it, his previous sins will be forgiven.” (Sahîh)


Comments:

It appears that the angels who have been appointed over man also participate in prayer along with him; they particularly respond to the prayer-leader.

1065. It was narrated from Ḥittân bin ‘Abdullâh that he heard Abû Mûsâ say: “The Prophet of Allâh ﷺ addressed us and taught us our Sunnah and our prayer. He said: ‘When you pray, make your rows straight and let one of you lead you in prayer. When the Imâm says the Takbir, then say the Takbir. When he recites ‘Not (the way) of those who earned Your anger, nor of those who went astray’[1] then say:

"'Âmin," and Allâh will answer you. When he says the Takbîr and bows, then say the Takbîr and bow. The Imâm bows before you do and stands up before you do.' The Prophet of Allâh ﷺ said: 'This makes up for that. And when he says: "Sami' Allâhu lîman hamidah (Allâh hears the one who praises Him)," then say: "Allâhumma, Rabbanâ wa lakal-Âidâh (O Allâh, our Lord, and to You be the praise)," Allâh will hear you, for Allâh has said on the lips of His Prophet ﷺ: "Allâh hears the one who praises Him." And when he (the Imâm) says the Takbîr and prostrates, then say the Takbîr and prostrate. The Imâm prostrates before you do and sits up before you do.' The Prophet of Allâh ﷺ said: 'This makes up for that. And when he is sitting, let the first thing that any one of you says be:

At-tahiyyatu)'-ayyibitu-j-jalawitu Lillâh, salâmun 'alayka ayyuhan-nabiyyu wa rahmatullâhi wa barakcituhu, salâmun 'alaynî wa 'ala 'ibîdillâhi fuj-jilâqta deh, as-hhadu an li illâhu ill-Allâh wa ash-hadu an na Muhammada 'abdallahu wa rasûluh (All compliments, good words and prayers are due to Allâh, peace be upon you O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that there is none worthy of worship except Allâh and I bear witness that Muhammadi is His slave and Messenger) – seven phrases which are the greeting of the prayer.'" (Sahîh)
Chapter 24. The Duration Of
The Standing Between Rising
Up From Bowing To
Prostrating

1066. It was narrated from Al-Bara' bin 'Azib that the bowing of the Messenger of Allah صل الله عليه وسلم, and when he raised his head from bowing, and his prostration, and the time between the two prostration, were almost equal in length. (Saḥīḥ)

Comments:
This particular Ḥadīth provides a moment of contemplation and reflection for those who consider it reprehensible or undesirable to recite supplications when standing upright after the bowing posture (Qawmah) or when sitting between the two prostrations (Jalsah). The genuine prayer is only that one which corresponds to the Prophet's ﷺ Sunnah and not to juristic hair-splitting. Such hair-splitting, when it is not based on sound proofs, ruins the very beauty and calmness of the prayer and renders the prayer a mere physical exercise. And we seek refuge with Allāh!

Chapter 25. What Is To Be
Said When Standing Up (After
Bowing)

1067. It was narrated from Ibn 'Abbās that when the Prophet ﷺ said: “Sami' Allāhu liman hamidah (Allāh hears the one who praises Him)” he said: “Allāhumma, Rabbannā lakal-hamd, mil'as-samāwātī wa mil'al-ardī wa mil'a mā shī'ta min sha'īn ba'd (O Allāh, our Lord, to You be the praise, filling the heavens, filling the
Earth, and filling whatever else You will.)" (Sahih)

1068. It was narrated from Ibn `Abbas that when the Prophet wanted to prostrate after bowing, he would say: "Allahu hamma, Rabbanâ wa lakal-âdîm, milâs-samâwâtî wa milâl-arâdi wa milâm shîta min shâî'în bâ'd. (O Allâh, our Lord, and to You be the praise, filling the heavens, filling the Earth, and filling whatever else You will.)."

وَهَبَنَا مَن مَّضِعَ الْقَبْرَةَ بِنَاتِعٍ فَيَضُرِّبُ مِنَ الْعَذَابِ الْعَظِيمِ، عُنْ سَيِّدٍ بَنْ جُبَّرٍ عَنَّ الْمَمْلُوكِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ الْجَمَوعَ بَعْدَ الْرَّكِبَةِ ﺖَبَؤُرَ: «لِلَّهِمَّ! رَيْتُ وَلِكَ الحَمْدُ وَلِلَّهِ الْإِسْكِرَمَاتُ وَلِلَّهِ الْأَرْضُ وَقَالَ مَا شَئْتَ مِنْ شَيْئٍ تُبَدَّ». (Sahih)

1069. It was narrated from `Abû Sa`eed that the Messenger of Allâh used to say: "Samî` Allâhu liman hamidah, Rabbanâ lakal-âdîm, milâs-samâwâtî wa milâl-arâdi wa milâm shîta min shâî'în bâ'd. A humiliation wal-majdî khairî mât qâtal-âbdû wa kullunâ laka `abdun lâ manî`a limâ a`aita wa lâ yanfa`u dhâl-jaddi minkal-jadd (Allâh hears the one who praises Him; Our Lord, to You be praise filling the heavens, filling the Earth, and filling whatever else You will, Lord of Glory and Majesty, the truest thing a slave had said, and we are all slaves to You. None can withhold what You grant, nor can the possession of an owner benefit him before You.)" (Sahih)
1070. It was narrated from Hudhaifah that he prayed with the Messenger of Allâh ﷺ one night and he heard him say when he said the Takbîr: “Allâhu Akbaru dhâl-jabarûti wal-malakûti wal-kibrîyâ’i wal-’azamah (Allâh is Most Great, the One Who has all power, sovereignty, magnificence and might).” When bowing he would say: “Subhâna Rabbîl-’Azîm (Glory be to my Lord Almighty).” When he raised his head from bowing he would say: “Lîrabbîl-hamda, Lîrabbîl-hamda (To my Lord be praise, to my Lord be praise).” And when he prostrated (he said): “Subhâna Rabbîl-A’la (Glory be to my Lord Most High).” And between the two prostrations (he said): “Rabbîghfirli, Rabbîghfirli (Lord forgive me, Lord forgive me).” His standing, his bowing, when he raised his head from bowing, his prostration and the time between the two prostrations, were almost the same. (Sahîh)

1071. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ prayed (saying the) Qunût after bowing for a month, supplicating

Chapter 26. The Qunût After Bowing

(السجدة 26) - ﺐﻛﺄب التّوْنَة ﻃَنوُدَالرَكْوُعَ) (السجدة 274)

Tafsîr: [Ibn Sa’d] relates in his free narration, Bab 874, from a Hadith narrated by Abu Zayd in a Hadith published by Abu Hanîfa, in the collection of the Hadiths that Ibn Sa’d has published, that there was a man who was a slave of a Zâhirî. He was given a month to repent, after which he was executed.

Chapter 26. The Qunût After Bowing
against Ri'l, Dhakwân and 'Uṣayyah who had disobeyed Allâh and His Messenger. (Sahîh)

Comments:
One of their men treacherously obtained from the Prophet some teachers, who were all reciters of the Qurʾân (lit. who had memorized the Qurʾân). That man took them to his district and killed all of them. In another incident ten of the Prophet’s Companions were martyred. These incidents had taken place a little after the Battle of Uhud. In the Battle of Uhud, the Muslims had suffered considerable losses. This continual loss of human lives made the Prophet very sad. Thereupon, he set about reciting the Al-Qunūt An-Nîzilah. (The term Qunūt means being obedient, being humble, or the act of standing. Al-Qunūt An-Nîzilah implies a special supplication which is made when Muslims are overtaken by a calamity or disaster).

Chapter 27. The Qunūt During The ʿSubh Prayer

1072. It was narrated that Anas bin Mâlik was asked: “Did the Messenger of Allâh say the Qunūt in the ʿSubh prayer?” He said: “Yes.” He was asked: “Was that before bowing or after?” He said: “After bowing.” (Sahîh)

Comments:
This is the very same Qunūt which Imâm Ash-Shafî’î has understood to be the Qunūt of Fajr or ʿSubh (dawn prayer); whereas the vast majority of scholars understand it to mean occasional recitation of Al-Qunūt An-Nîzilah.

1073. It was narrated that Ibn Sirîn said: “Some of those who prayed the ʿSubh prayer with the Messenger of Allâh narrated to
me that when he said: ‘Sami’ Allâhu liman ḥamidah (Allâh hears those who praise Him)’ in the second Rak‘ah, he stood for a while.” (Sahîh)

**Comments:**

Imâm An-Nasâ’î has probably taken “he stood (calmly) for a while” to mean the Qunût, although Allâh’s Messenger used to recite certain supplications and remembrances after having performed the bowing posture. The Qunût is recited aloud and with the lifting of the hands, as is described explicitly in various narrations. (Musnad Ahmad 3/3).

**1074.** It was narrated that Abû Hurairah said: “When the Messenger of Allâh raised his head in the second Rak‘ah of the Subh prayer, he said: ‘O Allâh, save Al-Walîd bin Al-Walîd and Salamah bin Hishâm and ‘Ayâsh bin Abî Rabi‘ah and those who are weak and oppressed in Makkah. O Allâh, intensify Your punishment on Mu‘âdh and give them years (of famine) like the years of Yûsuf.” (Sahîh)

**Comments:**

The wording clearly demonstrates that this is Al-Qunût An-Nâzîlah, which the Prophet did not permanently recite.

**1075.** Abû Hurairah narrated that the Messenger of Allâh used to supplicate in prayer when he said: “Sami’ Allâhu liman ḥamidah, Rabbanâ wa lakal-hamd (Allâh hears those who praise Him; O our Lord, and to You be the praise),"
then he said while standing, before he prostrated: “O Allāh, save Al-Walīd bin Al-Walīd and Salamah bin Hishām and ‘Ayyāsh bin Abī Rabī‘ah and those who are weak and oppressed in Makkah. O Allāh, intensify Your punishment on Mudar and give them years (of famine) like the years of Yūsuf.” Then he would say: “Allāh is Most Great” and then he prostrated. The people of Mudar and their environs were opposed to the Messenger of Allāh ﷺ at that time. (Sahih)

Chapter 28. The Qunūt During The Zuhr prayer

1076. It was narrated from Abū Salamah, that Abū Hurairah said: “I shall explain to you the prayer of the Messenger of Allāh ﷺ.” He said: “Abū Hurairah used to say the Qunūt in the last Rak‘ah of the Zuhr prayer, and the later ‘Ishā’ prayer, and the Subh, after saying ‘‘Allāhu liman ḥamidah.’ He would pray for the believers and curse the disbelievers.” (Sahih)

Chapter 29. The Qunūt During The Magrib Prayer

1077. It was narrated from Al-Barā’
bin ‘Âzib that the Prophet  used to say the Qunût in Subh and Maghrib.

(One of the narrators) ‘Ubaidullâh said: “Allâh’s Messenger  used to.” (Sahîh)

Comments:

In actuality, it was Al-Qunik An-Nâzilah that the Prophet  used to occasionally recite in various prayers. But some people have deemed it, instead of Al-Qunik An-Nâzilah, to mean the requisite Al-Qunik of the dawn and the sunset prayers. That means the Prophet  used to perform Al-Qunik in both these prayers perpetually. But there is agreement and consensus of the nation over the abandonment of Al-Qunik in the sunset prayer (Maghrib).

Chapter 30. Uttering Curses During The Qunût

1078. It was narrated from Anas:
“The Messenger of Allâh  said the Qunût for a month.” – (One of the narrators) Shu’bah said: “He cursed some men.” Hishâm said: “He supplicated against some of the tribes of the ‘Arabs.” – “Then he stopped doing that after bowing.” This is what Hishâm said. Shu’bah said, narrating from Qatâdah, from Anas that the Prophet  said the Qunût for a month, cursing Ri’il, Dhakwân and Liyân. (Sahîh)
Chapter 31. Cursing The Hypocrites During The Qunâṭ

1079. It was narrated from Sâlim, from his father, that he heard the Prophet ﷺ, when he raised his head in the last Rak‘âh of the Subh prayer, say: “O Allâh, curse so-and-so and so-and-so,” suppli cate against some of the hypocrites. Then Allâh revealed the words: “Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers.”[1] (Saḥîḥ)

Comments:
See Ḥadîth 1071.

Chapter 32. Not Saying The Qunâṭ

1080. It was narrated from Anas that the Messenger of Allâh ﷺ said the Qunâṭ for one month, suppling against one of the ‘Arab tribes, then he stopped doing that. (Saḥîḥ)

Comments:
The Prophet ﷺ called down his curse upon several of the tribes. See Ḥadîth number 1078.

1081. It was narrated from Abû Mâlik Al-Ashja‘î that his father said: “I prayed behind the Messenger of

Allāh ﷺ and he did not say the Qunūt, and I prayed behind Abū Bakr and he did not say the Qunūt, and I prayed behind 'Umar and he did not say the Qunūt, and I prayed behind 'Uthmān and he did not say the Qunūt, and I prayed behind 'Alī and he did not say the Qunūt.” Then he said: “O my son, this is an innovation.” (Sahih)

 comentarios: 

 To perpetuate Al-Qunūt’s recital is an innovation. Allāh’s Messenger ﷺ used to recite Al-Qunūt An-Nāzilah - the supplication for calamity or disaster - in times of need, occasionally. For further details, see Hadith 1077.

 Chapter 33. Cooling The Pebbles In Order To Prostrate On Them

 1082. It was narrated that Jābīr bin ‘Abdullāh said: “We used to pray Zuhr with the Messenger of Allāh ﷺ and I would take a handful of pebbles in my hand to cool them down, then I would pass them from one hand to the other, and when I prostrated I would put them down to lay my forehead on them.” (Hasan)

 comentarios: 

 The earth used to be burning hot. Placing the head directly upon the extremely hot ground was immensely hard. Therefore, to a fairly large degree, he would spread cooled pebbles and place his forehead upon them.
Chapter 34. The Takbir When Prostrating

1083. It was narrated that Muṭṭarrif said: "Imrān bin Ḥuṣain and I prayed behind ‘Alī bin Abī Ṭālib. When he prostrated he said the Takbir, and when he raised his head from prostration he said the Takbir, and when he stood up following two Rak'ahs he said the Takbir, and when he had finished praying, 'Imrān took my hand and said: 'This reminded me of - he said a word meaning - the prayer of Muhammad ﷺ.” (Ṣaḥīḥ)

Comments:

It has preceded that during the lifetime of the Companions ﷺ, some prayer-leaders had become slothful in the matter of pronouncing the Takbir. Either they did not pronounce it at all, or pronounced it in a very low tone, rather in a whisper. It was a sort of aberration without a plausible reason. Therefore, what they did was worth denouncing. But if there is any genuine excuse to do what they did, then that will be an altogether different matter.

1084. It was narrated that 'Abdullāh bin Ma'sūd said: “The Messenger of Allāh ﷺ used to say the Takbir every time he went down and came up, and he would say the Salām to his right and his left. And Abū Bakr and 'Umar used to do likewise.” (Ṣaḥīḥ)
Comments:

“At every bowing and rising”: There is exception in the matter of one’s rising from the posture of bowing because, in that situation, instead of Allâhu Akbar, pronouncing Samî‘ Allâhu liman hamidah is the Sunnah.

Chapter 35. How One Should Go Down For Prostration

1085. It was narrated that Abû Bushr said: “I heard Yûsuf – meaning Ibn Mâhak – narrating that Ḥâkim said: ‘I gave my pledge of allegiance to the Messenger of Allâh ﷺ, pledging that I would go down (in prostration) only after standing up from bowing.’” (Sahih)

The meaning of this saying is: I would not directly sink down into the posture of prostration. I would rather stand upright from the bowing posture, and then I would sink down into the prostration.

Chapter 36. Raising The Hands Before Prostrating

1086. It was narrated from Mâlik bin Al-Ḥuwairith that he saw the Prophet ﷺ raise his hands when praying, when he bowed, when he raised his head from bowing, when he prostrated and when he raised his head from prostrating, until they were in level with the top part of his ears. (Sahih)

The meaning of this saying is: He who has the habit of raising his hands in this manner, the likes of which has not been equalled among those who have heard the hadith concerning the Prophet ﷺ, will undoubtedly be the one who will be called to the throne of the Most High. (Al-Bukhari)
1087. It was narrated from Mâlik bin Al-Ḥuwairith that he saw the Prophet raise his hands, a similar report. (Daʿīf)

1088. It was narrated from Mâlik bin Al-Ḥuwairith that he saw the Prophet of Allâh raise his hands when he started to pray, and he narrated a similar report and added: “When he bowed he did likewise, and when he raised his head from bowing he did likewise, and when he raised his head from prostration he did likewise.” (Daʿīf)

Chapter 37. Not Raising The Hands When Prostrating

1089. It was narrated that Ibn ʿUmar said: “The Messenger of Allâh used to raise his hands when he started to pray, and when he bowed, and when he stood up, but he did not do that when he prostrated.” (Sahîh)
Chapter 38. The First Part Of The Body That Should Reach The Ground When A Person Prostrates

1090. It was narrated that Wa’il bin Ḥujr said: “I saw the Messenger of Allāh ﷺ when he prostrated, he lowered his knees before his hands, and when he came up he raised his hands before his knees.” (Da’īf)

1091. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Is there any one of you who would kneel as a camel kneels when praying?’” (Hasan)

1092. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘When one of you prostrates, let him put his hands down before his knees, and not kneel like a camel.’” (Hasan)
Comments:
The truth of the matter is that the hands should be placed first, then the knees, because this accords with human nature. Allâh Most High has bestowed man with hands for support. Animals are helpless because they do not have hands. They, therefore, rise and sit without taking support; rather they do everything without hands - eating, drinking, hitting, etc. But for man the use of hands is essential. Placing the knees first brings about similarity with animals.

Chapter 39. Putting The Hands Down Along With The Face When Prostrating

1093. It was narrated from Ibn 'Umar in a Marfu' report that the hands prostrate as the face prostrates, so when one you of puts his face down he should put his hands down, and when he raises (the face) he should raise (the hands) too. (Salih)

Comments:
The objective is to demonstrate that it is not enough to place the face on the ground, but the hands should also be put on the ground around the face, so that their prostration also occurs. There is elucidation of this matter in the upcoming narration.

Chapter 40. On How Many (Parts Of The Body) Does One Prostrate On?

1094. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ was
commanded to prostrate on seven parts of his body and not to tuck up his hair or his garment.” *(Sahih)*

Comments:
1. Seven limbs mean the two hands, the two knees, the two feet, and the face. All these limbs should touch the ground. If any limb lifts up for a little while, it is another matter. Collectively, the prostration should be performed on these seven limbs.

2. While sinking into the posture of prostration, one should not gather one’s hair or garments with a view to protecting them from dust. They should be allowed to come in touch with the ground. This will generate humility. Arrogance will be repelled from one’s mind and heart.

Chapter 41. Explanation Of That

1095. It was narrated from Al-‘Abbâs bin ‘Abdul-Muṭṭalib that he heard the Messenger of Allâh ﷺ say: “When a person prostrates, seven parts of his body prostrate: his face, his two palms, his two knees and his two feet.” *(Sahih)*

Chapter 42. Prostrating On One’s Forehead

1096. It was narrated that Abû Sa‘eed Al-Khudrî said: “My two eyes saw the traces of water and mud on the forehead and nose of the Messenger of Allâh ﷺ, from his praying *Qiyām* on the night of the twenty-first.” *(Sahih)* (This was narrated) in an abridged form.
Comments:

It is essential that the forehead touches the ground because prostration itself signifies placing one's forehead on the ground, except if there is any excuse - or e.g. one has a tumour, pimple, backache, or headache preventing one from placing one's forehead on the earth.

Chapter 43. Prostrating On One’s Nose

1097. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “I have been commanded to prostrate on seven, and not to tuck up my hair nor my garment: the forehead, the nose, the hands, the knees and the feet.” (Sâhîh)
Chapter 44. Prostrating On The Hands

1098. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: “I have been commanded to prostrate on seven bones: on the forehead – and he pointed with his hand – “on the nose, the hands, the knees and the ends of the feet.” (Sahîh)

Comments:
In this Hadîth occurs the term ‘Azm, which denotes “bone.” But what is meant is merely a limb. That being said, each limb - such as a hand or a foot - consists of several bones and joints.

Chapter 45. Prostrating On The Knees

1099. It was narrated from Ibn 'Abbâs: “The Prophet ﷺ was commanded to prostrate on seven – and he was forbidden to tuck up his hair and garment – on his hands, his knees, the edges of his feet.” Sufyân said: “Ibn Tâwûs said to us: ‘He put his hand on his forehead and moved it down to his nose and said: This is one thing.”’ (Sahîh)

Comments:
Imâm An-Nasâ’î heard this report from two Shaikh: Muḥammad bin Mansûr and ‘Abdullâh bin Muḥammad. The wording used in this narration is of
Chapter 46. Prostrating On The Feet

1100. It was narrated from ‘Abbās bin ‘Abdul-Muṭṭalib that he heard the Messenger of Allāh ﷺ say: “When a person prostrates, seven parts of his body prostrate with him: his forehead, his two hands, his two knees and his two feet.” (Ṣaḥīḥ)

Chapter 47. Placing The Feet Upright During Prostration

1101. It was narrated that ‘Aishah said: “I noticed the Messenger of Allāh ﷺ was missing one night, and I found him when he was prostrating with his feet held upright, and he was saying; ‘Allāhumma inna a’ḍhu biriḍāka min sakhaṭik, wa bimu’afatika min ‘uqābatik, wa bika minka lā uḥṣi thanā’an ‘alaika anta kamā athnaita ‘ala nafsik (O Allāh, I seek refuge with Your pleasure from Your wrath, in Your forgiveness from Your punishment and in You from You. I cannot praise You enough, You are as You have praised Yourself.)” (Ṣaḥīḥ)
Comments:
In the posture of prostration, the feet should remain erect (resting on the bottom of their toes, heels up) and the heels joined together. There should be no distance between them. As far as possible, the toes should be turned in such a way that their fronts point toward the Qiblah; the ones that could not be turned should be made to touch the ground. If small toes do not touch the ground, then there is no harm in that.

Chapter 48. Bending The Toes (So That They Point Toward The Qiblah) During Prostration

1102. It was narrated that Abû Humaid As-Sâ‘idî said: “When the Prophet ﷺ fell to the ground during prostration, he held his arms away from his sides and bent his toes.” (Sahîh) (It was narrated) in abridged form.

Chapter 49. Placement Of The Hands When Prostrating

1103. It was narrated that Wâ’il bin Hujr said: “I came to Al-Madînah and said: ‘I am going to watch the Messenger of Allâh ﷺ pray. He said the Takbîr and raised his hands until I saw his thumbs near his ears. When he wanted to bow, he said the Takbîr and raised his hands. Then he raised his head and said: ‘Sami‘ Allâhu liman hamidah (Allâh hears the one who praises Him).’ Then he said the Takbîr and prostrated, and his hands were in the same position in relation to his ears as when he started the prayer.” (Sahîh)
Comments:

At the time of the commencement of prayer, the lifting of the two hands could be performed parallel to the ears or to the shoulders. In the same manner, in the posture of prostration, the hands could be placed parallel to the ears or to the shoulders as well as according to the Tatbiq, which has already been described concerning the lifting of the two hands - Raf Al-Yadayn.

Chapter 50. The Prohibition Of Resting One’s Forearms On The Ground When Prostrating

1104. It was narrated from Anas that the Messenger of Allâh ﷺ said: “Do not rest your forearms on the ground like a dog when prostrating.” (Saḥīḥ)

Comments:

When a dog sits or lies down on the earth, it spreads its forearms on the ground. A worshipper ought to keep his arms well apart from the ground, from the thighs, and from his sides.

Chapter 51. Description Of Prostration

1105. It was narrated that Abû Ishâq said: “Al-Barâ’ described the prostration to us. He placed his hands on the ground and raised his posterior and said: ‘This is what I saw the Messenger of Allâh ﷺ doing.’” (Da’if)
1106. It was narrated from Al-Barâ’ that when the Messenger of Allâhٰ prayed he would Jakhkha\(^1\) (Hasan)

Comments:
"Jakhkha" means he kept his arms apart from his sides and kept them raised up above the ground. And he kept his stomach apart from his thighs. There is no difference between a man and woman on this issue.

1107. It was narrated from ‘Abdullâh bin Mâlik bin Buhainah that when the Messenger of Allâhٰ prayed he held his arms out so much that the whiteness of his armpits appeared. (Sahîh)

Comments:
Allâh’s Messengerٰ kept his underarm hair clean; consequently, the white skin was discernible, or the whiteness around hair may have been meant.

1108. It was narrated that Abû Hurairah said: “If I were in front of the Messenger of Allâhٰ I would be able to see the whiteness of his

\[\text{\textsuperscript{[1]} Hold his arms out from his sides and keep his stomach up off the ground as explained in An-Nihâyah.}\]
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1109. It was narrated from ‘Ubaidullâh bin ‘Abdullâh bin Aqram that his father said: “I prayed with the Messenger of Allâh, and I used to see the whiteness of his armpits when he prostrated.”

(Sahîh)

Chapter 52. Holding The Arms Out From One’s Side When Prostrating

1110. It was narrated from Maimûnah that when the Prophet prostrated he would hold his arms out from his sides so that if a lamb wanted to pass beneath his arms it would be able to do so.

(Sahîh)

Chapter 53. Moderation In Prostration

1111. It was narrated that Qatadâh...
said: “I heard Anas (narrate) that the Messenger of Allâh ﷺ said: ‘Be moderate in prostration and do not rest your forearms along the ground like a dog.’” (Sahîh)

Comments:
See Hadîth 1029.

Chapter 54. Maintaining One’s Back (At Ease) When Prostrating

1112. It was narrated that Abû Ma’sûd said: “The Messenger of Allâh ﷺ said: ‘No prayer is valid in which a man does not maintain his back (at ease) when bowing and prostrating.’” (Sahîh)

Comments:
See Hadîth 1028.

Chapter 55. The Prohibition Of Pecking Like A Crow

1113. ‘Abdur-Rahmân bin Shibil said that the Messenger of Allâh ﷺ forbade three things: “Pecking like a crow, resting one’s forearms on the ground like a predator, and allocating the same place for prayer like a camel gets used to a certain place.” (Da’îf)
Chapter 56. The Prohibition Of Tucking Up The Hair When Prostrating

1114. It was narrated from Ibn ‘Abbās that the Messenger of Allāh said: “I have been commanded to prostrate on seven and not to tuck up my hair or garment.” (Sahih)

Comments:
Getting soiled with dust repels arrogance and vain conceit, and produces humility in a person’s temperament.

Chapter 57. The Likeness Of One Who Prays With His Hair Bound Behind Him

1115. It was narrated from ‘Abdullāh bin ‘Abbās that he saw
‘Abdullāh bin Al-Ḥārith praying with his hair bound behind him. He stopped and started to undo it. When he finished he turned to Ibn ‘Abbās and said: “What were you doing to my head?” He said: “I heard the Messenger of Allāh ﷺ say: “The likeness of this is that of one who prays with his hands tied behind his neck.”” (Sahih)

The Book of The At-Tafbīq

The Biography

The narratives of the Prophet ﷺ and his companions are classified into four types: Sahih, Weak, Fabrication, and Report.

Chapter 58. The Prohibition Of Tucking Up One’s Garment When Prostrating

1116. It was narrated that Ibn ‘Abbās said: “The Prophet ﷺ was commanded to prostrate on seven bones and was forbidden to tuck up his hair and garment.” (Sahih)

Comments:

See No. 1094 for comments.
Chapter 59. Prostrating On One’s Garment

1117. It was narrated that Anas said: “When we prayed Zuhr behind the Messenger of Allâh ﷺ, we would prostrate on our garments because of the heat.” (Saîîh)
forbade the people. He forbade me from wearing gold rings, wearing Qassī, wearing clothes dyed with safflower Muḥammad.\footnote{See No. 5318.} and from reciting the Qur'ān when prostrating or bowing. (Ṣahīḥ)

Comments:

See Hadīth 1041, 1042, 1043.

1120. ʿAlī said: “The Messenger of Allāh forbade me from reciting the Qur'ān when bowing or prostrating.” (Ṣahīḥ)

Chapter 62. The Command To Strive Hard In Supplication When Prostrating

1121. It was narrated that ʿAbdullāh bin ʿAbbās said: “The Messenger of Allāh drew aside the curtain when he had a cloth wrapped around his head during his final illness, and said: ‘O Allāh, I have conveyed (the Message)’

three times. "There is nothing left of the features of Prophethood except a good dream that a person sees or is seen by others for him. But I have been forbidden to recite the Qur'ān when bowing and prostrating, so when you bow, then glorify your Lord and when you prostrate, then strive hard in supplication, for it is more deserving of a response." (Ṣahih)

Comments:
See Ḥadīth 1046.

Chapter 63. The Supplication When Prostrating

1122. It was narrated that Ibn 'Abbās said: "I stayed overnight with my maternal aunt Maimūnah bint Al-Hārith, and the Messenger of Allāh ﷺ stayed overnight with her. I saw him get up to relieve himself, and he went to the waterskin and undid its string, then he performed Wuḍū' that was moderate (in the amount of water used). Then he went to his bed and slept. Then he got up again and went to the waterskin and undid its string, and performed Wuḍū' again, like the first time. Then he stood and prayed, and when he prostrated he said: 'Allāhumma maj'al fi qalbī nūrān waj'al fi samī' nūrān waj'al fi baṣrī nūrān, waj'al min tahi nūrān waj'al min faqīrī nūrān, wa 'an yamīnī nūrān wa 'an yasārī nūrān waj'al amāmī nūrān, waj'al khalfī
nūran wa a‘zimlū nūra (O Allāh, place light in my heart, and place light in my hearing, and place light in my seeing, and place light beneath me, and place light above me, and light on my right, and light on my left, and place light in front of me, and place light behind me, and make the light greater for me.) Then he slept until he started to snore, then Bilāl came and woke him up for the prayer.” (Sahih)

Comments:
1. Ibn ‘Abbas had intentionally spent that night in the Prophet’s apartment with a view to observe the Prophet’s prayer. And he had especially obtained permission of Maimūnah, and through her of the Prophet as well, for this purpose. Maimūnah had her period at the time.
2. Moderate ablution was for going to sleep. Had it been for prayer, the Prophet might have performed it perfectly, as he did later.

Chapter 64. Another Kind

1123. It was narrated that ‘Aishah said: “The Messenger of Allāh used to say when bowing and prostrating: ‘Subhān Allāhummama, Rabbanā wa bihamdik. Allāhumma-jhifirlī (Glory be to You O Allāh, Our Lord, and praise. O Allāh, forgive me,” following the command of the Qur’ān.[1] (Sahih)

Comments:

Surat An-Nasr descended in the final period of the Prophet’s sacred lifetime. It indicated to the Prophet the following: the purpose of your advent and your mission has been accomplished. You should now direct your

attention to praising, glorifying, and thanking Allah profusely. And you should ask forgiveness (of Allah). Your final journey is near. In compliance to this guidance, Allah’s Messenger ﷺ began to recite the above-mentioned supplication profusely in his bowings and prostrations. The words of `Aishah ﷺ “following the command of the Qur’ân” point to this matter.

Chapter 65. Another Kind

1124. It was narrated that `Aishah said: “The Messenger of Allah ﷺ used to say when bowing and prostrating: ‘Subhânaka Allâhumma, Rabbanâ wa bîhamdik. Allâhumma ghfîrî (Glory be to You O Allah, Our Lord, and praise. O Allah, forgive me)” following the command of the Qur’ân.”[1] (Sahîh)

Chapter 66. Another Kind

1125. `Aishah said: “I noticed that the Messenger of Allah ﷺ was missing from his bed, so I started to look for him, and I thought that he had gone to one of his concubines. Then my hand fell on him when he was prostrating and saying: ‘Allâhumma ghfîrî mâ asrartu wa mâ a’lant (O Allah, forgive me for what [sin] I have concealed and what I have done openly).’” (Sahîh)

Comments:

What `Aishah ﷺ imagined is wholly in accordance with human inherent nature; otherwise Allah’s Messenger’s ﷺ love for `Aishah had been greater.

[1] Some of the manuscripts do not contain the addition.
of all. (Ṣaḥīḥ Al-Bukhārī: 3662; Ṣaḥīḥ Muslim: 2384). During the time of her turn, the Prophet ﷺ would not go to any other of his wives. In actuality, this shows that ‘A‘ishah loved the Prophet ﷺ immensely. That is why such misgivings occurred.

1126. It was narrated that ‘A‘ishah said: “I noticed that the Messenger of Allāh ﷺ was missing and I thought that he had gone to one of his concubines, so I looked for him and found him prostrating and saying: ‘Rabbighfirli mci asrarhl wa mi a‘lant (Lord forgive me for what (sin) I have concealed and what I have done openly).’” (Ṣaḥīḥ)

تخريج: [صحاب] انتظر الحديث السابق، وهو في الكبرى، ح: ٧٧٠٦٣٤.

Chapter 67. Another Kind

1127. It was narrated from ‘Alī that when the Messenger of Allāh ﷺ prostrated he would say: “Allāhumma laka sajadtu wa laka aslamtu wa bika āmantu sajada wajhi lillahī khalaqahu wa šawwarahu fa ahsana šūratahu wa shaqqqa sam‘ahu wa bašarahu, tabārak Allāhu ahsanul-khāliqin (O Allāh, to You I have prostrated and to You I have submitted, and in You I have believed. My face has prostrated to the One Who created it and shaped it and shaped it well, and brought forth its hearing and sight. Blessed be Allāh the best of creators.)” (Ṣaḥīḥ)

تخريج: أخرج مسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح: ٢٠٢/٧٧١٦٥٢، من حديث عبدالرحمن بن مهدي به، وهو في الكبرى، ح: ٧٧١٦٥٣٤.
Chapter 68. Another Kind

1128. It was narrated from Jābir bin ‘Abdullāh that the Prophet used to say when prostrating: "Allāhumma laka sajadtu wa bika āmantu wa laka aslamtu wa anta Rabbi, sajada wajhi lilladhi khalaqahu wa sawwarahu wa shaqqa sam‘ahu wa baṣaraahu, tabārak Allāhu ahsanul-khāliqin (O Allāh, to You I have prostrated and in You I have believed and to You I have submitted, and You are my Lord. My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight. Blessed be Allāh, the best of creators).” (Saḥīḥ)

تخريج: [إسناده صحيح] وهو في الكبرى، ح: 712، وتقدم طرفه، ح: 897

Chapter 69. Another Kind

1129. It was narrated from Muḥammad bin Maslamah that when the Messenger of Allāh got up to offer voluntary prayers at night, he would say when he prostrated: "Allāhumma laka sajadtu wa bika āmantu wa laka aslamtu, Allāhumma anta Rabbi, sajada wajhi lilladhi khalaqahu wa sawwarahu wa shaqqa sam‘ahu wa baṣaraahu, tabārak Allāhu ahsanul-khāliqin (O Allāh, to You I have prostrated and in You I have believed and to You I have submitted. O Allāh, You are my Lord. My face has prostrated to the One Who created it and formed it,
and brought forth its hearing and sight. Blessed be Allâh, the best of creators).” *(Sâhib)*

Chapter 70. Another Kind

1130. It was narrated from ‘Âishah that the Prophet used to say, when he did a prostration that was required when reciting Qur’ân at night: “Sajada waﬁh lilladhi khalaqahu wa  sawwarahu wa shaqqa sam’ahu wa basarahu bihawlhi wa quwwatih (My face has prostrated to the One Who created it and formed it, and brought forth its bearing and sight by His power and strength.)” *(Da’î)*

Chapter 71. Another Kind

1131. It was narrated that ‘Âishah said: “I noticed the Messenger of Allâh was missing one night and I found him prostrating with the tops of his feet facing toward the Qiblah. I heard him saying: ‘A’udhu biridâka min sakhatika, wa a’udhu bimu’afatika min ‘ugbatika wa a’udhu bika minka là uhsî thanâ’an ‘alaika anta kamâ aîhnaita ‘ala nafsik (I seek refuge in Your pleasure from Your wrath; I seek refuge in Your forgiveness from
Your punishment; I seek refuge in You from You. I cannot praise You enough, You are as You have praised Yourself.)" (Ṣahih)

Comments:
Indulging in self-praise is blameworthy, because self-praise very often involves exaggeration and arrogance. But in the case of Allâh Most High, all Grandeur and Loftsiness, and Pride behoves Him. He, therefore, rightly praises Himself.

Chapter 72. Another Kind

1132. It was narrated that ‘Aishah said: “I noticed that the Messenger of Allâh ﷺ was missing one night, and I thought he had gone to one of his other wives. I tried to feel for him, and I found him bowing or prostrating and saying: ‘Subhânaka ‘llâhumma wa bihamdika lâ ilâha illâ ant (Glory and praise be to You, O Allâh, there is none worthy of worship but You).’” She said: “May my father and mother be ransomed for you. I thought you were doing one thing and you were doing something else altogether.” (Ṣahih)

Comments:
In those days, there used to be no night lamps in homes. Even if there had been any, people used to extinguish them before going to sleep. That is why the matter came to pass as such!
Chapter 73. Another Kind

1133. ‘Awf bin Mālik said: “I prayed Qiyām with the Prophet ﷺ. He started by using the Siwāk and performing Wudū’, then he stood and prayed. He started reciting Al-Baqarah and he did not come to any verse that spoke of mercy but he paused and asked for mercy, and he did not come to any verse that spoke of punishment but he paused (and sought refuge with Allāh from that). Then he bowed and he stayed bowing for as long as he had stood, and he said while bowing: ‘Subḥānā ḏil-jabarūt wal-malakūt wāl-kiбриyā’ wāl-‘azamah (Glory be to the One Who has all power, sovereignty, magnificence and might).’ Then he prostrated for as long as he had bowed, saying while prostrating: ‘Subḥānā ḏil-jabarūt wal-malakūt wāl-kiбриyā’ wāl-‘azamah (Glory be to the One Who has all power, sovereignty, magnificence and might).’ Then he recited Āl ‘Imrān, then another Sūrah and another, doing that each time.” (Ṣaḥīḥ)

Chapter 74. Another Kind

1134. It was narrated that Ḥudayfah said: “I prayed with the Messenger of Allāh ﷺ one night. He started reciting Sūrat Al-Baqarah and he recited one hundred verses, then did not bow, rather he continued. I thought: ‘He
will complete it in two Rak'ahs, but he continued.' I thought: 'He will complete it and then bow,' but he continued, until he recited Sūrat An-Nisā', then Al 'Imrān. Then he bowed for almost as long as he had stood, saying while bowing: 'Subhān Rabbil-'azīm, Subhān Rabbil-'azīm, Subhān Rabbil-'azīm (Glory be to my Lord Almighty, Glory be to my Lord Almighty, Glory be to my Lord Almighty).' Then he raised his head and said: 'Sāmi' Allāhu liman hamīdah (Allāh hears the one who praises Him). Then he prostrated and made his prostration lengthy, saying: "Subhān Rabbil-'A'la, Subhān Rabbil-'A'la, Subhān Rabbil-'A'la (Glory be to my Lord Most High, Glory be to my Lord Most High, Glory be to my Lord Most High). And he did not come to any verse that spoke of fear or of glorifying Allāh, the Mighty and Sublime, but he said something appropriate." (Sāhih)

Comments:
This narration has also been reported in Sahih Muslim in the same way. And this provides evidence over the issue that while reciting the Qur'ān, it is not compulsory to adhere to sequence.

Chapter 75. Another Kind

1135. It was narrated that 'A'ishah said: "The Messenger of Allāh said when bowing and prostrating: "Subbāhun Quddāsun Rabbul-malā'ikāti war-rūh (Perfect, Most Holy, Lord of the Angels and the Spirit)." (Sāhih)
Chapter 76. The Number Of Tasbiḥs In Prostration

1136. Anas bin Mālik said: “I have never seen anyone whose prayer more closely resembles the prayer of the Messenger of Allāh ﷺ than this young man – meaning ‘Umar bin ‘Abdul-‘Azīz. And we estimated that when bowing he said the Tasbiḥ ten times and when prostrating he said the Tasbiḥ ten times.” (Hasan)

Chapter 77. Concession Allowing One Not To Recite A Statement Of Remembrance While Prostrating

1137. It was narrated that Rīfā‘ah bin Ṭā‘ī said: “While the Messenger of Allāh ﷺ was sitting with us around him, a man came in, turned toward the Qiblah and prayed. When he had finished his prayer, he came and greeted the Messenger of Allāh ﷺ and the people with Salām. The Messenger

Comments: See Ḥadīth 1049.
of Allāh said to him: ‘And also to you. Go and pray, for you have not prayed.’ So he went and prayed, and the Messenger of Allāh started watching him, and he (the man) did not know what was wrong with it. When he had finished his prayer, he came and greeted the Messenger of Allāh and the people with Salām. The Messenger of Allāh said to him: ‘And also to you. Go and pray, for you have not prayed.’ He repeated it two or three times, then the man said: ‘O Messenger of Allāh, what is wrong with my prayer?’ The Messenger of Allāh said: ‘The prayer of any one of you is not complete unless he performs Wudū’ properly as enjoined by Allāh, the Mighty and Sublime. So he should wash his face, his arms up to the elbows, and wipe his head, and (wash) his feet up to the ankles. Then he should magnify Allāh and praise Him and glorify Him.” — (One of the narrators) Hammān said: “I heard him say: ‘He should praise Allāh and glorify Him.’ He said: ‘I heard both of them.’ — “He (the Prophet) said: ‘He should recite whatever is easy for him of the Qur’ān that Allāh has taught him and permitted him in it (the prayer). Then he should say the Tākbir and bow until his joints settle and he is relaxed. Then he should say: “Sami’ Allahu liman ḥamidah (Allāh heard the one who praises Him)” and stand up straight until his backbone is...
straight (and at ease). Then he should say Takbîr and prostrate until he has placed his face firmly on the ground.” “I heard him say: his forehead, until his joints settle and he is relaxed. Then he should say the Takbîr and sit up until his backbone is straight (and at ease). Then he should prostrate until he has placed his face firmly on the ground and he is relaxed. If he does not do that then he has not completed his prayer.” (Sahîh)

Comments:
In this narration, there is no mention of the bowing and the prostration’s glorifications (Tasbihât). From it, the compiler has drawn an inference that the glorifications are not obligatory. Without them too, the prayer is valid. (For further elucidation, see Hadîth 1054)

Chapter 78. When Is A Person Closest To Allâh The Mighty And Sublime?

1138. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The closest that a person can be to his Lord, the Mighty and Sublime, is when he is prostrating, so increase in supplication then.” (Sahîh)

Comments:
Here nearness does not stand for the physical nearness or of place. Instead, it is meant the nearness of rank, nobility, and of honor. This is because Satan
became debased and dishonored by refusing to prostrate himself; man could earn honor and a high rank by prostrating himself (before Allâh) and by thus discarding Satan.

Chapter 79. The Virtue Of Prostration

1139. Rabî’ah bin Ka’b Al-Aslami said: “I used to bring to the Messenger of Allâh ﷺ water for Wudu’ and serve him. He said: ‘Ask of me.’ I said: ‘I want to be with you in Paradise.’ He said: ‘Is there anything else?’ I said: ‘That is all.’ He said: ‘Help me to fulfil your wish by prostrating a great deal.’” (Sahih)

Comments:
We learn that reliance upon intercession and the supplications of others is not sufficient. On the contrary, one should himself face hardships so that he could deservedly earn commendation and rewards.

Chapter 80. The Reward Of The One Who Prostrates To Allâh, The Mighty And Sublime

1140. Ma’dân bin Talhah Al-Ya’muri said: “I met Thawbân, the freed slave of the Messenger of Allâh ﷺ, and said: ‘Tell me of an action that will benefit me or gain me admittance to Paradise.’ He remained silent for a while, then he turned to me and said: ‘You should prostrate, because I heard the Messenger of Allâh ﷺ say: “There is no one who prostrates once to
Allāh, the Mighty and Sublime, except that Allāh will raise him one degree in status thereby, and erase one sin thereby.” Ma’dān said: “Then I met Abū Ad-Dardā’ and asked him the same question I had asked Thawbān.” He said to me: You should prostrate, for I heard the Messenger of Allāh ﷺ say: “There is no one who prostrates once to Allāh, but Allāh will raise him one degree in status thereby, and erase one sin thereby.” (Sahih)

Chapter 81. The Place Of Prostration

1141. It was narrated that ‘Aṭā’ bin Yazīd said: “I was sitting with Abū Hurairah and Abū Sa‘īd. One of them narrated the Ḥadīth about intercession and the other was listening. He said: ‘Then the angels will come and intercede, and the messengers will intercede.’ And he mentioned the Sīrāt, and said: “The Messenger of Allāh ﷺ said: ‘I will be the first one to cross it, and when Allāh has finished passing judgment among His creation, and has brought forth from the Fire those whom He wants to bring forth, Allāh will command the angels and the messengers to intercede, and they will be recognized by their signs, for the Fire will consume all of the son of Ādīm apart from the place of prostration. Then the water of
Chapter 82. Is It Permissible To Make One Prostration Longer Than The Other?

1142. It was narrated from 'Abdullāh bin Shaddād, that his father said: "The Messenger of Allāh ﷺ came out to us for one of the nighttime prayers, and he was carrying Ḥasan or Ḥusain. The Messenger of Allāh ﷺ came forward and put him down, then he said the Tākhir and started to pray. He prostrated during his prayer, and made the prostration lengthy." My father said: "I raised my head and saw the child on the back of the Messenger of Allāh ﷺ while he was prostrating, so I went back to my prostration. When the Messenger of Allāh ﷺ finished praying, the people said: 'O Messenger of Allāh ﷺ, you prostrated during the prayer for so long that we thought that something had happened or that you were receiving Revelation.' He said: 'No such thing happened. But my son was riding on my back and I did not like to disturb him until he had enough.'" (Sahih)
Comments:
1. “That something had happened” - of illness or death, which is why the Companion of the Prophet grew anxious, and he raised his head to look to see.

2. The display of such concern for children’s pleasure could emanate only from the Unique Orphaned Pearl (Ad-Durr Al-Yatim: a eulogistic appellation used for the Messenger of Allâh). Certainly, such an action carries twofold recompense that enhances one in worship and, on the other hand, brings happiness to the little creation of Allâh and gladdens their hearts.

Chapter 83. The Takbîr When Sitting Up From Prostration

1143. It was narrated from ‘Abdur-Rahmân bin Al-Aswad from his father — and ‘Alqamah — that ‘Abdulla said: “I saw the Messenger of Allâh say the Takbîr every time he went down and got up, or stood or sat; he said the Salâm on his right and his left: ‘As-salâm alaykum wa rahmatullih (Peace be upon you and the mercy of Allâh),’ until the whiteness of his cheek could be seen.” He said: “And I saw Âbu Bakr and ‘Umar, may Allâh be pleased with them both, doing the same.” (Sahîh)

Chapter 84. Raising The Hands When Rising From The First Prostration

1144. It was narrated from Mâlik bin Al-Huwairith that when the Prophet of Allâh started to pray, he raised his hands, and when he bowed he did likewise, and when he

Comments:
See Hadîth 1084.
raised his head from bowing he did likewise, and when he raised his head from prostration, he did likewise, meaning he raised his hands. (Da'if)

الحَوَّرَةُ: أنّ نَبِيَّ الله ﷺ كان إذا دَخَلَ في
الصلاة رَفَعَ يَدَيه، وإذا رَكَعَ فَقُلَ مِثْلُ ذَلِكَ،
وَإِذَا رَفَعَ رَأْسَهِ مِنَ الرَّكُوعِ فَقُلَ مِثْلُ ذَلِكَ،
وَإِذَا رَفَعَ رَأْسَهُ مِنَ الشَّجُوعِ فَقُلَ مِثْلُ ذَلِكَ
كَلَّهُ، تَغْيُبَ رَفَعَ يَدَيه.


Comments:
See Hadith 1088.

Chapter 85. Not Doing That Between The Two Prostrations

1145. It was narrated from Sâlim that his father said: “When the Prophet ﷺ started to pray he said the Takbîr and raised his hands, and when he bowed, and after bowing, but he did not raise them between the two prostrations.” (Sahih)

Chapter 86. The Supplication Between The Two Prostrations

1146. A man from (the tribe of) ‘Abs narrated from Ḥudhaifah that he came to the Prophet ﷺ and stood by his side, and he said: “Allâhu Akbar Dhul-malakât wal-jabarît wal-kibriyyât wal-'azamah (Allâh is Most Great, the One Who has all sovereignty, power, magnificence and might).” Then he recited Al-Baqarah, then he bowed, and his bowing lasted almost as long as his standing, and he said when bowing: “Subhâna Rabbî al-

المجمع (85) - تُرُكُ ذَلِكَ بَيْنَ السَّجَدَتَيْنِ

(التحفة 432)

1145 - أَخْرَجَهَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ
سَبِيعٍ، عَنْ الْرِّخْبِي، عَنْ سَلَامٍ، عَنْ أَبِيهِ
قَالَ: كَانَ الْبَيْتُ ﷺ إِذَا اقْتَنَعَ الصَّلَاةُ كَثِيرًا
وَرَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ، وَيَغَدَّ الرَّكُوعُ، وَلَا
يَرَفَعُ بَيْنَ السَّجَدَتَيْنِ.


المجمع (86) - بَابُ الْعَدَاءِ بَيْنَ
السَّجَدَتَيْنِ (التحفة 433)

1146 - أَخْرَجَهَا مُعَجَّدُ بْنُ عَبْدَ الْأَلْعَنِّ
قَالَ: حَدَّثَنَا حَالَلدَ حَالَدَ قَالَ: حَدَّثَنَا شَعْبَةُ عَنْ
عَكَّا بْنَ مُرْدَةَ - عَنْ أَبِي حُسَيْنَ سَمِعَهُ يَتَحَدَّثُ
عَنْ رَجُلٍ مِنْ عَسَى، عَنْ حَذَيْقَةٍ: أَنَّهُ اتَّقَنَّى
إِلَيْهِ الْبَيْتُ ﷺ قَالَ إِلَيْهِ فَقَالَ: «اللَّهُ أَكْرِمُ
ذُو الْمَلَكِّةِ وَالْجَهَرِ وَالْكَبْرِيَّةِ وَالْعَظْمَةِ»
ثُمَّ قَرَأَ بِالْقِرَاءَةِ قَمَاً لِلْجَهَرِ فَقَالَ: «بَاذَنَّ رَجُلٌ مِّنْهُ ثُمَّ تَعَلَّمَهُ فَقَالَ: «شَبَّخَانَ رَبِّي الْعَظِيمُ»
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Chapter 87. Raising The Hands (Near) The Face Between The Two Prostrations

1147. An-Nadr bin Kathīr Abū Sahl Al-Azdi said: "Abdullāh bin Tāwūs prayed beside me at Mina, in Masjid Al-Khaif, and when he made the first prostration he raised his head and raised his hands up to his face. I found that strange and I said to Wuhaib bin Khālid: 'This man does something that I have never seen anyone do.' Wuhaib said to him: 'You do something that I have never seen anyone do.' 'Abdullāh bin Tāwūs said: 'I saw my father do it, and my father said: 'I saw Ibn 'Abbaṣ do it, and 'Abdullāh bin 'Abbaṣ said: 'I saw the Messenger of Allāh ﷺ doing it.'"[1] (Daʿīf)
Chapter 88. How To Sit Between The Two Prostrations

1148. It was narrated that Maimūnā said: “When the Messenger of Allāh prostrated he would hold his arms out to his sides, so that the whiteness of his armpits could be seen from behind. And when he sat he rested on his left thigh.” (Ṣaḥīḥ)

Chapter 89. How Long One Should Sit Between The Two Prostrations

1149. It was narrated that Al-Barā’ said: “In the prayer of the Messenger of Allāh, his bowing, prostration, standing after he has raised his head from bowing and (sitting) between the two prostrations, were almost the same.” (Ṣaḥīḥ)

Comments:
See Ḥadīth 1106, 1107.
Chapter 90. The Takbîr For The Prostration

1150. It was narrated that 'Abdullâh said: “The Messenger of Allâh used to say the Takbîr every time he got up, went down, stood and sat. Abû Bakr, 'Umar and 'Uthmân (did likewise).” (Sâhih)

1151. Abû Hurairâh said: “When the Messenger of Allâh stood to pray, he said the Takbîr, when he (started), then he said the Takbîr when he bowed, then he said: ‘Sami Allâhu liman hamidah’ (Allâh hears those who praise Him), when he stood up from bowing. Then he said when he was standing: ‘Rabbana lakal-hamd.’ Then he said the Takbîr when he went down in prostration, then he said the Takbîr when he raised his head, then he said the Takbîr when he prostrated, then he said the Takbîr when he stood up after the first two Rak'âhs, after sitting.” (Sâhih)

Comments:
See Hadîth 1084.

تخريج: أخرجه مسلم، الصلوة، باب إثبات التكبير في كل خفض ورفع في الصولة ... إلا، ح: 392/24 عن محمد بن رافع، والبحراوي، الآذان، باب التكبير إذا قام من السجود، ح: 789 من حديث لبيد بن سعید، وهو في الكبرى، ح: 736.
Chapter 91. Settling In A Seated Position After Rising From The Two Prostrations

1152. It was narrated that Abî Qilâbah said: “Abû Sulaimân Mâlik bin Al-Huwairith came to our Masjid and said: ‘I want to show you how I saw the Messenger of Allâh pray.’” He said: “He sat during the first Rak’ah when he raised his head from the second prostration.” (Sahîh)

1153. It was narrated that Mâlik bin Al-Huwairith said: “I saw the Messenger of Allâh pray, and when he was in an odd-numbered Rak’ah, he did not get up until he had settled in a sitting position.” (Sahîh)

Comments:
At the end of the odd-numbered unit within a prayer, sitting upright before proceeding to the next cycle is called Jalsah Al-Istirrâh (the sitting of rest). And this is desirable. Apart from this Hadîth, there are several other narrations which explicitly mention it in words as well as in practice. Some people who do not acknowledge it, attribute it to the Prophet’s old age - saying that the Prophet had to sit thus due to old age and not as a Sunnah of the Prophet. But they have no evidence for this sort of interpretation.
Chapter 92. Supporting Oneself On The Ground When Getting Up

1154. It was narrated that Abū Qilâbah said: “Mâlik bin Al-Ḥuwairith used to come to us and say: ‘Shall I not tell you about the prayer of the Messenger of Allâh ﷺ?’ He was praying at a time other than the time of prayer, and when he raised his head from the second prostration in the first Rak‘ah, he settled in a seated position, then he stood up, and he supported himself on the ground (while doing so).” (Sahîh)

Comments:
In the comments for Hadîth No. 1092, it has been mentioned that the hands lend support; and one’s rising and sitting without using the hands for support creates likeness to camels, rather to common animals, which is not appropriate for man.

Chapter 93. Lifting The Hands From The Ground Before The Knees

1155. It was narrated that Wâ’il bin Ḥujr said: “I saw the Messenger of Allâh ﷺ, when he prostrated, place his knees on the ground before his hands, and when he got up, he lifted his hands before his knees.” (Da‘îf)
Comments:

a. Here "Sharīk" signifies Qādi Sharīk. Qādi Sharīk was not strong enough as a narrator - because of an issue with his memory - for his solitary narration to be accepted.

b. In other chains of this narration, there is no mention of the Companion Wā’il. There is a conflict over the transmitters who mention him. Therefore, this report remains a point of contention.

Chapter 94. The Tākbīr When Getting Up

1156. It was narrated from Abū Salamah that Abū Hurairah used to lead them in prayer, and he said the Tākbīr when he went down and came up. When he had finished he said: “By Allāh, I am the one among you whose prayer most closely resembles that of the Messenger of Allāh ﷺ.” (Ṣaḥīḥ)

Comments:

Pronouncing Allāhu Akbar at the time of rising at the end of the second prostration is sufficient, although during the Jalsah Al-Istirāḥāh it may occur. There is no need for a new or separate Tākbīr, because the sitting of rest happens to be very light, and its objective is to facilitate convenience in the act of rising. However, while rising at the end of the second cycle after the testimony (Tashahhud), a new or separate Tākbīr shall have to be pronounced, because it is a separate pillar (Rukn) of prayer.

1157. It was narrated from Abū Bakr bin ‘Abdūr-Rahmān and from Abū Salamah bin ‘Abdūr-Rahmān that they prayed behind Abū Hurairah, may Allāh be pleased with him, and when he bowed he said the Tākbīr, when he raised his head he said: “Sami’ Allāhu liman ḥamīdah, Rabbanā wa lakal-ḥamad,
Then he prostrated and said the Takbir, then he raised his head and said the Takbir, then he said the Takbir when he stood up following that Rak'ah. Then he said: 'By the One in Whose hand is my soul, I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ. And this is how he continued to pray until he left this world.’ (Ṣaḥīḥ)

Comments:

In this narration, Imâm An-Nadî has two Shaikhâs - Nasr bin ‘Alî and Suwar bin ‘Abdullâh. The wording narrated in this report is of Suwar, although the meaning of Nasr’s wording is not different from it.

Chapter 95. How To Sit For The First Tashâhhud

1158. It was narrated from ‘Abdullâh bin ‘Abdullâh bin ‘Umar that his father said: “One of the Sunnahs of the prayer is to spread your left foot beneath you, and hold your right foot upright.” (Ṣaḥīḥ)

Comments:

In this Hadîth there is no specific mention of its being the first or the second Testimony of Faith (Tashâhhud). Therefore, the Hanafis are of the view of sitting thusly in every Tashâhhud (the sitting position of prayer). But in other authentic narrations, a different form of sitting for the final Tashâhhud is described, which is known as Tawarruk. See No. 1263. Therefore, this style should be ascribed to the first Tashâhhud. This is what the compiler intended to point out.
Chapter 96. Pointing The Toes Toward The Qiblah When Sitting For The First Tashahhud

1159. It was narrated from Al-Qāsim who narrated from ‘Abdullāh – he is Ibn ‘Abdullāh bin ‘Umar – that his father (Ibn ‘Umar) said: “One of the Sunnahs of the prayer is to hold the right foot upright and point its toes toward the Qiblah, and to sit on the left foot.” (Ṣaḥīḥ)

Chapter 97. Placement Of The Hands When Sitting For The First Tashahhud

1160. It was narrated that Wā’il bin Hūjr said: “I came to the Messenger of Allāh ﷺ, and I saw him raising his hands when he started to pray until they were in level with his shoulders, and when he wanted to bow. When he sat following the first two Rak’ahs, he sat on his left foot and held the right foot upright. He placed his right hand on his right thigh and raised his finger for the supplication, and he placed his left hand on his left thigh.” He said: “Then I came the following year and I saw them raising their hands inside their Barānis.”[1] (Ṣaḥīḥ)

[1] Barānis is plural of Burnus, a type of cloak, and that was because of the cold weather.
Comments:
Wā’il bin Hujr had arrived for the first time after the Battle of Tabāk in the year 9H, and had embraced Islam. He then came again (according to this narration) the following year - the year 10H. It was the month of Ramadan or Shawwal. This adds up to six or seven months until the death of the Prophet. In other words, the Prophet and the Companions used to practice Raf Al-Yadayn all the way until the period of time before the Prophet’s death. There is nothing at all to support that it was then abrogated.

Chapter 98. Where One Should Look While Reciting The Tashahhud

1161. It was narrated from ‘Abdullāh bin ‘Umar that he saw a man moving the pebbles with his hand while praying. When he finished, ‘Abdullāh said to him: “Do not move the pebbles while you are praying, for that is from the Shaitān. Rather do what the Messenger of Allāh used to do.” He said: “What did he used to do?” He said: “He would put his right hand on his right thigh, and point with the finger that is next to the thumb toward the Qiblah, and he would look at it, or thereabouts.” Then he said: “This is what I saw the Messenger of Allāh doing.” (Sahih)
open and the rest of the hand is kept closed. And a pointing sign is formulated with the index finger, as if one is pointing at something. And the pointing ought not to exceed the spot of prostration. The sight should be focused at the place of pointing. Thus the glance should not exceed the place of prostration. In this manner, reconciliation can be achieved between all narrations.

Chapter 99. Pointing With The Finger During The First Tashahhud

1162. ‘Amir bin ‘Abdullâh bin Az-Zubair narrated that his father said: “When the Messenger of Allâh sat in the second or fourth Rak‘ah, he would place his hands on his knees and point with his finger.” (Sâhîh)

Comments:
To sum up, the right hand should be kept in the style of pointing (from the commencement of the sitting posture until its end).

Chapter 100. What Is Said In The First Tashahhud

1163. It was narrated that ‘Abdullâh said: “The Messenger of Allâh taught us to say when we sat following two Rak‘ahs: ‘At-tahiyyatul illahi wâs-salawatu wa-f-tayibât, as-salâmu ‘alaika ayyuhan-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. As-salâmu ‘alaika wa
It was narrated that 'Abdullāh said: “We used not to know what we should say in each Rak'ah apart from glorifying, magnifying and praising our Lord. But Muḥammad ﷺ taught us everything about what is good. He said: ‘When you sit following every two Rak'ahs, then say: At-tahjīrītu lillīhi was-salawītu wa-fayyībit, as-salīmu 'alaika ayyūna-Nabīyu wa rhāmat-Allāhi wa barakātuhu. As-salāmu ‘alaina wa ‘ala ‘ibād illāhīs-sālihīn, as-hadu an lā ilāha illallāh wa as-hadu anna Muḥammadan ‘abduhu wa rasūluhu (All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muḥammad is His slave and Messenger).’” (Sahih)
be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger), then choose any supplication that you like and call upon Allâh the Mighty and Sublime with it.” (Ṣâhih)

Comments:

If one intends to perform the greeting after two units of prayer, then one should supplicate after saying Salâh upon the Prophet ﷺ.

1165. It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ taught us the Tashâhhud for prayer and the Tashâhhud for Al-Hâjah.[1] The Tashâhhud for prayer is: ‘At-tahiyyâtu illâhi was-salawâtu wa-t-tayyibât, as-salâmu ‘alaika ayyuhan-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. As-salâmu ‘alâina wa ‘ala ‘i bâd illâhi-s-sâlihin, ashhadu an lâ ilâha illallâh wa ashhadu anna Muḥammadan ‘abdhuhu wa rasûluhu (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings, Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger).’ (to the end of the Tashâhhud)” (Ṣâhih)

1166. Yahya – Ibn Adam – said: “I heard Sufyân reciting this Tashahhud in the obligatory and voluntary prayers, and he said: ‘Abû Ishâq narrated to us from Abû Al-Alwaṣ, from ‘Abdullâh, from the Prophet ☪. ’ And Mansûr and Hâmmâd narrated to us from Abû Wâ’il, from ‘Abdullâh, from the Prophet ☪. (Sâhih)

1167. It was narrated from Al-Aswad and ‘Alqamah, that ‘Abdullâh bin Ma’sûd said: “We were with the Messenger of Allâh ☪ and we did not know anything, then the Messenger of Allâh ☪ said to us: ‘Every time you sit (in prayer), say: “At-tahiyât lillâhi was-salawât wa-t-ayyibât, as-salâmu ‘alaika ayyuhan-Nabiyyu wa rahmat-Allâhi wa barakatuhu. As-salâmu ‘alaaina wa ‘ala ‘ibâd illâhih-s-sâlihîn, ashhadu an lâ ilâha illallâh wa ashhadu anna Muhammaddan ‘abduhu wa rasûluhu (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to
be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger).” (Sahih)

1168. It was narrated from 'Alqamah bin Qais that 'Abdullâh said: "We used not to know what to say when we prayed, then the Messenger of Allâh ﷺ taught us some eloquent and concise words. He said to us: 'Say: "At-tahiyyâţu lillâhi wa-salawat-u wa-fâyi'irat, as-salâmî 'alaika ayyuha-Nabiyyu wa rahmat-Allâhi wa barakatuhu. Assalâmî 'alaina wa 'ala ibâd illâhi-s-sâlihin, asshadhu an lâ ilâha illallâh wa 'ashhadu anna Muḥammadan 'abdhu wa rasûluhu (All compliments, prayers and pure words are due to Allâh. Peace be upon you, 0 Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger).” (One of the narrators) 'Ubaidullâh said: "Zaid bin Hammâd said, narrating from Ibrâhîm, that 'Alqamah said: 'I saw Ibn Ma'sûd teaching us these words just as he taught us the Qur'ân.” (Sahih)

1169. It was narrated that Ibn Ma'sûd said: "When we prayed with the Messenger of Allâh ﷺ, we
used to say: ‘Peace (As-Salâm) be upon Allâh, peace be upon Jibrîl, peace be upon Mikâ’il.’ The Messenger of Allâh ﷺ said: ‘Do not say Peace (As-Salâm) be upon Allâh, for Allâh is As-Salâm.’[1] Rather say: “At-tahiyyâtâ illâhi was-salâwâtu wât-tâyibât, as-salâmu ‘alaika auyyuhan-Nabiyyu wa râhmat-Allâhi wa barakâtuhu. As-salâmu ‘alaina wa ‘ala ‘ibâd illâhi-s-sâlihin, ashhadu an lâ ilâha illallâh wahdahu lâ sharika lahu, wa ashadu anna Mu’âmmadan ‘abduhu wa rasûluhu (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh alone without partners, and I bear witness that Mu’âmmad is His slave and Messenger).’” (Sâhih)

Comments:

Instead of naming individual names, the phrase Ibtâdillâhis Sâhihin (Allâh’s righteous slaves) encompasses all the angels and righteous humans. Therefore, this is most right.

1170. It was narrated that Ibn Ma’sûd said: “We used to pray with the Messenger of Allâh ﷺ and we would say: ‘Peace (As-Salâm) be upon Allâh, peace be upon Jibrîl,
peace be upon Mikā‘il.’ The Messenger of Allāh ḥṣ said: ‘Do not say ‘Peace (As-Salām) be upon Allāh, for Allāh is As-Salām. Rather say: ‘At-tahiyyātū littāhi was-salawātū wa-t-tayyibāt, as-salām ‘alaihi waa‘yuhi ilāhā illā Allāhī wa ash-hadu anna Muhammadan ‘abduhu wa rasūluhu (All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muhammad is His slave and Messenger).’’ (Ṣaḥīḥ)  

Comments:
See Ḥadīth 1169.

1171. It was narrated from ‘Abdullāh that the Prophet ṣḥ said in the Ṭashāhḥud: ‘At-tahiyyātū littāhi was-salawātū wa-t-tayyibāt, as-salām ‘alaihi waa‘yuhi ilāhā illā Allāhī wa ash-hadu anna Muhammadan ‘abduhu wa rasūluhu (All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous
slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muḥammad is His slave and Messenger.” (Ṣahīḥ)

Comments:
The Prophet ☪ held the palm of ‘Abdullāh bin Mas‘ūd between his sacred hands out of affection and to draw his attention toward learning. This demonstrates that someone’s hand could be held with both hands; for instance, out of respect. Imām Al-Bukhārī has recorded this Hadīth in the Chapter: “The shaking of the hands with both hands.” (No. 6265) It is as if he is showing that if there is any evidence of shaking hands with two hands, then
this is the only one - which in actuality is not a proof. Handshake is considered complete with one hand and that is certain. However, if, for any other reason, the other hand is also brought into play, for example out of respect or affection or to make a point, then it is different altogether. And it is permitted; although, it is not a component of shaking hands. Instead, it falls under provincial customs. For instance, sitting by the feet on the bedstead of an honorable elderly person instead of sitting by his head is allowed by way of reverence. It is not forbidden, because it is widely considered to be respectful. The same situation is of bringing the other hand into play. To oppose it and to strike upon it an edict (Fatwa) to denounce it as an innovation is futile an incorrect. As long as a common practice of Muslims is not against an explicit textual meaning (Nass), it is permissible.

Chapter 101. Another Version
Of The Tashahhud

1173. It was narrated from Ḥittān bin ‘Abdullāh that Al-Ash‘ārī said: “The Messenger of Allāh addressed us and taught us our Sunnahs and our prayer. He said: ‘Make your rows straight, then let one of you lead the others. When he says the Takbīr, then say the Takbīr; when he says: ‘Wa lād-ḍallīn’ then say ‘‘Āmīn,’ and Allāh will answer you. When the Imām says the Takbīr and bows, then say the Takbīr and bow, for the Imām bows before you and stands up before you.” The Prophet of Allāh said: ‘This makes up for that. When he says: “Sami’ Allāhu liman hamidah (Allāh hears the one who praises Him),” say: “Rabbanā wa lakal-ḥamd (Our Lord, to You be praise).” Allāh will hear you, for indeed Allāh, the Mighty and Sublime, has said on the tongue of His Prophet: “Allāh hears the one who praises Him.” Then when the Imām says the Takbīr and prostrates, say the Takbīr and
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prostrate, for the *Imām* prostrates before you and rises before you. The Prophet of Allāh ﷺ said: ‘This makes up for that. Then when you are sitting, let the first thing that any one of you says be: *At-tahiyātut-tayyibatūs-salawatū illāhihi, as-salāmu ‘alaika ayyuhan-Nabīyyu wa rahmat-Allāhi wa barakātuhi. As-salāmu ‘alaina wa asshhadu an Muḥammadan ‘abduhu wa rasūlu Allāhi.*’ (Sahih)

Comments:

See Hadith 1056.

Chapter 102. Another Version Of The *Tashahhud*

1174. It was narrated from Hīṭṭān bin ‘Abdullāh that they prayed with Abū Mūsā and he said: “The Messenger of Allāh ﷺ said: ‘When you are sitting then let the first words that any of you says be: *At-tahiyātut-lillāhiṣṣayyibatūs-salawatū lillāhihi, as-salāmu ‘alaika ayyuhan-Nabīyyu wa rahmat-Allāhi wa barakātuhi. As-salāmu ‘alaina wa ‘ala ‘ibād lillāhiṣṣayyibin, asshhadu an lā lālāha illāllāh wahdahu lā sharika
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Chapter 103. Another Version Of The Tashahhud

1175. It was narrated that Ibn ’Abbás said: “The Messenger of Allah used to teach us the Tashahhud as he taught us the Qur’ān, and he used to say: ‘At-taḥīyātul-mubārakātus-salawātul-tayyibah li’llāh, sahīmu ‘alayka wa asḥadu anna Muhammadan ‘abduhu wa rasūluhu (All compliments, good words and prayers are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah alone with no partner or associate, and I bear witness that Muhammad is His slave and Messenger).” (Ṣaḥīḥ)
Chapter 104. Another Version Of The Tashahhud

1176. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ used to teach us the Tashahhud just as he would teach us a Sûrah of the Qur'ân: 'Bismillâh, wa billâhi. At-tahiyyâtu lil-lâhi wa-salawâtu wa-t-tayyibât, as-salâm 'alaika ayyuhan-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. As-salâm 'alaini wa 'a'dh bîllâhi-sâlihin, wa ash-hadu anna Muâammadan 'abdûh wa rasûlih. A'sal Allâhal-jannah wa a'âdhu Billâhi min an-nâr (In the name of Allâh and by the help of Allâh. All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muhammad is His slave and Messenger. I ask Allâh for Paradise and I seek refuge with Allâh from the Fire)."" (Dâ'îf)

Comments:
1. The various versions of the Tashahhud are similar; there is a slight verbal variation here and there, but there is no difference in meaning.
2. Every Tashahhud comprises three elements: Nobility and Glorification of
Allāh; salutation upon Allāh’s Messenger ﷺ and other righteous slaves of Allāh; the Shahādatayn - the two testimonies of faith (the Oneness of Allāh and the Messengership).

3. In the last kind of Tashahhud, there are additions (additional words) in the beginning and at the end. In the commencement, Basmalah, and at the end a plea and refuge-seeking. But the transmitter of this Ḥadīth, Ayman bin Nābil, is isolated. No one conceded him; hence he is deemed unreliable.

4. In all the various Tashahhud, Allāh’s Messenger ﷺ is greeted in the form of an address. This is specific to him; otherwise the act of addressing someone invalidates the prayer. It is said that it is merely the mode of addressing; addressing is not the objective. Instead, it is a supplication because the Prophet ﷺ himself too used to recite the Tashahhud with these very words. At the time of reciting those words, one should not have the belief that the Prophet ﷺ is hearing the greeting. Well, if one believes that it is being conveyed to him, then it is a different matter. Likewise, there is also no mention of his returning the greeting.

5. Abduhu wa rasūluh: it follow that from among his superior attributes, these two attributes are most supreme. That is why they have been included in the two testimonies, which is one’s proof of Imān or Faith. Being called a slave of Allāh is a supremely great honor. This is the reason why it has been employed in every crucial place; for example look at the event of the Ascension - Al-Isra wal Mi'raj (the Prophet ﷺ Night Journey) in Surat Al-Isra and Surat An-Najm.

Chapter 105. Being Brief In The First Tashahhud

1177. It was narrated that 'Abdullāh bin Ma’sūd said: “In the first two Rak’ahs the Prophet ﷺ was as if he were on stones heated by fire.” (Da’if)
Chapter 106. Not Reciting The First Tashahhud

1178. It was narrated from Ibn Buhainah that the Prophet prayed, then he stood up after two Rak‘ahs while he was supposed to sit, and he continued his prayer. Then at the end of his prayer, he performed two prostrations before the Salām, then he said the Salām. (Sahih)

1179. It was narrated from Ibn Buhainah that the Prophet prayed and stood up following the first two Rak‘ahs, and they said (Subhān Allāh). He carried on, then when he had finished his prayer he performed two prostrations, then he said the Salām. (Sahih)

Comments:

On the basis of this event, it has been argued that the first sitting and the testimony are not obligatory. Had it been obligatory, on being pointed out by the Companions, Allāh’s Messenger would have returned to it, but his continuing with the prayer, and at its end performing the prostration for forgetfulness is the evidence that it is not obligatory. This is because it is an agreed upon issue that if one misses an obligatory element - for instance the bowing - then returning to it is essential; otherwise, one shall have to repeat.
that unit. Though, this is valid when one rises forgetfully. If someone stands upright out of forgetfulness or is nearer to the upright standing posture, one should not go back upon remembering it. Instead, he should perform two prostrations of forgetfulness at the end of the prayer and then pronounce the *Taslim* to complete the prayer. And if one has only slightly risen, that is to say one is still nearer the sitting posture and has not straightened his legs, if he remembers, he should return to the sitting posture and recite the *Tashahhud*. There is no need to perform the prostration of forgetfulness. However, if one rises without the final prostration, one should return because it is obligatory; he should perform the prostration for forgetfulness at the end.
Chapter 1. The Takbîr When Standing Up Following Two Rak'âhs

1180. It was narrated that 'Abdur-Rahmân bin Al-Âsamm said: "Anas bin Mâlik was asked about the Takbîr in the prayer. He said: 'The Takbîr should be said when bowing, when prostrating, when raising one's head from prostration and when standing up following the first two Rak'âhs.' Hadâ'î said: 'From whom did you learn this?' He said: 'From the Prophet ﷺ, Abu Bakr and 'Umar, may Allah be pleased with them.' Then he fell silent and Hadâ'î said to him: 'And 'Utâmân?' He said: 'And 'Utâmân.'" (Sahîh)

Comments:
(The pronunciation of the) Takbîr at Al-Ihriim (the consecratory declaration of the Supreme Greatness of Allah) is agreed upon. Hence, no one displayed any sort of slothfulness in it. Therefore, it has not been mentioned. Concerning other Takbîrât (during the movements from one prayer posture to another), some prayer-leaders sometimes succumbed to slothfulness; due to this reason, its mention was made.

1181. It was narrated that Muâazzâ bin 'Abdullâh said: "Ali bin Abî Tâlib prayed, and he said the

[1] Who was present when Anas narrated it.
Takbîr every time he went down and came up, in all movements of the prayer. ‘Imrân bin Ḥuṣain said: "This reminds me of the prayer of the Messenger of Allâh ﷺ." (Ṣaḥîh)

Chapter 2. Raising The Hands When Standing For The Last Two Rak‘ahs

1182. It was narrated from Abû Ḥumaid As-Sâ‘îdî that when the Prophet ﷺ stood up following two prostrations, he would say the Takbîr and raise his hands until they were in level with his shoulders, as he had done at the beginning of the prayer. (Ṣaḥîh)

Comments:
This raising of two hands - is also corroborated by authentic Ahâdîth. Though, in some Ahâdîth there is no mention of it. But it is neither essential nor possible for every single matter or issue to have been mentioned in each Hadîth.

Chapter 3. Raising The Hands In Level With The Shoulders When Standing For The Last Two Rak‘ahs

1183. It was narrated from Ibn...
‘Umar that the Prophet ﷺ used to raise his hands when he began to pray, when he wanted to bow, when he raised his head from bowing, and when he stood up after the first two Rak‘ahs, he would raise his hands likewise, level with the shoulders. (Sahih)

Chapter 4. Raising The Hands, And Praising And Extolling Allâh During The Prayer

1184. It was narrated that Sahl bin Sa‘d said: “The Messenger of Allâh ﷺ set out to bring about reconciliation among Banu ‘Amr bin ‘Awf. The time for prayer came, and the Mu‘âdhîn went to Abû Bakr to tell him to gather the people and lead them in prayer. Then the Messenger of Allâh ﷺ came and passed through the rows until he stood in the first row. The people started clapping to let Abû Bakr know that the Messenger of Allâh ﷺ had come. Abû Bakr never used to turn around when he prayed, but when they clapped consistently he realized that something must have happened while they were praying. So he turned around, and saw the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ gestured to him to stay where he was. Abû Bakr
raised his hands and praised and thanked Allāh for what the Messenger of Allāh ﷺ had said. Then he moved backwards, and the Messenger of Allāh ﷺ went forward and prayed. When he finished, he said to Abū Bakr: ‘What stopped you from continuing to pray when I gestured to you?’ Abū Bakr, may Allāh be pleased with him, said: ‘It was not appropriate for the son of Abū Qūfah to lead the Messenger of Allāh ﷺ in prayer.’ Then he said to the people: ‘Why did you clap? Clapping is for women.’ Then he said: ‘If you notice something when you are praying, say “Subḥān Allāh.”’ (Sahih)

Comments:
By this raising of the two hands it is not meant the raising of hands at the time of pronouncing the Takbīr. It is rather raising of the two hands at the time of supplicating. This narration has preceded. (See the commentary to Hadith 758).

Chapter 5. Greeting People With A Hand Gesture While Praying

1185. It was narrated that Jābir bin Samurah said: “The Messenger of Allāh ﷺ came out to us and we were raising our hands during the Șalāh. He said: ‘Why are you raising your hands while praying like the tails of wild horses? Stay still when you are praying.’” (Sahih)

"لقولي رسول اللّه ﷺ: نَمَّ رَبْحَ الفَهْرَى، وَبَقَدْمَ رَسُولُ اللٌّه ﷺ قَضَّل، قَلَّمَا انْضَرَفَ قَالَ أَبُو بَكْرُ ﷺ: إِنَّمَا كَانَتْ إِذْ أَوْمَاتُ الْإِلَّهِ أنْ تَفْصِّلُ؟ قَالَ أَبُو بَكْرُ ﷺ: رَجُمَ جَمْعُ اللَّهِ ﷺ. مَا كَانَ يَبْقِي إِلَيْنَا أَبُو بَكْرُ ﷺ: فَقَالَ الْإِلَّهُ ﷺ: مَا يَكُونُ ٍضَحْيَةً إِنَّمَا التَّفْصِّلُ لِلْإِنَّاسِ فَقَالَ إِذَا نَبْكُمُ ٍضَحْيَةً فَضْلُ الْإِنَّاسِ فَقَالَ: إِذَا تَذَاكَرْ بَطُورَ السَّمَّاء ِضْرِبْ رَجُلَاً لَّيْلًا ." (Sahih)

تخريج: أخرجه مسلم, الصَّمْلَة، باب تقديم الجناعة من يصلي بهم إذا تأخر الإمام ... الخ، ح: 411 عن محمد بن عبدالله بن بزيع، والبخاري، الأذان، باب من دخل ليوم الناس نجاة الإمام ... الخ، ح: 184 عن حديث أبي حازم به، وهو في البصيرة، ح: 110.

(المعجم 6 - نَبَّاب السَّلَام للأَليف ي في الصَّلاة) (الطافة) (التحفة) 458

(الคม 5 - نَبَّاب السَّلَام بالأَليف ي في الصَّلاة) (التحفة) 458

1185 - أَخْرَجَهُ مُسْلِمُ بِنَّ سَمِيعٍ ﷺ: حَدَّثَنَا عَبْدُ اللَّهِ ﷺ رَافِعٌ ﷺ، عَنْ مُعْتَمِدٍ ﷺ، عَنْ سَمِيْبِ بْنِ مُسْتَفْقِدٍ ﷺ، عَنْ جَابِرِ بْنِ سَمْرَةٍ ﷺ: حَرَجَ عَلَيْنَا رَسُولُ اللٌّهِ ﷺ، رَافَعُ أَبُو بَكْرٍ ﷺ في الصَّلاة فَقَالَ: فَمَا يَكُونُ رَافَعُ أَبُو بَكْرٍ ﷺ في الصَّلاة؟ فَقَالَ: كَانَ أَذَٰلِكَ نَبَاي يُمُومٍ في الصَّلاة." (Sahih)
1186. It was narrated that Jâbir bin Samurah said: "We used to pray behind the Messenger of Allâh ﷺ and we would greet (others) with our hands. He said: 'What is the matter with those who greet (others) with their hands as if they were the tails of wild horses? It is sufficient for any one of you to put his hand on his thigh and say: "As-salâm ‘alaikum, as-salâm ‘alaikum." (Sâhih)

Comments:
1. The earlier narration is brief. This other report is its elucidation. In it there is mention of only raising of hands. It contains clarification that the raising of hands was on the occasion of greeting.
2. Here the rejection is merely over raising the hands for greeting, but during the sitting position during the Tashâddud is a form of greeting. (For further details concerning raising the two hands, see Ahâdith Nos. 877, 880, 1025, 1027)

Chapter 6. Returning The Salâms With A Gesture When Praying

1187. It was narrated that Suhaib, the Companion of the Messenger of Allâh ﷺ, said: "I passed by the Messenger of Allâh ﷺ when he was praying, and greeted him with Salâm. He returned my greeting with a gesture, or maybe it was just with his finger." (Sâhih)
Comments:

The narrations recorded in this chapter indicate that in early Islam, speaking within prayer was permissible according to need. In this perspective, some Companions greeted the Prophet ﷺ while he was performing the prayer. But by that time, speaking within prayer had already been forbidden. Allāh’s Messenger ﷺ, therefore, did not return the greeting verbally but returned it by a gesture. As for the issue, in what way should one gesture in response, four ways have been mentioned in different narrations - with one’s palm, with one’s hand, with one’s finger, and with one’s head. Therefore, all these ways are permissible. (See Awn al-Ma’būd: the Chapter: “Returning the Salām During the prayer”).

1188. It was narrated that Zaid bin Aslam said: “Ibn ‘Umar said: ‘The Prophet ﷺ entered the Masjid of Quba’ to pray there, then some men came in and greeted him with Salām. I asked Šuhaib, who was with him: ‘What did the Messenger of Allāh ﷺ do when he was greeted?’ He said: ‘He used to gesture with his hand.”’ (Sahih)

1189. It was narrated from ‘Ammār bin Yāsır that he greeted the Messenger of Allāh ﷺ with the Salām when he was praying, and he returned the greeting. (Sahih)

1190. It was narrated that Jābir said: “The Messenger of Allāh ﷺ
sent me on an errand then I came back to him while he was praying. I greeted him with the Salâm and he gestured to me. When he finished he called me and said: ‘You greeted me with Salâm just now and I was praying.’ And he was facing toward the east that day.”

Comments:

“Towards the east”: This was the thing that led Jabir to mistakenly greet the Prophet because the Qiblah in Madinah occurs in the south; whereas, in the optional prayers, facing the Qiblah is not a requisite. If it is not possible to face the Qiblah, one may offer prayer in the direction toward which his mount is moving.

1191. It was narrated that Jabir said: “The Messenger of Allâh sent me on an errand then I came back to him while he was facing east or west. I greeted him with Salâm and he gestured to me. Then when he finished he called me and said: ‘O Jabir!’ The people called me and said: ‘O Jabir!’ So I came and said: ‘O Messenger of Allâh, I greeted you with Salâm but you did not answer.’ He said: ‘I was praying.’” (Sahîh)

Comments:

This narration is a further elucidation of the earlier narration. Jabir could neither make out that the Prophet was offering prayer, nor could he understand that his gesturing was the response to his greeting. Even so, that occurred shortly after returning one’s greeting verbally had been forbidden.
Chapter 7. The Prohibition Of Smoothing The Pebbles While Praying

1192. It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said: ‘When any one of you stands in prayer, let him not smooth the pebbles, for he is facing Mercy.’” (Hasan)

Comments:

When someone conducts himself heedlessly in prayer before Allâh, Allâh turns His Face away from him. And such a person remains deprived of Allâh’s Mercy. However, if there is a need, for example, if one makes the place even in order to prostrate oneself, then one could level out the pebbles. Otherwise, one would suffer discomfort throughout the state of prostration, which would break one’s concentration during prayer.

Chapter 8. Concession Allowing One To Do That Once

1193. Abû Salamah bin ‘Abdur-Rahmân said: “Mu‘âiqîb told me that the Messenger of Allâh ﷺ said: ‘If you have to do that, then do it only once.’” (Sâlih)
Chapter 9. The Prohibition Of Lifting One’s Gaze To The Sky When Praying

It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “What is the matter with people who lift their gaze to the sky when praying?” And he spoke sternly concerning that until he said: “They must stop that or they will certainly lose their eyesight.” (Sahîh)

Comments:
Generally, people raise their eyes toward the skies while supplicating. There is no harm in doing so after the prayer. But once in prayer, the place of glancing is fixed, it is forbidden. Moreover, it is against the decorum (Adab) of prayer that one’s gaze wanders here and there away from the Qiblah.

It was narrated from ‘Ubaidullâh bin ‘Abdullâh that a man from among the Companions of the Prophet ﷺ told him that he had heard the Messenger of Allâh ﷺ say: ‘If any one of you is praying, let him not lift his gaze to the sky, or his eyesight will be taken away.’” (Sahîh)

Comments:
[End of document]
Chapter 10. Stern Warning Against Turning Around When Praying

1196. It was narrated that Az-Zuhri said: “I heard Abū Al-Ahwas saying to us in a gathering with Ibn Al-Mūsāyyab when Ibn Al-Mūsāyyab was sitting there, that he had heard Abū Dharr say: The Messenger of Allāh ﷺ said: ‘Allāh continues to look upon His slave while he is praying, so long as he does not turn away. If he turns his face away, He turns away from him.’” (Hasan)

1197. It was narrated that 'Āishah, may Allāh be pleased with her, said: “I asked the Messenger of Allāh ﷺ about looking here and there during prayer. He said: ‘That is something that the Shaitān snatches from one’s prayer.’” (Sahīh)

Comments:
Glancing around during the prayer is an abhorrent act; it makes a very bad impact upon prayer (as if a ferocious beast bites off some flesh from a live animal; consequently that animal neither immediately dies nor survives).
1198. A similar report was also narrated from 'Aishah, from the Prophet ﷺ. (Ṣaḥīḥ)

1199. A similar report was also narrated from 'Aishah, from the Prophet ﷺ. (Ṣaḥīḥ)

1200. It was narrated that Abû 'Atîyyah said: “‘Aishah said: ‘Turning around during prayer is something that the Shaitān snatches from one’s prayer.’” (Ṣaḥīḥ)

Chapter 11. Concession
Allowing One To Turn To The Right Or Left When Praying

1201. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ was ill, and we prayed behind him while he was sitting, and Abû Bakr repeated his Takbîrs so that the people could hear them. He turned to us and saw us standing, so he gestured to us to sit down. So we prayed behind him sitting. When
he said the Salām he said: ‘Just now you were doing what the Persians and Romans do for their kings when they are sitting. Do not do that. Follow your Imāms: If they pray standing then pray standing, and if they pray sitting then pray sitting.’” (Ṣaḥīḥ)  

**Comments:**  
This incident is not of the Prophet’s final illness; because there is a clear elucidation that Abū Bakr and the worshippers were all standing. This incident belongs to the period of some other earlier illness of the Prophet.

1202. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh used to turn to his right and left when praying, but he did not twist his neck to look behind him.” (Ḥasan)

**Comments:**  
Here this means the seeing out through the corners of the eyes, which does not cause the face to turn from the direction of the Qiblah. If seeing by turning the face is meant, then this matter belongs to the period of earlier times. Now it is not permitted, because it is against the verse which refers to those “who are humble in their prayers” (Al-Mu’minūn: 2). Turning the face would entail turning the neck, and it is not allowed to turn the neck. Seeing or glancing out through the corners of the eyes could be in obligatory or optional prayer.
Chapter 12. Killing Snakes
And Scorpions While Praying

1203. It was narrated that Abû Hurairah said: “The Messenger of Allâh commanded us to kill the two black ones (snakes and scorpions) while praying.” (Sahîh)

Comments:
This command denotes dispensation and permission, because they both are harmful creatures, and a harmful creature should be killed before it causes harm. Killing a harmful creature does not invalidate prayer. The author of Sublus-Salâm remarks: This Hadîth corroborates that the action, which is indispensable in their killing, does not nullify the prayer, whether the action be much or little. (Sublus-Salâm, Chapter “Conditions of prayer”)

Chapter 13. Carrying Small Children And Putting Them Down While Praying

1205. It was narrated from Abû Qatâdah that the Messenger of Allâh used to pray when he was...
carrying Umâmah. When he prostrated he put her down and when he stood up he picked her up again. (Sahîh)

Comments:

Umamah was the granddaughter of the Prophet ﷺ and the daughter of the Prophet's honorable daughter Zainab ﷺ. (For the remaining discussion see Hadîth 712)

1206. It was narrated that Abû Qatâdah said: “I saw the Messenger of Allâh ﷺ leading the people in prayer, carrying Umâmah bint Abî Al-‘Aş on his shoulder. When he bowed he put her down and when he finished prostrating he picked her up again.” (Sahîh)

Comments:

Some scholars are of the opinion that one should not offer prayer while carrying a child, because there is no certainty of the purity of the child's body. Such folks have grown unmindful of the principle that unless discernible impurity becomes evident, the child or any other thing should be held pure.

Chapter 14. Taking A Few Steps In The Direction Of The Qiblah

1207. It was narrated that ‘Âishah, may Allâh be pleased with her, said: “I knocked at the door when the Messenger of Allâh ﷺ was offering a voluntary prayer. The door was in the direction of the Qiblah so he took a few steps to his right or left and opened the door, then he went back to where he was praying.” (Da’îf)
Comments:
There is dispensation in the performance of voluntary prayer. Even otherwise the Prophet's blessed face did not turn from the Qiblah. Taking a step or two is permitted.

Chapter 15. Clapping During Prayer

1208. It was narrated from Abū Hurairah that the Prophet said: "The Tasbīḥ is for men, and clapping is for women." Ibn Al-Muthanna added: "During the prayer."[2]

1209. Sa'eed bin Al-Mūsāyyab and Abū Salamah bin 'Abdur-Rahmān said that they had heard Abū Hurairah say: "The Messenger of Allāh said: 'The Tasbīḥ is for men and clapping is for women.'" (Sahih)

Comments:
See Hadīth 785.

1209. Sa'eed bin Al-Mūsāyyab and Abū Salamah bin 'Abdur-Rahmān said that they had heard Abū Hurairah say: "The Messenger of Allāh said: 'The Tasbīḥ is for men and clapping is for women.'" (Sahih)

Comments:
See Hadīth 785.

[Saying: "Subhān Allāh."]

[2] That is, An-Nāsā'i narrated it from both Muhammad bin Al-Muthanna, and Qutaibah bin Sa'eed.
Chapter 16. The Tasbih During Prayer

1210. It was narrated that Abû Hurairah said: “The Messenger of Allâh صلی الله علیه وسلم said: ‘The Tasbih is for men and clapping is for women.’” (Sahîh)

Chapter 17. Clearing The Throat While Praying

1212. It was narrated that ‘Ali said: “I had certain times when I used to come to the Messenger of Allâh صلی الله علیه وسلم. When I came to him I would ask for permission to enter. If I found him praying he would clear his throat and I would enter, and if I found him free he would give me permission (to enter).”” (Sahîh)
Comments:
1. In some narrations, there is mention of pronouncing *Subhanallah* instead of clearing the throat (*Tanahnnah*).
2. Grunting during the course of prayer is permitted whether it be due to one's temperamental necessity or it be symbolical to instruct someone.

1213. It was narrated that 'Ali said: "I had two times when I would enter upon the Messenger of Allah, one at night and one during the day. When I entered at night he would clear his throat (to tell me to come in)." (Sahih)

1214. 'Abdullâh bin Nujayy narrated that his father said: "Ali said to me: 'I was so close to the Messenger of Allah, closer than anyone else. I used to come to him at the end of every night, before dawn, and say: 'As-salâm 'alayka ya Nabiyy Allâh (Peace be upon you, O Prophet of Allâh). If he cleared his throat I would go back to my family, otherwise I would enter upon him.'" (Hasan)

Chapter 18. Weeping During Prayer

1215. It was narrated from
Mutarrif that his father said: "I came to the Prophet when he was praying, and there was a sound coming from his chest like the sound of water boiling," meaning, he was weeping. (Sahih)

Chapter 19. Cursing Iblis and Seeking Refuge with Allâh From Him While Praying

1216. It was narrated that Abû Ad-Dardâ' said: "The Messenger of Allâh stood praying, and we heard him say: 'I seek refuge with Allâh from you.' Then he said: 'I curse you with the curse of Allâh,' three times and stretched out his hand as if to take something. When he finished praying we said: 'O Messenger of Allâh, we heard you say something in your prayer that we have never heard you say before, and we saw you stretch out your hand.' He said: 'The enemy of Allâh, Iblis, came with a brand of fire to throw it in my face, so I said: I seek refuge in Allâh from you, three times, then I said: I curse you with the curse of Allâh, but he did not back away, three times, then I wanted to take hold of him. By Allâh, were it not for the prayer of our brother Sulaimân, he would have been tied up this morning for the children of Al-Madînah to play with him.'" (Sahîh)
The Book of Forgetfulness...

**Chapter 20. Speaking During The Prayer**

1217. It was narrated from Abū Salamah that Abī Hurairah said: “The Messenger of Allāh ﷺ stood up to pray and we stood up with him. A Bedouin said – while he was praying – ‘O Allāh, have mercy on me and on Muḥammad and do not have mercy on anyone else.’ When the Messenger of Allāh ﷺ said the Salām, he said to the Bedouin: ‘You have limited something vast,’ meaning the mercy of Allāh.” (Ṣaḥīḥ)

1218. It was narrated from Abū Hurairah that a Bedouin entered the Masjid and prayed two Rak‘ahs, then he said: “O Allāh, have mercy on me and on Muḥammad and do not have mercy on anyone else.” The Messenger of Allāh ﷺ said: “You have limited something vast.” (Ṣaḥīḥ)

**Comments:**

1. We get to learn from this narration that cursing upon Satan and seeking refuge in Allāh from him, whether it be in the form of an address, does not nullify the prayer. This is because one does not purport to address, but cursing, etc., happens to be the objective.

2. In actuality the Satan wanted to frighten the Prophet ﷺ, but he had no idea of the magnitude of the Prophet’s spiritual strength.
Comments:

“You have limited something vast”: Allâh’s Mercy is beyond the scope of man’s notion or imagination. It has no limit. Therefore, while asking one should not feel shy or lose heart!

1219. It was narrated that Mu‘awiyyah bin Al-Ḥakam Al-Sulami said: “I said: ‘O Messenger of Allâh, we were recently in a state of ignorance, then Allâh brought Islam. Some men among us follow omens.’ He said: ‘That is something that they find in their own hearts; it should not deter them from going ahead.’ I said: ‘And some men among us go to fortune-tellers.’ He said: ‘Do not go to them.’ He said: ‘Some men among us draw lines.’[1] He said: ‘One of the prophets used to draw lines. So whoever is in accord with his drawing of lines, then so it is.’”[2] He said: “While I was praying with the Messenger of Allâh ﷺ, a man sneezed and I said: ‘Yarhamuk-Allâh (May Allâh have mercy on you).’ The people glared at me and I said: ‘May my mother be bereft of me, why are you looking at me?’ The people struck their hands against their thighs, and when I saw that they were telling me to be quiet, I fell silent. When the Messenger of

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[1] That is, the practice of ṭamâl; geomancy, a type of prediction by etching or drawing lines in sand.

[2] As it is impossible to know how that Prophet drew lines, this practice is strictly forbidden. This was stated by An-Nawawi in his commentary on Muslim.
Allāh finished, he called me. May my father and mother be ransomed for him, he neither did hit me nor rebuke me nor revile me. I have never seen a better teacher than him, before or after. He said: ‘This prayer of ours is not the place for ordinary human speech, rather it is glorification and magnification of Allāh, and reciting Qur’ān.’ Then I went out to a flock of sheep of mine that was tended by a slave woman of mine beside Uhud and Al-Jawwāniyyah, and I found that the wolf had taken one of the sheep. I am a man from the sons of Ādām and I get upset as they get upset. So I slapped her. Then I came to the Messenger of Allāh ﷺ and told him what had happened. He regarded that as a serious action on my part. I said: ‘O Messenger of Allāh, should I set her free?’ He said: ‘Call her.’ The Messenger of Allāh ﷺ said to her: ‘Where is Allāh, the Mighty and sublime?’ She said: ‘Above the heavens.’ He said: ‘And who am I?’ She said: ‘The Messenger of Allāh.’ He said: ‘She is a believer; set her free.’” (Sahih)

Comments:
1. The term Jahiliyyah (ignorance) denotes the pre-Islamic customs. Generally, these customs were founded on ignorance. This is the reason why they are called ignorant.
2. Kāhin is a soothsayer who claims to unfold the secrets lying in the womb of the unseen, whether he would unfold it inspired by jinn or stars, or by drawing marks or lines, or by conjecture or surmise. Since utterances of such people cannot be authenticated or verified, Islamic law forbids asking them or giving credence to their utterances or information.
3. There was a prophet who drew lines. And Allāh knows best what sort of lines he drew! What kind of computation did he employ? No clarification is available. Hence, it is strictly forbidden by Islamic law.

4. Al-Jawwaniyyah is the name of a place situated in the north of Madinah near Mount Uhud.

5. The Prophet ﷺ felt (this act of Mu‘āwiyyah) as something grievous because that believing bondswoman was helpless before the wolf and was faultless.

6. “She is a believing woman”: this demonstrates that if someone desires to set free a captive as an act of atonement (Kaffārah), he/she ought to be a believer. In some places in the Glorious Qur‘ān, there is a restriction: Freeing a believing soul from bondage (An-Nisa: 92). Freeing a believing soul: this condition will also be applicable to other similar situations. While granting someone freedom is an act of optional worship, it is superior to free a believer. It is, however, not compulsory.

1220. It was narrated that Zaid bin Arqam said: “We used to speak to each other during the prayer, saying whatever was necessary, at the time of the Messenger of Allāh ﷺ, until this verse was revealed: Guard strictly (five obligatory) As-Salāwat (the prayers) especially the middle Salāh (i.e. the best prayer - 'Asr).

And stand before Allāh with obedience (and do not speak to others during the Salāh (prayers)),[1] so we were commanded to be silent.” (Sahih)

1221. It was narrated that ‘Abdullāh ﷺ
bin Ma’sûd said: “I used to come to the Prophet when he was praying, and I would greet him with Salâm, he would return my greeting. Then I came to him when he was praying, and he did not return my greeting. When he said the Taslîm, he pointed to the people and said: ‘Allâh has decreed that in the prayer you should not speak except to remember Allâh, and it is not appropriate for you, and that you should stand before Allâh with obedience.”’ (Hasan)
Chapter 21. What A Person Should Do If He Stands Up After Two Rak'ahs And Forgets To Say The Tashahhud

1223. It was narrated that 'Abdullâh bin Buhainah said: “The Messenger of Allâh ﷺ led us in praying two Rak'ahs, then he stood up and did not sit, and the people stood up with him. When he finished the prayer, and we were waiting for him to say the Taslîm, he said the Tâkhîr and prostrated twice while sitting, before the Taslîm. Then he said the Taslîm.” (Sâhîh)

Comments:
This shows that the prostrations for forgetfulness should be performed before the final Salâm. The view of Imâm Ash-Shafi‘î is the same. The Hanafites maintain it should be performed after the final greeting. Imâm Mâlik holds that in the case of non-performance of something that is called for, it should be before Salâm; whereas in the situation of an uncalled for act, the prostration should be performed after the Salâm.

1224. It was narrated from ‘Abdullâh bin Buhainah that the Messenger of Allâh ﷺ stood up during the prayer when he should have sat, so he prostrated twice while sitting, before the Taslîm. (Sâhîh)

Chapter 22. What Should A Person Do If He Says The Taslîm Following Two Rak'ahs By Mistake And Then Speaks

1225. It was narrated that
Muḥammad bin Ṣīrīn said: “Abū Hurairah said: ‘The Prophet ἀ. led us in one of the nighttime prayers.’ He said: ‘Abū Hurairah said: ‘But I forgot (which one).’ He said: ‘He led us in praying two Rak‘ahs, then he said the Taslīm and went to a piece of wood that was lying in the Masjid and leaned his hand on it as if he was angry. Those who were in a hurry left the Masjid, and said: “The prayer has been shortened.” Among the people were Abū Bakr and ‘Umar, but they hesitated to ask him for they revere him. Also among the people was a man with long hands who was known as Dhul-Yadain. He said: O Messenger of Allāh, did you forget or has the prayer been shortened? He said: I did not forget and the prayer has not been shortened. He said: Is it as Dhul-Yadain says? They said: Yes. So he came and prayed what he had missed, then he said the Salām, then he said the Takbīr and prostrated as usual or longer than that. Then he raised his head and said the Takbīr, and prostrated as usual or longer than that. Then he raised his head and said the Takbīr.” (Ṣaḥīḥ)

Comments:
1. “As if he was angry”: actually it was the effect of forgetfulness in prayer upon his subtle temperament, which was taken to be his anger.
2. “Were too afraid”: Allāh! Allāh! What could describe the Prophet’s ἀ. awe
and respect that even his close friend, nay his Companion of the Cave, stood in awe of him?

4. He performed these prostrations after pronouncing the final greeting. Prostrations for forgetfulness could be performed after the final greeting and before too. Ahlul Hadith - the people of Hadith are holders of this view. In the opinion of Imam Ahmad bin Hanbal Ḥ, in the situation described above - (when the final greeting has been pronounced within prayer by mistake), the prostration for forgetfulness should be performed only after the final greeting.

1226. It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ finished praying two Rak‘ahs, and Dhul-Yadain said to him: “Has the prayer been shortened or did you forget, O Messenger of Allâh?” The Messenger of Allâh ﷺ said: “Is Dhul-Yadain speaking the truth?” The people said: “Yes.” So the Messenger of Allâh ﷺ stood up and prayed two, then he said the Takbîr and prostrated as usual or longer than that. Then he raised his head, then he prostrated as usual or longer than that, then he sat up.” (Sahîh)

1227. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ led us in praying ʿAsr, and he said the Salât after two Rak‘ahs. Dhul-Yadain stood up and said: ‘Has the prayer been shortened, O Messenger of Allâh, or did you forget?’ The Messenger of Allâh ﷺ said: ‘Neither.’ He said: ‘One of them happened, O Messenger of Allâh.’ The Messenger of Allâh ﷺ
turned to the people and said: ‘Is Dhul-Yadayn speaking the truth?’ They said: ‘Yes.’ So the Messenger of Allâh ﷺ completed what was left of the prayer, then he prostrated twice when he was sitting after the Taslîm.’ (Sâhih)

1228. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ prayed Zuhr with two Rak‘ahs, then said the Salâm. They said: ‘Has the prayer been shortened?’ So he stood up and prayed two Rak‘ahs, then he said the Salâm, then he prostrated twice. (Sâhih)

Comments:
It has preceded that Abû Hurairah had forgotten which prayer it had been, Zuhr or ‘Asr? Therefore, it was called Zuhr in one place, and ‘Asr in another. But it does not create any effect on the fundamental issue, since both prayers are identical.

1229. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ prayed one day and said the Salâm after two Rak‘ahs, then he left. Dhul-Shimâlîn caught up with him and said: “O Messenger of Allâh, has the prayer been shortened or did you forget?” He
said: “The prayer has not been 
shortened and I did not forget.”
He said: “Yes, by the One Who 
sent you with the truth.” The 
Messenger of Allâh ﷺ said: “Is 
Dhul-Yadain speaking the truth?”
They said: “Yes.” So he led the 
people in praying two Rak’ahs.
(Sahîh)

1230. It was narrated that Abî 
Hurairah said: “The Messenger of 
Allâh ﷺ forgot and said the Taslîm 
after two Rak’ahs. Dhul-Shimâlîn 
said to him: ‘Has the prayer been 
shortened or did you forget, O 
Messenger of Allâh ﷺ?’ The 
Messenger of Allâh ﷺ said: ‘Is 
Dhul-Yadain speaking the truth?’
They said: ‘Yes.’ So the Messenger 
of Allâh ﷺ stood up and completed the prayer.” (Sahîh)

Comments:

In these two narrations, Dhul-Yadain and Dhul-Shimâlîn have occurred 
simultaneously, which manifests that Dhul-Yadain and Dhul-Shimâlîn signify 
one and the same person, whose name was Khîrbâq Aslami. His nickname was 
Dhul-Yadain, but occasionally people used to call him Dhul-Shimâlîn too.

1231. It was narrated that Abî 
Hurairah said: “The Messenger of 
Allâh ﷺ prayed Zuhr or ‘Asr and 
said the Taslîm following two 
Rak’ahs and left. Dhul-Shimâlîn 
bin ‘Amr said to him: ‘Has the
prayer been shortened or did you forget?" The Prophet ﷺ said: "What is Dhul-Yadain saying?" They said: 'He is speaking the truth, O Messenger of Allâh.' So he led them in praying the two Rak'âhs that he had missed." (Sâhîh)

1232. Abû Bakr bin Sulâîmân bin Abî Hathmah narrated that it was conveyed to him that the Messenger of Allâh ﷺ prayed two Rak'âhs, and Dhul-Shimâlâin said something similar to him. (One of the narrators) Ibn Shihab said: "Sa'eed bin Al-Mûsâyyab informed me of this Hadîth from Abû Hurairah." He said: "And Abû Salamah bin 'Abdur-Rahmân, Abû Bakr bin 'Abdur-Rahmân bin Al-Ĥârith and 'Ubaidullâh bin 'Abdullâh informed me." (Sâhîh)

Chapter 23. Mentioning The Reports That Differ From Abû Hurairah Concerning The Two Prostrations

1233. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ did not prostrate that day either before the Salât or after." (Da'îf)
Comments:
These two narrations are conflicting with each other. In actuality, it is the conflict between the two disciples of Abū Hurairah. In such situations, the judgment is passed on the basis of majority. And the vast majority agrees upon prostrations after the final greeting. In the face of this, a Shadh or weak narration, which is deemed so because it is in open contradiction to what is narrated or reported through stronger sources or evidences, cannot be accepted.

1234. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ prostrated twice after the Salām on the day of Dhul-Yadain. (Ṣaḥīḥ)

1235. A similar report was narrated from Abū Hurairah from the Messenger of Allah ﷺ. (Ṣaḥīḥ)

1236. It was narrated from Abū Hurairah that the Prophet ﷺ prostrated after the Salām when he was not sure. (Ṣaḥīḥ)
1237. It was narrated from 'Imrân bin Ḥuṣain that the Prophet led them in prayer and forgot (how many Rak'ahs he had prayed), then he prostrated twice, then he said the Salâm. (Sahîh)

1238. It was narrated that 'Imrân bin Ḥuṣain said: “The Messenger of Allâh said the Salâm after three Rak’ahs of ‘Asr, then he entered his house. A man called Al-Khibâq stood up and said: ‘Has the prayer been shortened, O Messenger of Allâh?’ He came out angry, dragging his upper garment and said: ‘Is he speaking the truth?’ They said: ‘Yes.’ So he stood and prayed that Rak’ah, then he said the Salâm, then prostrated twice, then he said the Salâm (again).” (Sahîh)
Comments:
The author's style shows that he considers the incident of this narration to be the same incident of Abū Hurairah's report, whereas there is some difference in detail between the two. In the preceding report, there is mention of greeting at the end of two units (of prayer). In this narration, greeting is described to have taken place at the end of three units. According to the former report, Allāh's Messenger ﷺ remained in the mosque and he did not go home. While according to this narration, he had already gone home. But both could be reconciled and explained. Or they could be attributed to the transmitters. They could probably be two separate incidents. In both of them the honorable Khirbāq is said to have drawn the Prophet's ﷺ attention.

Chapter 24. The Praying
Person Completing (The Prayer) Upon What He Remembers When He Doubts

1239. It was narrated from Abū Sa'eed that the Prophet ﷺ said: "If one of you is not sure about his prayer, let him forget about what he is unsure of and complete his prayer on the basis of what he is sure of. When he is sure that he has completed it, let him prostrate twice while he is sitting. Then if he has prayed five (Rak'ahs), they (the two prostrations) will make his prayer even-numbered, and if he had prayed four, they will annoy and humiliate the Shaitān." (Saḥīḥ)

تخريج: أخرجه مسلم، ح: 571 (وإنظر الحديث السابق) من حديث زيد بن أسلم به، وهو في البخاري، ح: 118.

Comments:
1. "They will make hid prayer even-numbered": that two prostrations would be elevated to the station of one prayer unit, and coupled with the fifth prayer-unit, they would become two voluntary units; and the former four units would be considered obligatory.

2. "They will annoy and humiliate Satan": because the forgetfulness had also occurred due to Satan's promptings, but the worshipper performed two additional prostrations. In other words, the whispering of the devil became
the cause of the worshipper's two more prostrations, whereas due to his refusal to prostrate the devil had been thrown out of the presence of Allâh. Therefore his abasement and earning notoriety is incumbent. Probably based on this point, performance of prostration has been legislated to counter forgetfulness.

1240. It was narrated from AbûSa‘eed Al-Khudrî that the Prophet said: "If one of you does not know whether he prayed three or four (Rak‘ahs), let him pray a Rak‘ah then prostrate twice after that when he is sitting. Then if he prayed five (Rak‘ahs), they (the two prostrations) will make his prayer even-numbered, and if he had prayed four, they will annoy and humiliate the Shaitân." (Sahîh)

Chapter 25. Estimating (What Is Most Likely The Case)

1241. It was narrated from ‘Abdullâh and attributed to the Prophet: “If one of you is not sure about his prayer, let him estimate what he thinks is most likely to be correct and complete the prayer on that basis, then let him prostrate twice.” (Sahîh)

1242. It was narrated that
‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘If one of you is not sure about his prayer, let him estimate and prostrate twice after he has finished.” (Sahih)

1243. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ prayed and did more or less (Rakahs). When he had said the Taslim, it was said: ‘O Messenger of Allāh, has there been some change concerning the prayer?’ He said: ‘If there had been some change concerning the prayer I would have told you. Rather I am a human being and I forget as you forget. If any one of you is not sure about his prayer, let him consider an estimate of what is correct, and complete his prayer on that basis, then say the Taslim and prostrate twice.”’ (Sahih)

Comments:
1. It is coming up below that the Prophet ﷺ had performed a surplus action in the prayer; that is to say he had offered five units in the Zuhr prayer.
2. If prostrations for forgetfulness are performed after the greeting, then the greeting should be toward both sides and not toward one side only, as is the general practice of the Hanafites. This is because the term Salām or greeting is literally applied to the paired greeting or twofold Salām, which is legislated by the divine law in prayer. Strong Hanafite researchers of the Hanafite methodology of jurisprudence hold this viewpoint.

1244. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ prayed and did more or less (Rakahs). When he had said
the Salâm we said: ‘O Messenger of Allâh، has there been some change concerning the prayer?’ He said: ‘Why are you asking?’ So we told him what he had done. He turned back toward the Qiblah and prostrated two prostrations of forgetfulness, then he turned to face us and said: ‘If there had been some change concerning the prayer I would have told you.’ Then he said: ‘Rather I am a human being and I forget as you forget. If any one of you is not sure about his prayer, let him estimate what he thinks is correct, and complete his prayer on that basis, then say the Taslim and prostrate two prostrations of forgetfulness.’”

\( (Sahîh) \)

Comments:

The Prophet ﷺ had actually mistakenly made an addition to the Zuhr prayer. In the situation of such surplus action, the above-mentioned method of prostration should be put into practice.

\( 1245. \) It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ prayed Zuhr then he turned to face them and they said: “Has there been some change concerning the prayer?” He said: “Why are you asking?” They told him what he had done, so he turned back toward the Qiblah and prostrated twice. Then he said the Salâm and turned to face them and said: “I am only human, I forget as you forget, so if I forget, then remind me.” And he said: “If there had been some change concerning
the prayer I would have told you.”
And he said: “If one of you is not sure about his prayer, let him estimate what is closest to what is correct, then let him complete it on that basis, then prostrate twice.”

(Sahih)

Comments:
“Remind me”: It appears that the Prophet ﷺ erroneously rose for the fifth unit. Thereupon, the Companions did not draw his attention. They thought probably a command for addition in prayer had descended. Though, had there been such a matter, the Prophet would surely have intimated it to them.

1246. It was narrated that ‘Abdullâh said: “Whoever is not sure about his prayer, let him estimate what is correct, then let him prostrate twice after he finishes his prayer, while he is sitting.” (Sahih)

1247. It was narrated that ‘Abdullâh said: “Whoever has doubt, or is not sure, let him estimate what is correct, then let him prostrate twice.” (Sahih)

1248. It was narrated that Ibrâhîm said: “They used to say: ‘If one is not sure of what he estimates is correct, then prostrates twice.’”[1]

(Sahih)

[1] It is authentic as a statement of Ibrâhîm.
1249. It was narrated that 'Abdullāh bin Ja‘far said: “The Messenger of Allāh ﷺ said: ‘Whoever has doubt during his prayer, let him prostrate twice after he has said the Taslīm.’” (Hasan)

1250. It was narrated from ‘Abdullāh bin Ja‘far that the Messenger of Allāh ﷺ said: “Whoever has doubt during his prayer, let him prostrate twice after he the Taslīm.” (Hasan)

1251. It was narrated from ‘Abdullāh bin Ja‘far that the Messenger of Allāh ﷺ said: “Whoever has doubt during his prayer, let him prostrate twice after he the Taslīm.” (Hasan)
1252. It was narrated from ‘Abdullāh bin Ja’far that the Messenger of Allāh Ṣalla Allāhu ʿalayhi wa sallam said: “Whoever has doubt during his prayer, let him prostrate twice.”

(One of the narrators) Hajjāj said: “After he has said the Tāsliḥ.”
(Another of them) Rawḥ said: “While he is sitting.” (Hasan)

Comments:
From Ḥadīth No. 1246 through to Ḥadīth No. 1252, the narrations are brief. In order to rightly understand them, one should resort to the preceding detailed narrations. That means, if one encounters doubt, one should complete one’s prayer only after having striven to know the right thing, or after having fully relied upon one’s reason. Then, after the final greeting, he should perform two prostrations of forgetfulness, and then close the prayer with final Salām. In the case of surplus, performance of merely two prostrations will be sufficient.

1253. It was narrated from Abū Hurairah that the Messenger of Allāh Ṣalla Allāhu ʿalayhi wa sallam said: “When any one of you gets up and prays, the Shayṭān comes to him and confuses him until he does not know how many (Rak‘ahs) he prayed. If any one of you notices that, let him prostrate twice when he is sitting.” (Ṣaḥīḥ)

1254. It was narrated that Abū Hurairah said: “The Messenger of Allāh Ṣalla Allāhu ʿalayhi wa sallam said: ‘When the call to prayer is given, the Shayṭān runs away breaking wind loudly. When the Tawāb (Iqāmah) is completed,
he comes back and whispers to a man in his heart, until he does not know how many (Rak'ahs) he has prayed. If any one of you notices that, let him prostrate twice.””

(Sahih)

Comments:
1. Satan’s breaking wind could be due to the effect of the call to prayer (like a donkey, when overburdened, breaks wind), or it could be so that he may not hear the Adhan (due to the sound of breaking wind), or it may to demonstrate that the Adhan causes great affliction to the devil.
2. In other narrations, there is mention of his return at the end of Adhan and fleeing again at the time of commencement of prayer. This report is brief.

Chapter 26. What A Person Should Do If He Prays Five (Rak’ahs)

1255. It was narrated that ‘Abdullāh said: “The Prophet ﷺ prayed Zuhr with five Rak’ahs, and it was said to him: ‘Has something been added to the prayer?’ He said: ‘Why are you asking?’ They said: ‘You prayed five.’ So he turned around and prostrated twice.”

(Sahih)

1256. It was narrated from ‘Abdullāh that the Prophet ﷺ led them in praying Zuhr with five (Rak’ahs). They said: “You prayed five.” So he prostrated twice after he had said the Taslim, while he was sitting. (Sahih)
1257. It was narrated that Ibrâhîm bin Suwaid said: “Alqamah prayed five (Rak‘ahs) and was told about that. He said: ‘Did I really do that?’ I nodded yes. He said: ‘What about you, O odd-eyed one?’ I said: ‘Yes.’ So he prostrated twice, then he narrated to us from ‘Abdullâh that the Prophet ﷺ prayed five (Rak‘ahs), and the people whispered to one another, then they said to him: ‘Has something been added to the prayer?’ He said: ‘No.’ So they told him, and he turned around and prostrated twice, then he said: ‘I am only human; I forget as you forget.’” (Sâhih)

1258. It was narrated that Mâlik bin Mighwal said: “I heard Ash-Sha‘bî say: ‘Alqamah bin Qais forgot (and made a mistake) in his prayer, and they told him about that after he had spoken, He said: ‘Is that true, O odd-eyed one?’ He said: ‘Yes.’ So he undid his cloak, then he performed two prostrations of forgetfulness, and said: ‘This is what the Messenger of Allâh ﷺ did.’ He said: And I heard Al-Hakam say: ‘Alqamah had prayed five.”’ (Sâhih)
Comments:
The actual narration has been transmitted by Mâlik bin Mighwal from the honorable Ash-Shaʿbī, which contains mention of forgetfulness only. It does not offer any clarification. What sort of lapse was it? This clarification is in Al-Ḥakam’s transmission that he had performed five units of prayer, out of forgetfulness. Both Ash-Shaʿbī and Al-Ḥakam heard the narration from ‘Alqamah.

1259. It was narrated that Ibrāhīm said: “Alqamah prayed five (Rakʿahs) and when he said the Taslīm, Ibrāhīm bin Suwaid said: ‘O Abū Shībl, you prayed five!’ He said: ‘Is that true, O odd-eyed one?’ Then he prostrated two prostrations of forgetfulness, then he said: ‘This is what the Messenger of Allâh did.’” (Ṣaḥīḥ)

1260. It was narrated from ‘Abdullâh that the Messenger of Allâh offered one of the afternoon prayers with five (Rakʿahs), and it was said to him: “Has something been added to the prayer?” He said: “Why are you asking?” They said: “You prayed five.” He said: “I am only human, I forget as you forget, and I remember as you remember.” Then he prostrated twice then ended his prayer. (Ṣaḥīḥ)

Comments:
1. In the above narration, there is mention of the performance of five units. Allâh’s Messenger also performed five units as well as ‘Alqamah. It is apparent that the fifth unit was performed, having mistaken the fourth unit to be the third one. Therefore, they might not have performed the sitting posture (in actuality) at the end of the fourth unit. According to the Hanafites, in this sort of situation, the obligation becomes nullified or void,
whereas this narration is explicitly against them. They do not have any answer to it. Except that one holds that Allāh’s Messenger ﷺ and ‘Alqamah encountered twofold lapses. First, they sat considering the fourth unit the second; thereupon, they performed only one unit and thereupon assumed the sitting posture. But this is inconsistent. It is a sheer contrivance. What is correct is what has preceded above. The transmitter of this narration is ‘Abdullāh ibn Mas‘ūd ﷺ. Ibn Mas‘ūd and ‘Alqamah both are conclusive proofs for the Hanafites.

2. Secondly, in these narrations, there is mention of the prostrations for forgetfulness after having indulged in conversation. The Hanafites do not acknowledge this also; instead they advocate performance of the prostrations for forgetfulness immediately following the final greeting and that also toward one side only. In the situations of interval and speech, they advocate repetition of prayer. But these narrations are against their leaders or pioneers. (For further elucidation of both these issues, see Hadith 1225 and 1239).

Chapter 27. What Should A Person Do If He Forgets Part Of His Prayer

1261. It was narrated from Muhammad bin Yūsuf, the freed slave of ‘Uthmān, from his father Yūsuf, that Mu‘āwiyyah prayed in front of them, and he stood up during the prayer when he should have sat. The people said Tasbīḥ, but he remained standing, then he prostrated twice while he was sitting, after he completed the prayer. Then he sat on the Minbar and said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever forgets something in his prayer, let him prostrate twice like this.” (Hasan)

Comments:
This lapse was the lapse of forgetting the testimony posture after two units of prayer. In such a situation, this is the very same way that if the prayer-leader rises upright, he should not return to the sitting posture after hearing
‘Subhanallah’, instead he should continue with the prayer. He should offer two prostrations for forgetfulness before the final greeting. In every lapse, this does not occur. Its explanation has preceded.

Chapter 28. The Takbir For The Two Prostrations Of Forgetfulness

1262. It was narrated from ‘Abdur-Rahmān Al-A’raj that ‘Abdullāh bin Buḥainah told him that the Messenger of Allāh ﷺ stood up following two Rak’ahs of Zuhr and did not sit (for Tashahhud). When he finished the prayer he prostrated twice, saying Takbir for each prostration, while he was sitting, before he said the Taslīm, and the people prostrated with him. (He did that) in place of the sitting that he had forgotten. (Sahih)

Chapter 29. How One Should Sit In The Final Rak’ah Of The Prayer

1263. It was narrated that Abū Ḥumaid As-Sā‘īdī said: “At the end of the last two Rak’ahs of the prayer, the Prophet ﷺ would move his left foot forward and sit on his left buttock, Mutawarrīkan, then he would say the Taslīm.” (Sahih)
Comments:

Sitting in this manner is called *Tawarruk*. That means, instead of sitting upon the foot, one should sit directly on the ground and the left foot should be on its side emerging from under the right side. In the testimony posture consisting of the final greeting, the *Tawarruk* style of sitting is the custom of the Prophet ﷺ as is elucidated in this narration. But the Hanafites ascribe it to the Prophet’s  old age, but they do not possess any evidence to prove that assertion.

1264. It was narrated that Wā’il bin Hujr said: “I saw the Messenger of Allâh ﷺ raise his hands when he started to pray, and when he bowed, and when he raised his head from bowing. And when he sat, he would lay his left foot on the ground and keep his right foot upright, and he placed his left hand on his left thigh, and his right hand on his right thigh, making a circle with his middle finger and thumb, and pointing.”

(Sahîh)

1265. It was narrated from Wā’il bin Hujr that he saw the Prophet ﷺ sitting during the prayer. He lay his left foot on the ground and placed his forearms on his thighs, and pointed with his forefinger, supplicating with it. (Sahîh)
Chapter 31. Placement Of The Elbows

It was narrated that Wā’il bin Hujr said: "I said: 'I am going to watch the Messenger of Allāh ﷺ and see how he prays.' The Messenger of Allāh ﷺ stood up and faced the Qiblah, then he raised his hands until they were in level with his ears, then he held his left hand with his right. When he wanted to bow, he raised them (his hands) likewise, then placed his hands on his knees. When he raised his head from bowing, he raised them (his hands) likewise. When he prostrated he put his hands in the same position in relation to his head, then he sat up and lay his left foot on the ground. He placed his left hand on his left thigh and his right elbow on his right thigh, and made a circle with two of his fingers. And I saw him doing like this" – and Bishr (one of the narrators) pointed with the forefinger of his right hand and made a circle with the thumb and middle finger. (Sahih)

Comments:
(For detail see Hadith 890).
Chapter 32. Placement Of The Hands

1267. ‘Alî bin ‘Abdur-Rahmân said: “I prayed beside Ibn ‘Umar and I turned over the pebbles. Ibn ‘Umar said to me: ‘Do not turn over the pebbles, for turning over the pebbles comes from the Shaytân. Do what I saw the Messenger of Allâh ﷺ do.’ I said: ‘What did you see the Messenger of Allâh ﷺ do?’ He said: ‘This’ – and he held his right foot upright and lay his left foot on the ground, and placed his right hand on his right thigh and his left hand on his left thigh, and pointed with his forefinger.” (Sahîh)

Chapter 33. Clenching The Fingers Of The Right Hand Apart From The Forefinger

1268. It was narrated that ‘Alî bin ‘Abdur-Rahmân said: “Ibn ‘Umar saw me playing with the pebbles while praying. When he finished (praying), he told me not to do that and said: ‘Do what the Messenger of Allâh ﷺ used to do.’ I said: ‘What did he used to do?’ He said: ‘When he sat during the prayer, he placed his right hand on his thigh and clenched all his fingers, and pointed with the finger that is next...
to the thumb, and he put his left hand on his left thigh.” *(Sahih) 

**(Comments:**

This is also one of the ways of placing the right hand. In this method, all the fingers should be kept closed; only the testifying finger (index finger) ought to be kept open.

***Chapter 34. Clenching Two Of The Fingers Of The Right Hand And Making A Circle With The Middle Finger And Thumb***

1269. Wāʾil bin Hujr said: “I said: ‘I am going to watch the Messenger of Allāh ﷺ and see how he prayer. So, I watched him.’” and he described (his prayer): “Then he sat and lay his left foot on the ground, and placed his left hand on his left thigh and knee. He put his right elbow on his right thigh, then he made a circle with two fingers of his (right) hand, then he raised his finger and I saw him moving it, supplicating with it.” *(Narrated)* In abridged form. *(Sahih)*

**(Chapter 35. Laying The Left Hand On The Knee)**

1270. It was narrated from Ibn ʿUmar that when the Messenger of Allāh ﷺ sat during the prayer, he put his hands on his knees and
raised the finger that is next to the thumb, and supplicates with it, and his left hand was on his knee laid on it. *(Sahih)*

Comments:

In some narrations, there is mention of keeping the hands on the thighs and in some on the knees. The reconciliation between them could be that the palms ought to be on the thighs and the fingers upon the knees. In some narrations, this manner is also explicitly mentioned. But considering the narrations concerning the thigh, some scholars have deemed it permissible to place the whole hand on the thigh also. But it is superior to put all narrations into practice.

1271. It was narrated from ‘Abdullāh bin Az-Zubair that the Prophet used to point with his finger when he supplicated, but he did not move it. Ibn Jurayj said: "And ‘Amr added: ‘Āmir bin ‘Abdullāh bin Az-Zubair told me that his father saw the Prophet supplicating like that, putting his weight on his left arm, leaning on his left leg.” *(Dā'f)*

Comments:

If Tawarruk is practiced in the final testimony, the weight of the whole body and its tilt rests on the left leg. The left hand is placed completely open, whereas the right hand is kept in the posture of pointing. Even so, the weight rests on the left hand and the left leg.
Chapter 36. Pointing With The Finger During Tashahhud

1272. It was narrated from Mālik bin Numair Al-Khuza‘ī that his father said: “I saw the Messenger of Allāh putting his right hand on his right thigh when praying, and pointing with his finger.” (Hasan)

Comments:

In the Tashahhud (whether it be the first or the last), the right hand is placed from the very beginning, in the manner of pointing. And this lasts until the greeting or the Takbīr. That means three fingers and the thumb are kept closed and the testimony (index) finger is kept free. Pointing at something is done in this way, but the direction of the finger should be kept toward the spot of prostration and not above. The act of pointing should continue from the start to the finish.

Chapter 37. The Prohibition Of Pointing With Two Fingers, And With Which Finger One Should Point

1273. It was narrated from Abū Hurairah that a man used to supplicate with two fingers, and the Messenger of Allāh said: “Make it one, make it one.” (Da‘īf)
Comments:

"Supplicated with two fingers": He must have done so with two fingers of his right hand, and it is also probable that he did so with the fingers next to the thumbs of both the hands. Since, this pointing is the practical pointing of the Oneness of Allâh (the Tawhid), it should be done with one finger only.

1274. It was narrated from Sa'd said: “The Messenger of Allâh passed by me when I was supplicating with my fingers and he said: ‘Make it one, Make it one’ and pointed with his forefinger.”

(Ta'âf)

1275. Mâlik bin Numair Al-Khuzâ’î – one of the inhabitants of Al-Bâṣrah – narrated that his father told him that he saw the Messenger of Allâh sitting when praying, putting his right forearm on his right thigh and raising his forefinger, which he had bent slightly, and he was supplicating.

(Hasan)

Comments:

(See Hadîth 1272).

Chapter 38. Bending The Finger When Pointing

Chapter 39. Where To Look When Pointing And Moving The Forefinger
bin 'Abdullâh bin Az-Zubair, from his father, that when the Messenger of Allâh ﷺ sat to say the Tashahhud, he placed his left hand on his left thigh and pointed with his forefinger, and his gaze did not go beyond the finger with which he was pointing. (Sahîh)

Comments:
1. According to other narrations, one’s gaze should remain within the spot of prostration, whereas this narration demonstrates that the Prophet’s ﷺ glance did not go beyond the place of pointing. We learn here that the direction of pointing has been toward the prostration spot. His gaze did not stray beyond pointing.

2. The pointing should continue from the commencement of the Tashahhud till the end of the sitting posture. But the question arises: should one move it while it is raised or not? Opinions vary. Narrations are also of two kinds: majority of narrations are void of its mention, whereas some narrations mention it. The viewpoint of Imâm An-Nasâ’î appears to be very much the same.

Chapter 40. The Prohibition Of Lifting One’s Gaze To The Sky When Supplicating During The Prayer

1277. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “People should certainly stop lifting their gaze to the sky when they supplicate during the prayer, or they will lose their eyesight.” (Sahîh)
Comments:

(See Ahâdith Nos. 1194, 1195).

Chapter 41. The Obligation Of Tashahhud

1278. It was narrated that Ibn Ma'sud said: “Before the Tashahhud was enjoined, when we prayed we used to say: ‘Peace (As-Salâm) be upon Allâh, peace be upon Jibrîl, peace be upon Mikâ’il.’ The Messenger of Allâh ﷺ said: ‘Do not say this, for indeed Allâh, the Mighty and Sublime, is As-Salâm. Rather say: ‘At-tahiyyatu lillahi wa-falawatu wa-tayyibin, as-salimu ’alaika ayyuhan-Nabiyyu wa rahmat-Allâhi wa barakatuhu. As-salâm ’alaina wa ’ala ibad illâhi-s-sâlihin, ashhadu an là ilâha illallâh, wa asshadu anna Muhammadan ’abdulhu wa rasûluhu. (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh, and I bear witness that Muhammad is His slave and Messenger).’” (Saḥîḥ)

1279. It was narrated that Ibn

Comments:

(For further detail see commentary to Ḥadîth 1065).
‘Abbas said: “The Messenger of Allâh ﷺ used to teach us the Tashahhud just as he used to teach us a Sûrah from the Qur’ân.” (Saḥîḥ)

Comments:

One should refrain from making any subtraction, addition or alteration, as far as possible, in the prescribed and customary (established by the conduct of the Prophet ﷺ) litanies and recitations, so much so that one should not utter the term Ṭasûl (Messenger) in place of Nabi (Prophet). This is the very objective of the mention of the teaching of the Qur’ân. Likewise, the call to prayer (Adhān) and the customary supplications (established by the Prophet ﷺ) ought to be recited virtually the same as taught by the Prophet ﷺ. Otherwise, one would be rightfully accused of having indulged in alteration.

Chapter 43. What Is Said For The Tashahhud

1280. It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Allâh, the Mighty and Sublime, is As-Salâm (the source of peace; the One free from all faults), so when any one of you sits (during the prayer), let him say: “At-tahiyyatu illâhi was-salawatu wa-t-tayyibatu, as-salâm ‘alaika ayyuban-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. As-salâm ‘ala’ina wa ‘ala ‘ibad illâhiyin-sâlihin, ashhadu an lâ ilâha illâllâh wahdahu lâ shari’ka tahu, wa ashhadu anna Muḥammadan ‘abduhu wa rasûluhu (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the
mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh alone without partners, and I bear witness that Muhammad is His slave and Messenger)." Then after that let him choose whatever words he wants." (Sahîh)

Comments:
(See Hadîth 1176 for discussion of the Tashâhhud.)

Chapter 44. Another Version Of The Tashâhhud

1281. It was narrated from Hîttân bin ‘Abdullâh that Al-Ash’ârî said: "The Messenger of Allâh ﷺ addressed us and taught us our Sunnahs and our prayer. He said: 'When you stand for the prayer, make your rows straight, then let one of you lead the others. When he says the Takbîr, then say the Takbîr; when he says: "Wa lâd-dâlîn" then say "Âmîn," and Allâh will answer you. Then when he says the Takbîr and bows, then say the Takbîr and bow, for the Imâm bows before you and stands up before you.' The Prophet of Allâh ﷺ said: 'This makes up for that. When he says: "Sami’ Allâhu liman ḥamidah (Allâh hears the one who praises Him)," say: "Allâhumma, Rabbanâ wa lakal-ḥamâd (O Allâh, our Lord, to You be praise)," Allâh will hear you, for indeed Allâh, the Mighty
and Sublime, has said on the tongue of His Prophet: "Allâh hears the one who praises Him." Then when he says the Takbîr and prostrates, say the Takbîr and prostrate, for the Imâm prostrates before you and rises before you.' The Prophet of Allâh ﷺ said: 'This makes up for that. Then when you are sitting, let the following be among what one of you says: At-tahâiyâtut-tayyibâtus-salawâtu illâhi, as-salâmu 'alaikâ ayyuhan-Nabîyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhi-sâlihîn, asâhhadu an âlîâ illâhi illâllâh wa asâhhadu anna Muḥammadan 'abdûhu wa rasûluhu (All compliments, good words and prayers are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger)." (Ṣâhîh)

Chapter 45. Another Version Of The Tashâhhud

1282. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ used to teach us the Tashâhhud just as he would teach us a Sîrah of the Qur'ân: 'Bismillâh, wa billâhi. At-tahâiyâtut-lillâhi was-salawâtu wa-tayyibât, as-salâmu 'alaikâ ayyuhan-Nabîyyu wa raḥmat-

جَبِيرُ ﷺ قَالَ: الْقَنَّاسِ الْكُلُّ وَالْمَيْلَةِ. أَتَتَحَیَّیۡتَ عَلَیۡشُ ۚ وَعَلَیۡشُ ۚ وَأَتَتَحَیَّیۡتَ عَلَیۡشُ.
Allāhi wa barakātuḥu. As-salāmu 'alaiwa 'ala 'ibād illāhiṣ-sāliḥīn, wa ash-hadu anna Muḥammadan 'abdū wa raṣīlūḥ. A'sal Allāhul-jannah wa a'ādhu billāhi min an-nār (In the name of Allāh and by the help of Allāh. All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muḥammad is His slave and Messenger. I ask Allāh for Paradise and I seek refuge with Allāh from the Fire).” (Daʿāf)

تخريج: [إسناده ضعيف] تقدم، ح: 116، وهو في الكبيرة، ح: 120.4

Comments:
In this narration, at the commencement of the Tashahhud, there is an addition of the formula: Bismillahi wa billāhi, which no other transmitter has described. Likewise, toward its end, there are expressions mentioning the Paradise and the Fire, which are found only in this narration. No other transmitter mentions it. Therefore, these additions are strange (Gharib) and Shādīh, in open contradiction to what is narrated or reported through stronger sources or evidence; hence, the additions are not trustworthy. (See, very much the same Hadīth, 1176).

Chapter 46. Sending Salāms
Upon The Prophet

1283. It was narrated that ‘Abdullāh said: “The Messenger of Allāh said: ‘Allāh has angels who travel around on Earth conveying to me the Salāms of my Ummah.’” (Sahih)
Comments:

It is obligatory to recite “peace upon the Prophet" in prayer. Supplicating for peace upon him before and after it too is immensely meritorious. Saying *Salâh* upon him also carries the same rank, because it is the Qur'ânic command: “O believers! Invoke blessings on him, and greet him with a prayer for peace.” (Al-Ahzâb: 56).

Chapter 47. The Virtue Of Sending *Salâms* Upon The Prophet

1284. It was narrated from 'Abdullâh bin Abî Ṭalâhah, from his father, that the Messenger of Allâh ﷺ came one day with a cheerful expression on his face, and we said: “We see you looking cheerful.” He said: “The Angel came to me and said: ‘O Muḥammad, your Lord says: ‘Will it not please you (to know) that no one will send *Salâh* upon you but I will send *Salâh* upon him tenfold, and no one will send *Salâms* upon you but I will send *Salâms* upon him tenfold?’” (Hasan)
Chapter 48. Glorifying Allâh
And Sending Salâh Upon The
Prophet صل الله عليه وسلم In The Prayer

1285. Faḍlālāh bin ‘Ubad said:
“The Messenger of Allâh ﷺ heard
a man supplicating during the prayer
without glorifying Allâh nor
sending Salâh upon the Prophet صل الله عليه وسلم. The Messenger of Allâh ﷺ said: ‘You are in a hurry, O
worshipper.’ Then the Messenger of
Allâh ﷺ taught them. And the
Messenger of Allâh ﷺ heard a
man praying; he glorified and
raised Allâh and sent Salâh upon
the Prophet صل الله عليه وسلم. The Messenger of
Allâh ﷺ said: ‘Supplicate, you will
be answered; ask, you will be
given.’” (Salîh)

Comments:
Apart from the ritual prayer, in everyday supplications also, one should praise
and glorify Allâh, the Most High, first; supplicate for Salâh and peace upon
the Prophet صل الله عليه وسلم and thereafter make supplication.

Chapter 49. The Command
To Send Salâh Upon The
Prophet صل الله عليه وسلم

1286. It was narrated that Abû
Mas'ûd Al-Ansârî said: “The
Messenger of Allâh ﷺ came to us
in the Majlis of Sa'd bin ‘Ubâdah
and Bashîr bin Sa'd said to him:
‘Allâh has commanded us to send
Salâh upon you, O Messenger of
Allâh; so how should we send

Comments: (In the English translation)
Salāh upon you? The Messenger of Allāh remained silent until we wished that he had not asked him. Then he said: ‘Say: ‘Allāhumma sallī ‘ala Muḥammad wa ‘ala ‘āli Muḥammad, kamā sallata ‘ala ‘āli Ibrāhīma, wa bārīk ‘ala Muḥammad wa ‘ala ‘āli Muḥammad kama bārakta ‘ala ‘āli Ibrāhīm fil-ālamīn, innaka ṣamīdun majīd (O Allāh, send Salāh upon Muḥammad and upon the family of Muḥammad, as You sent Salāh upon the family of Ibrāhīm, and send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon the family of Ibrāhīm among the nations. You are indeed Worthy of Praise, Full of Glory).’’ And the Salām is as you know.’’ (Ṣaḥīḥ)

Comments:
1. “We have been commanded”: The Companions thusly asking the Prophet about saying Salāh upon, and their alluding to supplication for peace corroborates that this question was concerning the ritual prayer because supplicating for peace is obligatory within ritual prayer.
2. “Al” signifies the Prophet’s Muslim kin, wives, adherents, or the Companions, or the whole nation.

Chapter 50. How To Send Salāh Upon The Prophet

1287. It was narrated that Abū Masʿūd Al-Anṣārī said: “It was said to the Prophet: ‘We have been commanded to send Salāh and Salāms upon you. We know how to send Salāms, but how should we
send Ṣalāḥ?’ He said: ‘Say: “Allāhumma ṣalli ‘ala Muḥammad kamā ṣallita ‘ala āli ʿIbrāhīm. Allāhumma bārik ‘ala Muḥammad kama bārakta ‘ala āli ʿIbrāhīm (O Allāh, send Ṣalāḥ upon Muḥammad as You sent Ṣalāḥ upon the family of ʿIbrāhīm. O Allāh, send blessings upon Muḥammad as You sent blessings upon the family of ʿIbrāhīm).”’ (Ṣāhīḥ)

Chapter 51. Another Version

1288. It was narrated that Kaʿb bin ʿUjrah said: “We said: ‘O Messenger of Allāh, we know about sending Ṣalāms upon you, but how should we send Ṣalāḥ upon you?’ He said: ‘Say: ‘Allāhumma ṣalli ‘ala Muḥammad wa ʿala āli Muḥammad kamā ṣallita ‘ala āli ʿIbrāhīma, innaka ḥamīdun majīd; Allāhumma bārik ‘ala Muḥammad wa ʿala āli Muḥammad kama bārakta ‘ala āli ʿIbrāhīm, innaka ḥamīdun majīd (O Allāh, send Ṣalāḥ upon Muḥammad and the family of Muḥammad as You sent Ṣalāḥ upon the family of ʿIbrāhīm, You are indeed Worthy of Praise, Full of Glory. O Allāh, send blessings upon Muḥammad and the family of Muḥammad as You sent prayers upon the family of ʿIbrāhīm, You are indeed Worthy of Praise, Full of Glory).’” (One of the narrators) Ibn Abi Laila said: “We used to say: ‘And also upon us.’” Abū ʿAbdur-Raḥmān (An-Nasāʾī)
said: It was narrated from his book, and this is a mistake.\(^1\) (Ṣaḥīḥ)

Comments:

a. The clarification concerning this error appears in the upcoming narration that Sulayman's mentor was not Amr bin Murrah; it was rather Al-Ḥakam, as it clearly follows from the chain of Ḥadīth 1289. The subtlety is that this narration too is on the authority of Qāsim bin Zakariyyah. Even so, he once named Amr bin Murrah as the mentor of Sulayman and once the name of Al-Ḥakam. But the former narration is not authentic, because other transmitters also concede to it. For instance, see the transmission chain of the Ḥadīth 1290. And Allāh knows best!

b. These final words, “And also upon us,” he uttered by way of supplication, which has no relation to the actual Ḥadīth.

1289. It was narrated that Kaʿb bin ʿUjrah said: “We said: ‘O Messenger of Allāh, we know about sending Ṣalāms upon you, but how should we send Ṣalāḥ upon you?’ He said: ‘Say: ‘Allāhumma ṣallī ‘ala Muḥammad wa ‘ala ʿlī Muḥammad kamā ṣallaita ‘ala Ibrāhīm wa ‘ala ʿlī Ibrāhīma, innaka ḥamīdun majīd; Allāhumma bārik ‘ala Muḥammad wa ‘ala ʿlī Muḥammad kamā bārakta ‘ala Ibrāhīm wa ‘ala ʿlī Ibrāhīm, innaka ḥamīdun majīd’ (O Allāh, send Ṣalāḥ upon Muḥammad and the family of Muḥammad as You sent Ṣalāḥ upon Ibrāhīm and the family of Ibrāhīm, You are indeed Worthy of Praise, Full of Glory. O Allāh, send blessings upon Muḥammad and the family of Muḥammad as You sent prayers upon Ibrāhīm and the family of Ibrāhīm, You are indeed Worthy of Praise, Full of Glory).’” (One of the

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\(^1\) In his chain he said: “Al-Qāsim bin Zakariyyā bin ṑīnār informed us, from his book.”
narrators) ‘Abdur-Rahmân[1] said: “We used to say: ‘And also upon us.’” Abû ‘Abdur-Rahmân (An-Nasâ’) said: This is more worthy of being correct than the one that is before it. And we do not know of anyone who said “Amr bin Murrah” in it other than in this case. And Allâh knows best.[2] (Sahîh)

1290. It was narrated that Ibn Abî Laila said: “Ka‘b bin ‘Ujrah said to me: ‘Shall I not give you a gift?’ We said: “O Messenger of Allâh, we know how to send Salâms upon you, but how shall we send Salir upon you?” He said: “Say: ‘Allahumma shalli ‘ala Muhammâd wa ‘ala âli Muhammâd kamâ Salâta ‘ala âli Ibrâhîma, innaka hamidun majid; Allâhumma bârik ‘ala Muhammâd wa ‘ala âli Muhammâd kamâ bârakta ‘ala âli Ibrâhîm, innaka hamidun majid (O Allâh, send Salâh upon Muhammâd and the family of Muhammâd as You sent Salâh upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory. O Allâh, send blessings upon Muhammâd and the family of Muhammâd as You sent prayers upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory).” (Sahîh)

[1] That is ‘Abdur-Rahmân Ibn Abî Laila, as in the previous narration.

[2] That is, the first contained that name in the chain, while the second did not.
Chapter 52. Another Version

1291. It was narrated from Mūsā bin Ṭalḥah that his father said: “We said: ‘O Messenger of Allāh, how should we send Ṣalāḥ upon you?’ He said: ‘Say: Allāhumma ṣallī ‘ala Muḥammad wa ‘ala āli Muḥammad kamā ᵃlātā ‘ala Ibrāhīm wa āli Ibrāhīma, innaka ḥamidun majīd; wa bārīk ‘ala Muḥammad wa ‘ala āli Muḥammad kamā bārakta ‘ala Ibrāhīm wa āli Ibrāhīm, innaka ḥamidun majīd (O Allāh, send Ṣalāḥ upon Muḥammad and the family of Muḥammad as You sent Ṣalāḥ upon Ibrāhīm and the family of Ibrāhīm, You are indeed Worthy of Praise, Full of Glory; and send blessings upon Muḥammad and the family of Muḥammad as You sent blessings upon Ibrāhīm and the family of Ibrāhīm, You are indeed Worthy of Praise, Full of Glory).’”

(Hasan)

تخريج: [إسناده حسن] أخبره أحمد: 122 عن محمد بن بشر، وهو في الكبيرة، ح: 1212 * حميان هو ابن عبد الله بن موهب.

1292. It was narrated from Mūsā bin Ṭalḥah, from his father, that a man came to the Prophet of Allāh and said: “How should we send blessings upon you, O Prophet of Allāh?” He said: “Say: Allāhumma ṣallī ‘ala Muḥammad wa ‘ala āli Muḥammad kamā ᵃlātā ‘ala Ibrāhīm, innaka ḥamidun majīd; wa bārīk ‘ala Muḥammad wa ‘ala āli Muḥammad kamā bārakta ‘ala Ibrāhīm, innaka ḥamidun majīd (O Allāh, send Ṣalāḥ upon Muḥammad
and the family of Muhammad as You sent Salāh upon Ibrāhīm, You are indeed Worthy of Praise, Full of Glory; and send blessings upon Muḥammad and the family of Muḥammad as You sent blessings upon Ibrāhīm, You are indeed Worthy of Praise, Full of Glory.)”

(Hasan)

1293. It was narrated that Mūsā bin Talhah said: “I asked Zaid bin Khārijah who said: ‘I asked the Messenger of Allāh ﷺ and he said: Send Salāh upon me and strive hard in supplication, and say: Allāhumma sallī ‘alā Muḥammad wa ‘alā ‘āli Muḥammad (O Allāh, send Salāh upon Muḥammad and upon the family of Muḥammad).’”

(Hasan)

Chapter 53. Another Version

1294. It was narrated that Abū Sa‘eed Al-Khudrī said: “We said: ‘O Messenger of Allāh, we know how to send Salāms upon you, but how should we send Salāh upon you?’ He said: ‘Say: ‘Allāhumma sallī ‘alā Muḥammadin ‘abdika wa rasālika kamā salāta ‘alā Ibrāhīm, wa bārīk ‘alā Muḥammadin wa ‘alā ‘āli Muḥammadin kamā bārakta ‘alā Ibrāhīm (O Allāh, send Salāh upon Muḥammad, Your slave and
Chapter 54. Another Version

1295. It was narrated that 'Amr bin Sulaim Az-Zuraqî said: “Abû Humaid As-Sâ‘îdî told me that they said: ‘O Messenger of Allâh, how should we send Salâh upon you?’ The Messenger of Allâh ﷺ said: ‘Say: Allâhumma salli ‘ala Muhammadin wa azwâjihi wa dhuhrîyyatihi (O Allâh, send Salâh upon Muhammad and his wives and progeny)’ – in the narration of Al-Hârith (one of the two who narrated it) – kamâ šalaita ‘ala ‘îlî Ibrâhîm wa bârik ‘ala Muhammad wa azwâjihi wa dhuhrîyyatihi (as You sent Salâh upon Ibrâhîm, and send blessings upon Muhammad and his wives and progeny) – both of them said that – kamâ bârakta ‘ala ‘îlî Ibrâhîma innaka ūmûdun majid (as You sent blessings upon Ibrâhîm, You are indeed Worthy praise, Full of glory).” Abû ‘Abdur-Rahmân (An-Nasâ’î) said: Qutaibah informed us of this Hadîth two times, and perhaps he had missed part of it.[1] (Sahîh)

[1] That is Qutaibah and Al-Hârith both narrated the Hadîth to An-Nasâ’î, with the discrepancies he indicated between their narrations.
Comments:
In the text of the greeting formula (Durūd) recorded in the above-mentioned Traditions, there is a slight verbal or phrasal difference, which is not very significant. Any of these phrasings may be recited.

Chapter 55. The Virtue Of Sending Salāh Upon The Prophet

1296. It was narrated from 'Abdullāh bin Ābī Talḥah, from his father, that the Messenger of Allāh Ἔ came one day with a joyful expression on his face. He said: “Jibrīl came to me and said: ‘Will it not please you, O Muḥammad, (to know) that no one of your Ummah will send Salāh upon you but I will send Salāh upon him tenfold, and no one will send Salāms upon you but I will send Salāms upon him tenfold?’’” (Hasan)

Comments:
See Hadīth 1284.

1297. It was narrated from Ābū Hurairah that the Prophet Ἔ said: “Whoever sends Salāh upon me once, Allāh will send Salāh upon him tenfold.” (Sahīḥ)
1298. Anas bin Mâlik said: The Messenger of Allâh ﷺ said: “Whoever sends Salâh upon me once, Allâh will send Salâh upon him tenfold, and will erase ten sins from him, and will raise him ten degrees in status.” (Sahîh)

Comments:
In this narration, compared to the earlier narrations, there is an increased description of its excellence and reward. This is a sheer bounty of Allâh. The reciter of the greetings and peace formula upon Allâh’s beloved Prophet ﷺ is very dear to Him. Why should he not be? The beloved of the beloved is loved. Saying Salâh is a supremely excellent pious act and it is a superior supplication.

Chapter 56. Choosing A Supplication After Sending Salâh Upon The Prophet ﷺ

1299. It was narrated that ‘Abdullâh said: “When we sat during the prayer with the Messenger of Allâh ﷺ, we used to say: ‘Peace (Salâm) be upon Allâh, peace be upon so-and-so and so-and-so.’ The Messenger of Allâh ﷺ said: ‘Do not say: Peace (Salâm) be upon Allâh, for Allâh is As-Salâm (the Source of Peace; the One free from all faults). Rather say: Ar-tahiyât tu lillâhi was-salawâtu wa-ttayibâtu, as-salâmû ‘alayka ayyuhan-Nabiyyu wa ra’hat-Allâhi wa barakâthu. As-salâmû ‘alayna wa ‘ala ‘ibâdillâhis-sâlihûn (All compliments, prayers and pure
words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. If you say that, it will be for every righteous slave in the heavens and on Earth, "Ashhadu an-lâ ilâha ill-Allâh wa as-hadu ana Muhammadan 'abduhu wa rasûluhu (I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muhammad is His slave and Messenger). Then let him choose any supplication that he likes to say after that.” (Sahîh)

Comments:
In this narration, however, there is mention of general supplication without mention of saying Salâh. But certain things are understood spontaneously. That means before supplication one says Salâh upon the Prophet ﷺ as is evident from several preceding narrations, for instance Hadîth 1258. Likewise, supplication also signifies traditional or conveyed and handed down (Ma'thur) supplications. Not that everyone sets about composing supplications according to his own notions. When, for every pillar of the obligatory prayer a prescribed traditional remembrance is a requisite, how could then a nontraditional or unconveyed supplication be meant here? Even otherwise, a supplication composed on our own does not enjoy the certainty of being authentic, and there is no place for dubious elements in the obligatory prayer.

Chapter 57. Remembrance
After The Tâshahhûd

1300. It was narrated that Anas bin Mâlik said: "Umm Sulaim came to the Prophet ﷺ and said: 'O Messenger of Allâh, teach me some words that I may supplicate with during my prayer.' He said: 'Glorify Allâh (by saying Subhân-Allâh) ten times, and praise Him
(by saying Al-ḥamdu lillāh) ten times, and magnify Him (by saying Allāhu Akbar) ten times, then ask Him for what you need; He will say: "Yes, yes." (Ṣahīh)

Comments:
There is no elucidation in this narration that this remembrance shall be recited after the Tashahhud. There is clarification in other reports that this Dhikr shall be recited after the final greeting.

Chapter 58. Supplication After Remembrance

1301. It was narrated that Anas bin Mālik said: "I was sitting with the Messenger of Allāh, and a man was standing and praying. When he bowed, prostrated and recited the Tashahhud, he supplicated, and in his supplication he said: 'Allāhumma inna asa'lu bi-anna kalāl-ham, là lilāh illā ant, al-mānnānu bādi'us-samawāti wal-arḍ, yā dhāl-jalālī wal-ikrām! Ya ḥayyu yā qayyumu! Innī asaluka. (O Allāh, indeed I ask You since all praise is due to You, there is none worthy of worship but You, the Bestower, the Creator of the heavens and the Earth, O Possessor of majesty and honor, O Ever-living, O Eternal, I ask of You.)' The Prophet ﷺ said: 'Do you know what he has supplicated with? They said: 'Allāh and His Messenger know best.' He said: 'By
the One in Whose Hand is my soul, he called upon Alläh by His greatest name which, if He is called by it, He responds, and if He is asked by it, He gives." (Sahih)

1302. Hanzalah bin 'Alî narrated that Mihjan bin Al-Adra‘ narrated to him that the Messenger of Alläh ﷺ entered the Masjid and there was a man who had finished his prayer and he was reciting the Tashahhud. He said: "Allâumma, inni as'āluka ya Allâh! Bi-annakal-Wâhidul-Ahad uṣ-Ṣamad, alladhî lam yalid wa lam yuwâd, wa lam yakûn lahu kufûwan aḥad, an taghfarîli dhunûbî, innaka antal-Ghafîrur-Râhîm (O Alläh, I ask of You, O Allâh, as You are the One, the Only, the Self-Sufficient Master, Who begots not nor was he begotten, and there is none equal or comparable to Him, forgive me my sins, for You are the Oft-Forgiving, Most Merciful.)" The Messenger of Alläh ﷺ said: "He has been forgiven," three times.

Comments:

This has been an immensely great good tiding not only for Mihjan ﷺ, but everyone who supplicates in this manner. This supplication too consists of the supremely great name of Alläh (Al-Isnu’l A’zan), because the attributes mentioned therein belong to the unique self of Alläh, Most High. None other has even a slightest tinge of it.
Chapter 59. Another Kind Of Supplication

1303. It was narrated from 'Abdullāh bin 'Amr, from Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with them both, that he said to the Messenger of Allāh ﷺ: “Teach me a supplication that I may recite in my prayer.” He said: “Say: ‘Allāhumma innī zalamtu nafsi zulman kathīran wa lā yaghfirudh-dhunūba illa anta faghfirli maghfiratān min ‘indika warhamnī, innaka antal-Ghafirur-Rahim (O Allāh, verily I have wronged myself much and there is none who forgives sins except You. Grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful).’” (Sāhih)

Chapter 60. Another Kind Of Supplication

1304. It was narrated that Mu‘ādh bin Jabal said: “The Messenger of Allāh ﷺ took my hand and said: ‘I love you, O Mu‘ādh! I said: ‘And I love you, O Messenger of Allāh.’ Then the Messenger of Allāh ﷺ said: ‘Never forget to say in every prayer: Rabbi a’inni ‘ala dhikrika wa shukrika wa husni ‘ibādatik (My Lord, help me to remember You, give thanks to You and worship You well).’” (Sāhih)
Comments:
One may supplicate either within prayer or after the prayer, facing the Qiblah.

Chapter 61. Another Kind Of Supplication

1305. It was narrated from Shaddâd bin Aws that the Messenger of Allâh ﷺ used to say in his prayer: “Allâhumma inni as'aluka ta-thabbuta fi al-amri wal-'azîmata 'alar-rushdi wa as'aluka shukra ni'matik wa husna 'ibâdatik wa as'aluka qalban saliman wa lisânan sadîqan wa as'aluka min khairi mâ ta'lamu wa a'ûdhu bika min sharri mâ ta 'lamu washtaghifuraka limâ ta'lam (O Allâh, I ask You for steadfastness in all my affairs and determination in following the right path I ask You to make me thankful for Your blessings and to make me worship You properly. I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know and I seek refuge in You from the worst of what You know and I seek Your forgiveness for what You know.”) (Hasan)

Comments:
"Qalban Salîm" signifies the heart which is free from disbelief, polytheism, hypocrisy, and phoniness concerning the rights of Allâh; and in relation to the
rights of men, it signifies the heart that is free from jealousy, grudge, rancor, hatred, greed, covetousness, and infatuation. And Allah knows best.

Chapter 62. Another Kind

1306. ‘Aţâ’ bin As-Sā‘ib narrated that his father said: “Ammár bin Yāsir led us in prayer and he made it brief. Some of the people said to him: ‘You made the prayer short (or brief).’ He said: ‘Nevertheless I still recited supplications that I heard from the Messenger of Allah ﷺ.’ When he got up and left, a man – he was my father but he did not name himself – followed him and asked him about that supplication, then he came and told the people. “Allahumma bi ‘ilmikal-ghaiba wa quadratika ‘alakhalqi aḥnīni mā ‘alimtal-hayāta khairan lī, wa tawaffanā idhā ‘alimtal-wafāta khairan lī. Allahuummā as’aluka khasyataka fil-ghaibi wash-shahādati wa as’aluka kalimatal-ḥaqiqi fir-rādā‘i wal-ghadab, wa as’aluka qasda fil-faqri wal-ghina, wa as’aluka na‘īman lā yanfadu wa as’aluka qurrata ‘ainin lā tanqātī ‘u wa as’aluka rā‘ā‘i ba’dal-qadā‘i wa as’aluka bardal-‘ašī bi‘adal-mawti, wa as’aluka lahdhātan-nazari ila wajhika wash-shawqa ila liqā‘ika fi ghairi darā‘a muḍirratin wa lā fitmatin muḍillatin, Allahuummā zayyinná bizinatil-‘imāni waj‘alnā āhadātan muhtadin (O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You
know that death is better for me. O Allâh, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and of poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allâh, beautify us with the adornment of faith and make us among those who guide and are rightly guided.” (Hasan)

1307. It was narrated that Qais bin `Ubad said: “Ammâr bin Yâsîr led the people in prayer and he made the prayer short. It was as if they disliked that, so he said: ‘Did I not do bowing and prostration properly?’ They said: ‘Yes.’ He said: ‘And I said a supplication that the Prophet used to say: Allâhumma bi `ilmikal-ghaibâ wa qudratika `alal-khalqi ahînî mâ `alimal-hayâta khairan lî, wa tawaffânî idhâ `alimal-wafâta khairan lî wa as`aluka khashyataka fil-ghaibi wash-shahâdati kalimal-ikhlâs fir-ridâ`i wal-ghaibi, as`aluka na`îman lâ yanfudu wa qurrata`ainin lâ tanqâfi`u
wa as'alukar-ridâ'i bil qaddâ'i wa bardal-'aishi ba'dal-mawti, wa ladhâhatan-nazari ila wajhika washsawqa ila ligâ'ika wa a'îduhu bika min darrâ'a mu'dirratîn wa fitatin mu'dillatin, Allâhumma zayyînnâ bizînatil-îmâni waj'ainâ hudâtân muhtadin (O Allâh, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me, and I ask You for fear of You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death, and for the sweetness of looking upon Your face and a longing to meet You, and I seek refuge in You from calamity that will bring about harm or a trial that will cause deviation. O Allâh, beautify us with the adornment of faith and make us among those who guide and are rightly guided.)”

(Hasan)


Comments:

There is a slight difference in wording between these two narrations. But the meaning is identical. This is an extremely comprehensive supplication.

Chapter 63. Seeking Refuge
With Allâh When Praying

1308. It was narrated that Farwah
bin Nawfal said: "I said to 'Āishah: 'Tell me of a supplication that the Messenger of Allāh ﷺ used to say in his prayer.' She said: 'Yes. The Messenger of Allāh ﷺ used to say: \textit{Allāhumma innā a'ūdhu bika min sharī’ mā 'amītu wa min sharī’ mā lam a'mal} (O Allāh, I seek refuge with You from the evil of that which I have done and the evil of that which I have not done).’' (Sahīh)

Comments:

This could also mean "I take refuge in Allāh from the evil of committing bad deeds, and from not doing good deeds." The third meaning could be: "I take refuge in You also from the evil of my own deeds, and also from the evil of those works and things which have no relation to my deeds": it could either be the doing of people or of Allāh, Most High, which means predestination and decree. The doings of other people (for instance, jealousy, rancor, disobedience, etc.) could also affect man in an evil way.

Chapter 64. Another Version

1309. It was narrated that 'Āishah said: "I asked the Messenger of Allāh ﷺ about the torment of the grave and he said: 'Yes, the torment of the grave is real.'’’ 'Āishah said: "After that I never saw the Messenger of Allāh ﷺ offer any prayer but he would seek refuge with Allāh from the torment of the grave."’ (Sahīh)

Comments:

"The torment of the grave" denotes the grave's having some linkage to Hell, to some extent; consequently one's life in the grave would turn miserable.
Hence the angels’ meting out punishment upon one’s not knowing the answers, and the partial torment of some bad acts like one’s not guarding oneself against specks of urine and backbiting: these acts make one deserving of torment also in the grave. This sort of torment shall not be meted out to everyone. Allāh’s righteous bondsmen shall remain safe from it. But instead, they will be rewarded in the grave. And Allāh knows best!

1310. ‘Urwah bin Az-Zubair narrated that ‘Āishah told him that the Messenger of Allāh ﷺ used to say the following supplication in his prayer: “Allāhumma inni a’ūdhu bika min ‘adhābil-qabri wa a’ūdhu bika min fitnatil-masihid-dajjāl, wa a’ūdhu bika min fitnatil-mahyā walmamātī, Allāhumma inni a’ūdhu bika min al-ma’thāmi wal-maghrām (O Allāh, I seek refuge with You from the torment of the grave, and I seek refuge in You from the tribulation of the Al-Masīḥīd-Daįjāl, and I seek refuge with You from the trials of life and death. O Allāh, I seek refuge in You from sin and debt.)” Someone said to him: “How often you seek refuge from debt!” He said: “If a man gets into debt, when he speaks he lies, and when he makes a promise he betrays it.” (Sahīḥ)

Comments:

1. “Masīḥ Daįjāl”: the Deceptive Messiah. It follows from the authentic Aḥādīth or traditions that before the Day of Judgment, the False Messiah will appear. He will be highly advanced from the worldly point of view and he will overawe people with his magic. He will claim to be the lord and will attempt to make all people recite his word. He will be terribly deceptive and treacherous. This is the meaning of the expression Dajjāl. He has been called Masīḥ or the anointed because he would be one-eyed or blind in one eye.

2. The trial or test of life is man’s remaining disobedient to his Lord in this
worldly life, with a sense of deep loathing toward the true religion or the
truthful way of life. It is to stay wrapped up in the pleasures of life, heedless
of the Creator. And the trial of death denotes Satan’s misleading at the time
of death. One may not have the good fortune of reciting the formula of the
Oneness of Allah - Kalimah At-Tawhid - and one may die in bad state. We seek refuge in Allah from such an evil end!

1311. It was narrated that Muḥammad bin Abī ‘Āishah said:
“I heard Abū Hurairah say: ‘The Messenger of Allah ﷺ said: When
any one of you recites the Tashahhud, let him seek refuge
with Allah from four things: From the torment of Hell, from the
torment of the grave, from the trials of life and death and from
the evil of the Daijāl. Then let him pray for himself asking whatever he
wants.’” (Sahih)

Comments:

Some people have deemed this Ta’awwudh (taking refuge in Allah)
compulsory - drawing an inference from the evident phrasing of this
narration. But it is contrary to the explicit and apparent narrations, in which
Allah’s Messenger ﷺ has taught praying without it, or has deemed it
complete. This sort of phrasing or expression (meaning a command or order)
occurrts for commendation or emphasis also. In the light of the other
narrations, the objective here is very much the same. This is because Allah’s
Messenger ﷺ has granted dispensation or choice for any particular favorite
supplication. And praise belongs to Allah alone!

Chapter 65. Another Kind Of
Remembrance After The
Tashahhud

1312. It was narrated from Jābir
that the Messenger of Allah ﷺ used to say in his prayer, after the
Tashahhud: “The best of word is
the word of Allah and the best of
guidance is the guidance of Muḥammad ﷺ.” (Sahih)

Comments:

In a sermon or discourse these words after Tashahhud appear very adequate, because they form the preface or introduction to the discourse. But, in prayer, after the testimony, these words do not seem appropriate. It is quite probable the expression “in ritual prayer” could be a transmitter’s misunderstanding. In any case, there is also no harm in reciting them!

Chapter 66. Not Praying Properly

1313. It was narrated from Ḥudhaifah that he saw a man praying, (and his bowing and prostration were) lacking. Ḥudhaifah said to him: “For how long have you been praying like this?” He said: “For forty years.” He said: “You have not been praying for forty years and if you die praying like this, you will have died following a path other than the path of Muḥammad ﷺ.” Then he said: “It is possible for a man to pray briefly but still do it properly.” (Sahih)

Comments:

1. Apparently, that man might have been performing the prayer too quickly. He did not conduct himself tranquilly and calmly. In another report, offering prayer in this way has been likened to an “act of pecking (of birds)”. And it has been called the prayer of a hypocrite (Sahih Muslim: 622). This is why Ḥudhaifah ﷺ termed his prayer null and void. When the prayer did not take place properly, his death is not the death upon Islam, because there is no true religion or Din without the prayer. Ḥudhaifah ﷺ might probably have used harsh words to chide him vehemently by reproof, so that he might be inspired to perfect his prayer.
2. “Light prayer” signifies brevity in the recitation (of the Qur’an). The bowing, prostrations and what occurs between them ought to be complete. That means tranquillity and calmness should be employed while performing all the pillars (Arkān) of prayer.

Chapter 67. The Minimum That Is Required For The Prayer To Be Valid

1314. It was narrated from ‘Ali – who is bin Yahya – from his father that a paternal uncle of his who was present at Badr told him, that a man entered the Masjid and prayed, and the Messenger of Allāh ᴡ was watching, but we did not realize. When he had finished, he came and greeted the Messenger of Allāh ᴡ with Salām. He said: “Go back and pray, for you have not prayed.” So he went back and prayed, then he came to the Messenger of Allāh ᴡ and he said: “Go back and pray for you have not prayed.” (This happened) two or three times. Then the man said to him: “By the One Who has honored you, O Messenger of Allāh, I have tried my best; teach me.” He said: “When you get up to pray, perform Wudū’ and do it well, then turn to face the Qiblah and say the Takbīr. Then recite the Qur’ān, then bow until you are at ease in bowing. Then stand up until you are standing straight, then prostrate until you are at ease prostrating, then sit up until you are at ease sitting, then prostrate until you are at ease prostrating, then get up, and continue doing that until you have finished your prayer.” (Sahih)
Comments:

In this Hadith, Allâh’s Messenger ﷺ has described the obligatory elements of the ritual prayer, or those elements in which that Companion conducted himself slothfully. In both situations, the prayer is invalid in the absence of these elements or acts, because he stated: *Your prayer did not take place.* (For the remaining part of the discussion, see Hadith 1054).

1315. ‘Âli bin Yahya bin Khallâd bin Râfî’ bin Mâlik Al-Ansâri said:

“My father narrated to me that a paternal uncle of his, who had been at Badr, said: I was sitting with the Messenger of Allâh ﷺ in the Masjid, when a man came in and prayed two Rak’âhs, then he came and greeted the Prophet ﷺ with Salâm. The Prophet ﷺ had been watching him as he prayed, so he returned his Salâm, then he said: “Go back and pray, for you have not prayed.” So he went back and prayed, then he came back and greeted the Prophet ﷺ with Salâm. He returned his Salâm, then he said: “Go back and pray, for you have not prayed.” The third or fourth time this happened, then the man said: “By the One Who revealed the Book to you, I have done my best and have tried hard; show me and teach me.” He said:

“When you want to pray, perform Wudû’ and perform it well, then turn to face the Qiblah and say the Takbîr. Then recite the Qur’ân, then bow until you are at ease in bowing. Then stand up until you are standing straight, then prostrate until you are at ease prostrating,
then sit up until you are at ease sitting, then prostrate until you are at ease prostrating, then get up. If you complete the prayer in this manner you will have done it properly, and whatever you do less than this is lacking from your prayer.” (Sahih)

Comments:
In some narrations, there is clarification that he had performed the prayer thrice. (For comments, see Hadith 1054).

1316. It was narrated that Sa’d bin Hishâm said: “I said: ‘O Mother of the Believers! Tell me about the Witr of the Messenger of Allâh ﷺ.’

She said: ‘We used to prepare his Siwâk and water for purification, then Allâh would wake him when He willed to wake him at night. He would use the Siwâk and perform Wudû’, then pray eight Rak’âhs; not sitting until the eighth Rak’âh, when he would sit and remember Allâh and call upon Him. Then he would say the Taslîm loud enough for us to hear.’” (Sahih)

Comments: “He would not sit”: Even so, in the optional prayer, if the sitting posture is not adopted after two units, and if it is assumed after the final unit and the Tashâhhûd, etc. is recited, the prayer will be valid. Although in the obligatory ritual prayer, one ought to sit for the testimony after two units. If one forgets it, the prayer will be valid, but the prostration for forgetfulness is essential. If one abandons it intently, the prayer should be prayed again.

In view of the number of units (odd-numbered) it is often called Witr, otherwise they are all night vigil (Qiyamul-Layl). Whatever number of units are performed, they should be odd-numbered. Some have prescribed three
units as its limit. But there is evidence of the Prophet ﷺ and some of the Companions having performed it as only one unit. Therefore, it is permissible to offer sometimes one Rak‘ah also!

Chapter 68. The Salâm

(المعجم 68) - باب السلام

(التحفة 521)

1317. ‘Ámir bin Sa‘d narrated from his father, that the Messenger of Allah ﷺ used to say the Taslûm to his right and to his left. (Sahîh)

1318. It was narrated that Sa‘d said: “I used to see the Messenger of Allah ﷺ saying the Taslûm to his right and to his left until the whiteness of his cheek could be seen.”

Abû ‘Abdur-Rahmân (An-Nasâ‘î) said: ‘Abdullâh bin Ja‘far; (one of the narrators in the chain) there is no harm in him, and ‘Abdullâh bin Ja‘far bin Najîh, the father of ‘Alî bin Al-Madînî, is an abandoned narrator of Hadîth. (Sahîh)
Chapter 69. Placement Of The Hands When Saying The Salām

1319. It was narrated that ‘Ubaidullāh bin Al-Qībṭiyah said: “I heard Jābīr bin Samurah say: When we prayed behind the Prophet ﷺ we used to say: As-salāmu ‘alaykum, as-salāmu ‘alaykum (Peace be upon, peace be upon you)” — and Mis‘ar (one of the narrators) pointed with his hand to the right and the left. He said: “What is the matter with these people who wave their hands as if they are the tails of wild horses? It is sufficient for one to place his hands on his thighs and to say the Salām to his brother to his right and to his left.” (Ṣaḥīḥ)

Comments:
(For details see Ḥadīth 1185, 1186).

Chapter 70. How To Say The Salām To One’s Right

1320. It was narrated that ‘Abdullāh said: “I saw the Messenger of Allāh ﷺ saying the Takbīr every time he went down or came up, or stood or
sat, and he said the Salâm to his right and to his left: As-salâmu ‘alaykum wa rahmatullâh, as-salâmu ‘alaykum wa rahmatullâh (Peace be upon you and the mercy of Allâh, peace be upon you and the mercy of Allâh), until the whiteness of his cheek could be seen. And I saw Abû Bakr and ‘Umar, may Allâh be pleased with them, doing likewise.” (Sahîh)

1321. It was narrated from Wâsî bin Hâbbân that he asked ‘Abdullâh bin ‘Umar about the prayer of the Messenger of Allâh ﷺ. He said: “Allâhu Akbar” every time he went down and “Allâhu Akbar” every time he came up, then he said: “As-salâmu ‘alaykum wa rahmatullâh (Peace be upon you and the mercy of Allâh) to his right and: As-salâmu ‘alaykum wa rahmatullâh (Peace be upon you and the mercy of Allâh) to his left.” (Sahîh)

Comments:
Islamic law had initiated the opening of the ritual prayer with an awe-inspiring expression like Allâhu Akbar, which provides corroborating evidence that it detaches the worshipper from people and attaches him to Allâh, Most High, whereas by contrast, the prayer’s termination was instituted by an extremely subtle expression like As-salâmu ‘alaykum wa rahmatullâh, which re-establishes in an excellent way the worshipper’s relation to people. This is the announcement of the prayer’s termination as well as the commencement of communication with the people. Since it is forbidden to glance around within prayer, saying the Salâm at the end of the prayer is legislated by Islamic law.
Chapter 71. How to Say The Salâm To One’s Left

1322. It was narrated that Wāsī’ bin Ḥabbān said: “I said to Ibn ‘Umar: ‘Tell me about the prayer of the Messenger of Allâh ﷺ; how was it?’ He mentioned the Takbîr and he mentioned: As-salâmu ‘alaykum wa rahmatullâh (Peace be upon you and the mercy of Allâh)” to his right and: As-salâmu ‘alaykum (Peace be upon you) to his left.” (Sahîh)

Comments:

Some narrations mention only Assalâmü ‘alaikum. It is sufficient, though the excellent practice of the Prophet ﷺ is to recite it completely. The Prophet ﷺ might have probably uttered more words, considering the significance of the right side. In the narrations of the preceding chapter and in the upcoming narrations, there are similar phrases on both the sides and directions. And Allâh knows best!

1323. It was narrated from ‘Abdullâh that the Prophet ﷺ said: “It is as if I can see the whiteness of his cheek, saying to his right: As-salâmu ‘alaykum wa rahmatullâh (Peace be upon you and the mercy of Allâh) and to his left: As-salâmu ‘alaykum wa rahmatullâh (Peace be upon you and the mercy of Allâh).” (Sahîh)

تخريج: [صحيح] أخرجه أحمد: 1/71 من حديث عبد العزيز بن محمد الدراويدي به، وهو في الكبیر، ح: ١٣٤٤، وانظر الحديث السابق.
1324. It was narrated that 'Abdullāh said: “The Messenger of Allāh ﷺ used to say the Salām to his right so that the whiteness of his cheek could be seen, and to his left so that the whiteness of his cheek could be seen.” (Sahih)

1325. It was narrated from 'Abdullāh that the Prophet ﷺ used to say Salām to his right and to his left: “As-salāmu 'alaykum wa rahmatullāh, As-salāmu 'alaykum wa rahmatullāh (Peace be upon you and the mercy of Allāh, Peace be upon you and the mercy of Allāh),” until the whiteness of his cheek could be seen from here, and the whiteness of his cheek from here. (Sahih)

1326. 'Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ used to say the Salām to his right: “As-salāmu 'alaykum wa rahmatullāh (Peace be upon you and the mercy of Allāh),” until the whiteness of his right cheek could be seen, and to his left: “As-salāmu 'alaykum wa rahmatullāh (Peace be upon you and the mercy of Allāh),” until the whiteness of his left cheek could be seen. (Sahih)
Chapter 72. Saying The Salâm With The Hands

1327. It was narrated that Jâbir bin Samurah said: "I prayed with the Messenger of Allâh and when we said the Salâm we used to gesture with our hands: 'As-salâm 'alâ kum wa râhmatullâh (Peace be upon, peace be upon you).' The Messenger of Allâh looked at us and said: 'What is the matter with you, pointing with your hands as if they are the tails of wild horses? When any one of you says the Salâm, let him turn to his companions and not gesture with his hand.'" (Sahîh)

Comments:
(See Hadîth 1186).

Chapter 73. The Follower Saying Salâm When The Imam Says Salâm

1328. 'Ibân bin Mâlik said: "I used to lead my people Bani Sâlim in prayer. I came to the Messenger of Allâh and said: 'I have lost my eyesight and the rainwater prevents me from reaching the Masjid of my people. I would like you to come and pray in my house in a place that I can take as a Masjid.' The Prophet said: 'I will do that, if Allâh wills.' The next day the Messenger of Allâh came, and Abû Bakr was with him, after the day had grown hot. The Prophet asked for permission to
enter and I gave him permission. He did not sit down until he asked: ‘Where would you like me to pray in your house?’ I showed him the place where I wanted him to pray, so the Messenger of Allâh ﷺ stood there and we formed a row behind him, then he said the Salâm and we said the Salâm when he did.” (Sahih)

**Chapter 74. Prostration After Finishing The Prayer**

1329. It was narrated from 'Urwwah (that) 'Aishah said: “The Messenger of Allâh ﷺ used to pray eleven Rak'âhs, making it odd (Witr) by one between the time when he finished 'Isha' and dawn, and he would prostrate for as long as it takes one of you to recite fifty verses before raising his head.” (Sahîh)

Some of them (the narrators) were more detailed than others in the report. (This is an) abridged form.

**Comments:**

It is permissible to perform only one Rak'âh of Witr prayer, rather in the case of the Tahajjud and the Tarawih, it is more appropriate and superior. If one wishes to offer three units of Witr, then one should pray two units separately and offer one unit later. The study of Traditions leads one to this conclusion. The Hanafites do not acknowledge the performance of one Rak'âh in any state. But in the face of the abundantly explicit Ahâdîth, their view seems unsupported.
Chapter 75. Prostration Of Forgetfulness After Saying The Salām And Speaking

1330. It was narrated from ʿAbdullāh that the Prophet ﷺ said the Salām, then he spoke, then he performed the two prostrations of forgetfulness. (Ṣaḥīḥ)

Chapter 76. Salām After The Two Prostrations Of Forgetfulness

1331. It was narrated from Abū Hurairah that: “The Messenger of Allāh ﷺ said the Salām then he performed the two prostrations of forgetfulness while he was still sitting, then he said the Salām.” He said: He mentioned it in the Ḥadīth of Dhul-Yadain. (Ḥasan)

1332. It was narrated from ʿImrān bin Ḥusain that the Prophet ﷺ prayed three (Rakʿahs) then said the Taslām. Al-Khīrbāq said: “You prayed three.” So he led them in praying the remaining Rakʿah, then he said the Taslām, then he did the two prostrations of forgetfulness, then he said the Taslām (again). (Ṣaḥīḥ)

تخريج: (مكتوب) تقدم، ح: 1238، وهو في الكبرى، ح: 1254.
Chapter 77. The Imam Sitting Between The Taslim And Departing

1333. It was narrated that Al-Barâ' bin 'Azib said: "I watched the Messenger of Allâh ﷺ when he prayed, and I noticed that his standing, his bowing, his standing up after bowing, his prostration, his sitting between the two prostrations and his sitting between the Taslim and departing were almost the same in length. (Sahîh)

The Prophet ﷺ maintained an excellent proportion among all the pillars of prayer. If the standing posture was lengthy, there used to be a proportionate increase in other pillars also. And if there was brevity, there used to be a proportionate brevity in other elements too.

Comments:

1334. Hind bint Al-Harith Al-Farrâsiyyah narrated that Umm Salamâh told her that during the time of the Messenger of Allâh ﷺ, when the women said the Taslim at the end of the prayer, the Messenger of Allâh ﷺ and the men who had prayed with him would stay put for as long as Allâh willed. Then, when the Messenger of Allâh ﷺ got up, the men did too. (Sahîh)

Comments:

It is not proper to get up immediately after the prayer is finished, unless there is a valid reason or excuse. Instead, it is commendable and the excellent
practice of the Prophet ﷺ to continue sitting while facing the Qiblah and to engage oneself in remembrance, and supplications, except the Imām or the prayer-leader who may turn to sit facing the worshippers.

Chapter 78. Turning Away
From The Qiblah And Towards
The People After The Taslīm

1335. It was narrated from Jābir bin Yazīd bin Al-Aswad, from his father, that he prayed Subh with the Messenger of Allāh ﷺ, and when he finished praying he turned away (from the Qiblah and toward the people). (Sāhīh)

Comments:
Turning the face from the Qiblah is probably so that even if someone looks from a distance, he can realize that the prayer is completed. Otherwise, the prayer-leader's sitting with his back toward the worshippers was necessitated by the requisites of the prayer. At the end of the prayer, it is appropriate that he sit facing the worshippers, like the leader sitting among his folk.

Chapter 79. Saying The Takbīr
After The Imām Has Said The Taslīm

1336. It was narrated that Ibn ‘Abbās said: "I used to know that the prayer of the Messenger of Allāh ﷺ ended by the Takbīr." (Sāhīh)

Comments:
Dhikr or the remembrance is the excellent practice of the Prophet ﷺ,
when one has finished the ritual prayer. It should be commenced by the recitation of the expression Allâhu Akbar. The voice should be moderate; neither loud nor very low. The rest of the remembrance should be done inaudibly.

Chapter 80. The Command To Recite The Al-Mu'awwidhât After Saying The Tasâlim At The End Of The Prayer

1337. It was narrated that ‘Uqbah bin ‘Âmir said: “The Messenger of Allâh ﷺ commanded me to recite Al-Mu'awwidhât following every prayer.” (Hasan)

Comments:
In some narrations, there is mention of Mu’awwidhatain, which mean the last two Surahs of the Glorious Qur'an: Say: I take refuge in the Lord of daybreak, and Say: I take refuge in the Lord of humankind. Al-Muawwidhât denote those words by which Allâh’s refuge is sought. These Surahs were also revealed for this very objective. One should seek Allâh’s protection from people’s jealousies, sorcery, and other evils, and from Satan.

Chapter 81. Seeking Forgiveness After The Tasâlim

1338. Thawbân, the freed slave of the Messenger of Allâh ﷺ, narrated that when he finished the prayer, the Messenger of Allâh ﷺ would pray for forgiveness three times and say: “Allâhumma anta as-salâm wa minka as-salâm tabaraka yâ dhal-jalâli wal-îkrâm (O Allâh, You are the source of peace (or...
the One free from all faults) and from You comes peace, blessed are You, O Possessor of Majesty and Honor).” (Sahih) Comments: “Blessed you are” means, there is no shortage of anything with You. There is abundance and infinite plentifulness. Or it may mean: wherever Your name is mentioned, there is blessedness.

Chapter 82. Remembrance

Chapter 83. The Tahlil (Saying Là Ilâha Illallah) After The Taslim

Comments: “You are the peace!” means You are far from every imperfection and blemish, or You are the Giver of peace to people.
lah, lahul-mulk wa lahul-ḥamd wa
huwa 'ala kulli shay'in qadīr, lā
ḥawla wa lā quwwata illa billāhil-
ʿazīm; lā ilāha ill-Allāhu wa lā
na'budu illā ʾiyāh, ahlān-niʿmati
wal-faʿdli wath-thanāʾil-ḥasan; lā
ilāha ill-Allāh, mukhlīṣīna lahud-
dīna wa la warih-kāfirān (There
is none worthy of worship except
Allāh alone, with no partner or
associate. His is the Dominion, to
Him be all praise, and He is able
to do all things; there is no power
and no strength except with Allāh
the Almighty. There is none worthy
of worship except Allāh, and we
worship none but Him, the source
of blessing and kindness and the
One Who is deserving of all good
praise. There is none worthy of
worship except Allāh, and we are
sincere in faith and devotion to
Him even though the disbelievers
detest it).” (Ṣaḥīḥ)

Comments:

"La ḥawl wa la quwatta illa billāh" is a comprehensive expression. The term
ḥawl denotes strength or ability to guard against every loss or evil, and
quwwah signifies power to obtain every good thing. Apparently, it
encompasses everything. It is perhaps for this reason that this expression is
called the treasure of Paradise.

Chapter 84. How Many Times
One Should Recite The Tahlil
And Remembrance After The
Prayer

1341. It was narrated that Abū Az-
Zubair said: “Abdullāh bin Az-
Zubair used to recite the Tahlil
following every prayer, saying: ‘Là
ilāha ill-Allāh wahdāhu lā sharīka
lah, lahu-mulk wa lahu-hamd wa huwa 'ala kulli shay'in qadir, là ilâha illallahu wa là na'budu illâ iyyâh, lahu-ni'matu wa lahu-fadlu wa lahu-thanâ'il- hasan; là ilâha illallâh, mukhlîsîna lahu-dîna wa law karihal-kâfirûn. (There is none worthy of worship except Allâh alone, with no partner or associate. His is the Dominion, to Him be all praise, and He is able to do all things. There is none worthy of worship except Allâh, and we worship none but Him, all blessings and grace are His, and all good praise be to Him. There is none worthy of worship except Allâh, and we are sincere in faith and devotion to Him even though the disbelievers detest it.) Then Ibn Az-Zubair said: 'The Messenger of Allâh used to recite the Tahîl in this manner following every prayer.' (Saḥîh)

تخريج: {صحح} انظر الحديث السابق، وهو في الكبري، ح: ١٢٦٣

Chapter 85. Another Supplication To Be Said After Finishing The Prayer

1342. Warrâd, the scribe of Al-Mughîrah bin Shu'bâh, said: Mu'a'wiyah wrote to Al-Mughîrah bin Shu'bâh saying: "Tell me of something that you heard from the Messenger of Allâh." He said: "When the Messenger of Allâh finished praying, he would say: 'La ilâha illallah wahdahu là sharîka lah, lahu-mulk wa lahu-hamd wa huwa 'ala kulli shay'in qadir. Allâhumma là mâni' limâ a'taita wa

لا شريك له, لا الملك ولا الحمد ولا هو على كل شيء قادر, لا إلا لله ولا تعبد إلا بإله, لا النعمة ولا الفضل ولا النهاة للحسن, لا إلا لله مخلصين له الدين ولون قرة الكافرون تم يقول ابن الزبيد: كان رسول الله يُنادِل بينه في ذكر الصلاة.

(The Book of Forgetfulness....) 287

(المعجم \(٨٥\)) - {تَوَاعَ} أَخْرَى مِنَ القُولِ عَنَّ

الْفُضْلَةِ الصَّلاةِ (التحفة \(٥٣٨\))

١٣٤٢ - أَخْرَى مِنْهُ مَنْ تَصَوَّرُ عِنْهُ سُفْيَانَ قَالَ: سَمِعْتُهُ مِنْ عَبْدِهِ بِنِّ لَبَابَةَ وَسَمِعْتُهُ مِنْ عَبْدٍ المُّكَلِّكِ بِنِّ أَعْيَنَ كَلاهُمَا سَمِعْتُهُ مِنْ وَرَادٍ كاِبْنِ الْمُغَيْرِيِّ بِنِّ شُعَبَةً قَالَ: كَتَبَ مَعَاوِيَةَ إِلَى الْمُغَيْرِيِّ بِنِّ شُعَبَةٍ: أَخْرِيِّي بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: كَانَ رسول الله ﷺ إذا قَضَى الصَّلاةَ قَالَ: لا إِلَهٌ إِلَّا اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ, لَهُ الْمَلَكُ وَلَهُ
lā mu’tīa limā mana’ta wa lā yanfa’u dhāl-jaddī minkā al-jadd. (There is none worthy of worship except Allāh alone with no partner or associate. His is the Dominion and to Him be all praise, and He is able to do all things. O Allāh, none can withhold what You have given and none can give what You have withheld, and no wealth or fortune can benefit anyone for from You comes all wealth and fortune).”’

(Sahih)


1343. It was narrated that Warrād said: “Al-Mughirah bin Shu’bāh wrote to Mu’āwiyyah (saying) that the Messenger of Allāh ﷺ used to say following every prayer, after the Taslim: ‘Lā ilāha illallāh wahdahu lā sharika lah, lauhul-mulk wa lauhul-hamād wa huwa ‘ala kulli shay’in qadīr. Allāhumma lā mâni’ limā a’taita wa lā mu’tīa limā mana’ta wa lā yanfa’u dhāl-jaddī minkā al-jadd (There is none worthy of worship except Allāh alone with no partner or associate. His is the Dominion and to Him be all praise, and He is able to do all things. O Allāh, none can withhold what You have given and none can give what You have withheld, and no wealth or fortune can benefit anyone for from You comes all wealth and fortune).”’

(Sahih)
Chapter 86. How Many Times Is That To Be Said?

1344. It was narrated from Warrad that Mu'āwiyah wrote to Al-Mughīrah asking him to write him a Ḥadīth that he had heard from the Messenger of Allāh ﷺ. Al-Mughīrah wrote to him (saying): “I heard him say, when he finished the prayer: ‘Lā ilāha illallāh wāḥdahu lá sharika lah. lahumū ‘ala kulli shay‘in qadīr’ (There is none worthy of worship except Allāh alone with no partner or associate. His is the Dominion and to Him be all praise, and He is able to do all things)” (Da‘īf)

Chapter 87. Another Kind Of Remembrance After The Taslim

1345. It was narrated from ʿĀishah that when the Messenger of Allāh ﷺ sat in a gathering or prayed, he said some words, and ʿĀishah asked him about those words. He said: “If he has spoken some good words (and he says this statement of remembrance), it will be a seal for them to preserve them until the Day of Resurrection, and if he has said something other than that, it (these words) will be an expiation for him: ‘Subhānā Allāhumma wa
bi ḥamdika, astaghfiruka wa atūbū ilāyk (Glory and praise be to You, O Allāh, I seek Your forgiveness and I repent to You).” (Hasan)

Comments:
1. This supplication is called the atonement of assembly. It should, therefore, be recited after every assembly or gathering.
2. “Shall become a seal” means they will make the reward of these good words long-abiding, and shall be a guarantee of their acceptance (by Allāh), and shall not allow them to go waste.

Chapter 88. Another Kind Of Remembrance And Supplication After The Taslim

1346. ‘Āishah said: “A Jewish woman entered unto me and said: ‘The torment of the grave is because of urine.’ I said: ‘You are lying.’ She said: ‘No, it is true; we cut our skin and clothes because of it.’ The Messenger of Allāh went out to pray and our voices became loud. He said: ‘What is this?’ So I told him what she had said. He said: ‘She spoke the truth.’ After that day he never offered any prayer but he said, following the prayer: ‘Rabba Jibrīl wa Mikā‘il wa Isrāfīl, ‘a‘idhnī min ḥarrīn-nār wa ‘adḥābil-qabr (Lord of Jibrīl, Mikā‘il and Isrāfīl, grant me refuge from the heat of the Fire and the torment of the grave).’” (Hasan)

تخريج: [إسناده حسن] أخرجه أحمد: 2/6 عن عائشة بنت أبي بكر رضي الله عنها قال: حدثنا قدامة يعني ابن عبد الله العامري، وهو في كتابه، ح: 1288. قدامة حسن الحديث روى عنه يحيى القطان، والجماعة، ورثه ابن حبان، ج: 64. ح: 568.
Chapter 89. Another Kind Of Supplication After Finishing The Prayer

1347. It was narrated from ‘Atâ’ bin Abi Marwân, from his father, that Ka‘b swore to him: ‘By Allâh Who parted the sea for Mûsâ, we find in the Tawrah that when Dâwûd, the Prophet of Allâh, finished his prayer, he would say: ‘Allâhumma Ašlih li dîniya-lldîh ja‘altahu li ‘ismatan wa ašlih li dînyâ-yâ-lldîr ja‘alta fihâ ma‘âshî, Allâhumma inni a‘ūdhu birî’dâka min sakhirîka wa a‘ūdhu bi‘afwika min naqmîtika wa a‘ūdhu bika mînka, lâ mânî‘a limâ a‘ītâ wa lâ mu‘îyâ limâ man‘ata wa lâ yantî‘a‘ dhîl-jaddi minkal-jaddî.‘ (O Allâh, set straight my religious commitment that You have made a protection for me, and set straight my worldly affairs which You have made a means of my livelihood. O Allâh, I seek refuge in Your pleasure from Your wrath, and I seek refuge in Your forgiveness from Your punishment, and I seek refuge in You from You. None can withhold what You have given and none can give what You have withheld, and no wealth or fortune can avail the man of wealth and fortune before You.)’” He said: “And Ka‘b told me that Suhaib told him that Muhammad (安宁) used to say (these words) when he had finished praying.” (Hasan)
Chapter 90. Seeking Refuge With Allâh Following Every Prayer

1348. It was narrated that Muslim bin Abî Bakrah said: “My father used to say following every prayer: ‘Allâhumma inni a’idhu bika min al-kuffr wal-faqir wa’adhâbîl-qabr. (O Allâh, I seek refuge with You from Kufr, poverty and the torment of the grave)’ and I used to say them (these words). My father said: ‘O my son, from whom did you learn this?’ I said: ‘From you.’ He said: ‘The Messenger of Allâh ﷺ used to say them following the prayer.” (Hasan)

Comments: One should make a habit of seeking refuge from poverty. Superiority dwells in that kind of poverty in which the heart is self-sufficient. Even then to supplicate for poverty is not appropriate.

Chapter 91. The Number Of Tasbîhs After The Taslim

1349. It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ said: ‘There are two qualities which no Muslim person attains but he will enter Paradise, and they are easy, but those who do them are few.’ The Messenger of Allâh ﷺ said: ‘The five daily prayers: After each
prayer one of you glorifies Allâh ten times and praises Him ten times, which makes one hundred and fifty on the tongue and one thousand and five hundred in the balance.’ And I saw the Messenger of Allâh counting them on his hand. ‘And when one of you retires to his bed he says the Tasbîh[1] thirty-three times and the Taḥmîd[2] thirty-three times and the Târkîb thirty-four times, that is one hundred on the tongue and one thousand in the Balance.’ The Messenger of Allâh said: ‘Which of you can do two thousand and five hundred good deeds in a day and a night?’ It was said: ‘O Messenger of Allâh, how can a person not persist in doing that?’ He said: ‘The Shaytân comes to one of you when he is praying and says, ‘Remember such and such, remember such and such,’ or he comes to him when he is in his bed and makes him fall asleep.’ (Hasan)

Comments:

Allâh’s Messenger has told the truth. Such an easy task is completed within a few minutes. But due to the intrigues of Satan, only rarely and scarcely people act upon it. ‘And few are truly grateful among My servants.’ (Surah Saba 34: 13)

[1] Tasbîh: glorifying Allâh by saying “Subhân-Allâh (Glory be to Allâh)”

[2] Taḥmîd: praising Allâh by saying “Al-ḥamdu lillâh (Praise be to Allâh)”
1350. It was narrated that Ka'b bin 'Ujrah said: "The Messenger of Allâh ﷺ said: 'There are statements of remembrance following the prayer of which the one who says them will never be deprived of the reward: Glorifying Allâh thirty-three times following each prayer, and praising Him thirty-three times, and magnifying Him thirty-four times.'" (Sâhih)

Comments:

"Never be deprived of the reward" means in whatever way he recites, he surely gets the reward, even if he becomes a little heedless, or it perhaps means that he shall surely enter Paradise.

1351. It was narrated that Zaid bin Thâbit said: "They were commanded to say the Tasbîh thirty-three times following the prayer, and to say the Tahmîd thirty-three times, and to say the Takbîr thirty-four times, then a man from among the Anşâr was told in a dream: 'Did the Messenger of Allâh ﷺ command you to say the Tasbîh thirty-three times following the prayer, and to say the Tahmîd thirty-three times,
and to say the **Takbīr**\(^1\) thirty-four times? He said: ‘Yes.’ ‘Instead of that, say each one twenty-five times, and include the **Tahlīl**\(^2\) among them.’ The next morning he came to the Messenger of Allāh ﷺ and told him about that, and he said: ‘Do that.’” (Hasan)

**Comments:**

A dream cannot be considered a conclusive proof, because there is no certainty whether it is from Allāh, Most High, or from Satan, or it is merely a product of one’s imagination. However, after its authentication by the Prophet ﷺ, it is conclusive evidence, because it has now been ascertained that it is from Allāh, Most High. Therefore, it is also now a command of the Messenger of Allāh ﷺ.

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\(^{1}\) *Takbīr*: magnifying Allāh by saying “*Allahu Akbar* (Allāh is Greatest)”

\(^{2}\) *Tahlīl*: saying *Lā ilāha illallāh* (there is none worthy of worship except Allāh)
following morning he told the Prophet about that, and the Messenger of Allâh said: “Do what the Ansârî said.” (Hasan)

Chapter 94. Another Number For The Tasbih

1353. It was narrated that Juwayriyah bint Al-Hârith said that the Prophet passed by her while she was in the Masjid, supplicating, then he passed by her again when it was almost midday. He said to her: “Are you still here?” She said: “Yes.” He said: “Shall I not teach you some words which you can say? ‘Subhân Allâh ‘adada khalqihi, subhân Allâh ‘adada khalqihi, subhân Allâh ‘adada khalqihi; subhân Allâh ridâ nafsihi, subhân Allâh ridâ nafsihi, subhân Allâh ridâ nafsihi; Subhân Allâh zinata ‘arshihi, Subhân Allâh zinata ‘arshihi, Subhân Allâh zinata ‘arshihi, Subhân Allâh midâda kalamâtihi, Subhân Allâh midâda kalamâtihi, Subhân Allâh midâda kalamâtihi (Glory be to Allâh the number of His creation, glory be to Allâh the number of His creation, glory be to Allâh the number of His creation: glory be to Allâh as much as pleases Him, glory be to Allâh as much as pleases Him, glory be to Allâh as much as pleases Him; glory be to Allâh the weight of His
The Book of Forgetfulness

Chapter 95. Another Kind

1354. It was narrated that Ibn ‘Abbās said: “Some poor people came to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, the rich pray as we pray, and they fast as we fast, but they have wealth that they give in charity and with which they free slaves.’ The Prophet ﷺ said: ‘If you pray and say Subhān-Allāh thirty-three times, Al-hamdu lillāh thirty-three times and Allāh Abkar thirty-four times, and Lā ilāha illallāh ten times, they you will catch up with those who went ahead of you, and will go ahead of those who come after you.” (Dā’if)

Chapter 96. Another Kind

1355. It was narrated that Ābū Hurairah said: “The Messenger of
Allāh ﷺ said: ‘Whoever says the Tasbīḥ one hundred times following the morning prayer, and the Tahlīl one hundred times, he will be forgiven his sins even if they are like the foam of the sea.’” (Daʿīf)

Comments:
This is the magnanimity and generosity of the Most Generous that He bestows such a great reward for a small act. It might also mean that one should abide by this practice forever, and that one should not at all abandon it. Now, it will be a very difficult task. Only one who possesses sincere and strong Faith can consistently do it.

Chapter 97. Counting The Tasbīḥ On One’s Fingers

1356. It was narrated that ‘Abdullāh bin ‘Amr said: “I saw the Messenger of Allāh ﷺ counting Tasbīḥ on his fingers.” (Sahīh)

Chapter 98. Not Wiping One’s Forehead After Saying The Taslīm

1357. It was narrated that Abū
Sa‘eed Al-Khudri said: “The Messenger of Allāh ﷺ used to observe I‘tikāf during the middle ten days of the month, and after the twentieth (day of the month), he would come out on the twenty-first and go back to his home, and those who were observing I‘tikāf with him would go back like him. Then he stayed one month on the night when he used to go back home, and he addressed the people and enjoined upon them whatever Allāh willed. Then he said: ‘I used to observe I‘tikāf during these ten days, then I decided to spend the last ten days in I‘tikāf. So whoever was observing I‘tikāf with me, let him stay in his place of I‘tikāf, for I was shown this night (Lailatul Qadr), then I was caused to forget it, so seek it during the last ten nights on the odd-numbered nights. And I saw myself prostrating in water and mud.” Abū Sa‘eed said: “It rained on the night of the twenty-first, and the roof of the Masjid leaked over the place where the Messenger of Allāh ﷺ used to pray. I looked at him when he had finished praying Subh and his face was wet with water and mud.” (Ṣahih)

Comments:
1. Lailatul Qadr - the Night of Divine Decree was shown to the Prophet ﷺ in a dream occurring on a specific night. But according to the other narrations, it slipped his mind due to some people’s quarrelling, he merely remembered one of its signs that “I had been prostrating in mud”. But it should be remembered that this sign was only for that year and not forever. This is because Allāh’s Messenger ﷺ has indicated some more signs, on other occasions. Therefore, this night shifts itself every year, but remains, invariably, among the last ten odd nights (of the month of Ramadan).
2. After finishing the prayer, one may wipe one’s forehead, etc., if it is soiled with earth or any other thing during prostration to clean it. Consequently, the peril of hypocrisy will not remain. In the above-mentioned narrations, the Prophet had just pronounced the final peace greeting.

Chapter 99. The Imam Sitting In The Place Where He Prayed After The Taslim

1358. It was narrated that Jābir bin Samuel said: “When the Messenger of Allāh prayed Fajr, he would sit in the place where he had prayed until the sun rose.” (Ṣaḥīḥ)

1359. It was narrated that Simāk bin Ḥarb said: “I said to Jābir bin Samuel: ‘Did you use to sit with the Messenger of Allāh?’ He said: ‘Yes. When the Messenger of Allāh had prayed Fajr, he would sit in the place where he had prayed until the sun rose, and his Companions would talk and remember things from the time of Jāhiliyyah and recite poetry, and they would laugh and he would smile.’” (Ṣaḥīḥ)

Comments:
Sitting at the end of the ritual prayer for remembrance and invocations is an agreed upon issue. The prayer-leader should, however, abide by it more in comparison to other worshippers.
Chapter 100. Leaving After Finishing Prayer

1360. It was narrated that As-Suddî said: "I asked Anas bin Malik: 'How should I leave after I have prayed - to the right or to the left?' He said: 'I usually saw the Messenger of Allâh ﷺ leave to the right."' (Sahîh)

1361. It was narrated that Al-Aswad said: "Abdullah said: 'No one among you should allow the Shaitân to give him wrong ideas by making him believe that he can only leave after praying by moving to his right, because I saw the Messenger of Allâh ﷺ usually departing to the left.'" (Sahîh)

(المعجم 100 - باب الانصراف من الصلاة (الحلفنة 95))

1362. It was narrated that 'Aishah said: "I saw the Messenger of Allâh ﷺ drink standing and sitting, and he prayed barefoot and with sandals, and he left (after prayer) to the right and to the left."' (Sahîh)
Chapter 101. The Time When Women Should Depart After Praying

1363. It was narrated that 'Aishah said: "Women used to pray Fajr with the Messenger of Allâh ﷺ, and when he said the Taslîm they would leave, wrapped in their Mîrs,\(^1\) unrecognizable because of the darkness." (Sahîh)

Comments:
It follows from this narration that Allâh’s Messenger ﷺ usually completed the Fajr prayer in lingering darkness (at the time called Ghâlas). (According to the classical Arabic lexicographers, the term Ghâlas is applied to the darkness of the last part of the night, when it becomes mixed with the light of dawn, or the beginning of the dawn, until it spreads in the tracts of the horizon). Although performing it in the time of Asfâr, when the light of daybreak is more clearly visible, is also permitted.

Chapter 102. The Prohibition Of Leaving Before The Iâm After The Prayer

1364. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ led us in prayer one day,

\(^{1}\) Mîr a cloaking garment, “Made of wool, sometimes of silk.” An-Nihâyah
then he turned to face us and said: ‘I am your Imam, so do not hasten to bow or prostrate or stand or leave before I do. I can see you in front of me and behind me.’ Then he said: ‘By the One in Whose hand is my soul, if you had seen what I have seen, you would laugh little and weep much.’ We said: ‘What have you seen, O Messenger of Allah?’ He said: ‘Paradise and Hell.’” (Sahîh)

Comments:
The prayer-leader should also be a pragmatic and sensible person. He should not sit so long as to deprive people of their business and sustenance. He should be a practically-minded person. He should stay until the worshippers complete the prayers, so that he might not cause hindrance to the prayers of the worshippers.

Chapter 103. The Reward Of One Who Prays With The Imam Until He Leaves

1365. It was narrated that Abu Dharr said: “We fasted Ramadân with the Messenger of Allah ﷺ, and the Prophet ﷺ did not lead us in Qiyâm until there were seven days left of the month, then he led us in Qiyâm until one-third of the night had passed. Then, when there were six days left, he did not lead us in Qiyâm. When there were five days left, he led us in praying Qiyâm until half the night had...
passed. We said: ‘O Messenger of Allâh, why don’t you lead us in praying Qiyâm for the rest of the night?’ He said: ‘If a man prays with the Imâm until he leaves, that will be counted for him as if he spent the whole night in prayer.’

Then, when there were four days left, he did not lead us in praying Qiyâm. When there were three days left he sent for his daughters and women, and gathered the people, and he led us in praying Qiyâm until we feared that we would miss Al-Falâh. Then he did not lead us in praying Qiyâm for the rest of the month.” Dâwûd (one of the narrators) said:

I said: “What is Al-Falâh?” He said: “Saḥûr.” (Saḥâh)

Comments:

Allâh’s Messenger’s not performing the Tarawîh in the succeeding night was due to the fear of it becoming obligatory, as he himself has stated. After his demise, this fear did not remain. The venerable ‘Umar, therefore, established for it a specific congregation, upon which the entire nation stands agreed. Hence, it is a revived Sunnah.

Chapter 104. Concession
Allowing The Imâm To Step Over The Necks Of The People

1366. It was narrated that ʿUqbah bin Al-Hârîth said: “I prayed ʿAṣr
with the Prophet ﷺ in Al-Madīnah, then he left, stepping over the necks of the people, so quickly that the people were surprised at his haste. He entered unto one of his wives, then he came out and said: ‘While I was praying ‘Asr, I remembered some gold that we had, and I did not want it to stay with us overnight, so I ordered that it be distributed.’” (Ṣaḥīḥ)

Comments:

This indicates the Prophet’s ﷺ selflessness; he was not prepared to allow wealth to stay with him even for the period of a night. May Allāh reward him with the best of rewards. If some thought occurs or bestirs itself in the mind during the prayer, the prayer is not invalidated by it.

Chapter 105. If It Is Said To A Man “Have You Prayed?” Should He Say “No”? (المعجم 105 - بابٌ إذا قَيِّلَ لِلرَّجُلِ ۛ أَلَيْنَى كَلِّ يَوْمٍ ۛ حُرْهَ فَلَمْ يَقُولُ ۛ (التحفة 558)

1367. It was narrated from Jābir bin ‘Abdullāh that on the Day of Al-Khandaq, after the sun had set, ‘Umar bin Al-Khaṭṭāb started cursing the disbelievers of the Quraysh, and said: “O Messenger of Allāh, I was hardly able to pray until the sun set.” The Messenger of Allāh ﷺ said: “By Allāh, I did not pray.” So we went down with the Messenger of Allāh ﷺ to Buṭḥān. He performed Wudū’ for prayer and so did we, and he prayed ‘Asr after the sun had set, then he prayed Maghrib after that.” (Ṣaḥīḥ)
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كتاب الشهوة

"صلبُها" فُرِّقصَتُها مَعَ رَسُولِ اللَّهِ ﷺ إِلَى بَطَحَانَ
فَتَوضَّحَ لِلضَّلَّاءَ وَتَوضَّحَ أَنَّها فَصَلَّى العَصْرَ
بَعْدَما غَرَبَتُ اللَّيْلَةُ فَمَا فَصَلَّى بَعْدَهَا
الْمَغْرِبَ.

14. The Book Of
Jumu'ah (Friday Prayer)

Chapter 1. The Obligation Of
Jumu'ah

1368. It was narrated that Abū Hurairah said: "The Messenger of Allah ﷺ said: 'We are the last (to come) but will be the foremost on the Day of Resurrection, but they were given the Book before us and we were given it after them. They differed concerning this day which Allah, the Mighty and Sublime, had prescribed for them and Allah, the Mighty and Sublime, guided us to' - meaning Friday - "so the people follow us, the Jews the next day and the Christians the day after that."" (Sahih)

Comments:
Evidently, it seems Allah, Most High, had prescribed the day of Friday for them, specifically for worship. But they did not accept or adopt it. They differed about it. Instead, the Jews chose Saturday and the Christians chose for themselves Sunday; whereas the day of Friday is the most superior.

1369. It was narrated that Hudhaifah said: "The Messenger of Allah ﷺ said: 'Allah sent astray from Friday those who came before us, so the Jews had Saturday and
the Christians had Sunday. Then Allâh, the Mighty and Sublime, brought us and guided us to Friday, so there is Friday, Saturday and Sunday, and thus they will follow us on the Day of Resurrection. We are the last of the people of this world but the first on the Day of Resurrection for whom judgment will be passed before all other creatures.” (Saheîh)

Comments:
1. In this narration, instead of Makkah there should have been Madinah, because according to the more correct versions, the Jumu‘ah (prayer) was started in Madinah. (See Fath Al-Bârî No. 892) Even so, the delegation of the tribe of Abd Al-Qais from Bahrain had arrived to meet the Prophet ﷺ in Madinah. Obviously, the Jumu‘ah must have commenced after it only. And the Jumu‘ah prayers used to take place in Madinah at that time.

2. Jiwâthâ was a village in Bahrain. This indicates that offering the Friday prayer in a village is permissible. That is to say, if a sizeable number of people are living together, they should perform the Jumu‘ah. As for the restrictions imposed by the Hanafites (for the validity of the Jumu‘ah) such as that it
should be a city, that the prescribed legal penalties should have been carried out there, that it should have a ruler in its correct sense, that there should be a judge, etc., - they have no evidence for support for any of them.

Chapter 2. Stern Warning Against Missing Jumu'ah

1370. It was narrated from Abû Al-Ja'd Ad-Damrî - who was a Companion of the Prophet - that the Prophet said: “Whoever misses three Jumu'ahs out of negligence, Allâh will place a seal over his heart.” (Hasan)

1370B (It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh said: ‘Whoever misses Jumu'ah three times with no cogent excuse, Allâh will place a seal on his heart.’”) (Hasan)

1371. It was narrated from Al-Hakam bin Minâ’ that he heard Ibn ‘Abbâs and Ibn ‘Umar narrate that while he was on the Minbar,
the Messenger of Allâh ﷺ said: “People should stop neglecting \textit{Jumu'ah} or Allâh will place a seal on their hearts and they will be deemed as being among the negligent.” (\textit{Sahîh})

\begin{quote}
1372. It was narrated from Hafsah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: “Going to \textit{Jumu'ah} is obligatory for everyone who has reached the age of puberty.”’ (\textit{Sahîh})
\end{quote}
Messenger of Allāh ﷺ said: “Whoever misses Jumu‘ah with no excuse, let him give a Dīnār in charity, and if he cannot afford that, then half a Dīnār.” (Da‘fī)

1373B (It was narrated from Samurah that the Prophet ﷺ said: “Whoever misses Jumu‘ah deliberately, he has to give a Dīnār, and if he cannot afford that, then half a Dīnār.” At another place, it is not mentioned: “Deliberately.”) (Sahīh)

Comments:
Shaikh Al-Albānī has deemed this narration weak.

Chapter 4. The Virtue Of Friday

1374. ‘Abdur-Raḥmān Al-A’raj narrated that he heard Abū Hurairah say: “The Messenger of Allāh ﷺ said: ‘The best day on which the sun rises is Friday. On this day Ādām, peace be upon him, was created, on this day he was
admitted to Paradise, and on this day he was taken out of it.’’ (Ṣāḥīḥ)

Comments:

In some narrations there is more description that Prophet Adam (pbuh) died on that very day and on that very day the Resurrection will occur. Are these events in any way related to the superiority of the day of Friday or are they just described? The scholars have adopted both views. If these events are related to its superiority, the expulsion of Prophet Adam (pbuh) becomes its merit because his exit became the cause of prophets and messengers being sent down, and their existence is human superiority. Likewise, the demotion of Adam and the occurrence of the Hour are causes of meeting with Allāh, admission to Paradise, and the achievement of nobleness.

Chapter 5. Saying Ṣalāh Upon Friday

1375. It was narrated from Aws bin Aws that the Prophet (ﷺ) said: “One of the best of your days is Friday. On this day Âdam was created and on this day he died, on this day the Trumpet will be blown, and on this day all creatures will swoon. So send a great deal of Ṣalāh upon me on this day, for your Ṣalāh will be presented to me.” They said: “O Messenger of Allāh, how will our Ṣalāh be presented to you when you have decomposed (after death)?” He said: “Allāh, the Mighty and Sublime, has forbidden the earth to consume the bodies of the prophets, peace be upon them.” (Da'f)

المعجم 5 - إظهار الصلاة على النبي (ﷺ)

يوم الجمعة (التحفة 63)

١٣٧٥ - أخبرنا إشحاق بن متصور قال: خلقتنا خسیس الالجعفي عن علی الیوم الحرام بن تریذ بن جاربی، عن أبي الأشعث الصنعاسی، عن أوس بن أوس عن النبي (ﷺ) قال: فإن من أفضل أباكم يوم الجمعة فيه خلقت آدم عليه السلام، و فيه قضَّ، و فيه الصعقة، و فيه الصعقة، فأتمروا عليه من الصلاة فإن صلتم فمن رضوت عليه السلام، قالوا: يا رسول الله و كنت تفرض صلانتنا عليه و قد أرمنت أي يقولون! قد بليت؟ قال: إن الله عَزْ و جل قد حرم على الأرض أن تأكل أجساد الأنبياء عليهم السلام.}
Comments:

1. That means, since the day of Friday is a superior day good acts performed on this day are superior too. And saying Salâh upon the Prophet ﷺ is the most superior way of getting closer (to Allâh); it becomes more meritorious on that day. Hence, saying Salâh upon the Prophet ﷺ is a sort of gift, it is presented to him. What could make one understand its merit?

2. “It is forbidden to the earth”: the objective of the askers was that after the demise the body does not remain the same. So to whom will the greeting be presented? The import of the Prophet’s ﷺ statement is: it will be presented to my body, because the bodies of the Prophets ﷺ do not turn into earth or soil. Upon them be peace!

Chapter 6. The Command To Use Siwâk On Friday

1376. It was narrated (through two chains) from ‘Abdur-Rahmân bin Abî Sa’eed, from his father, that the Messenger of Allâh ﷺ said: “Ghusl and using Siwâk on Fridays are obligatory for everyone who has reached the age of puberty, and he should put on whatever he can find of perfume.” Except that Bukair (one of the narrators in one chain) did not mention ‘Abdur-Rahmân, and about the perfume he said: “Even if it is women’s perfume.” (Sahîh)

The Book of Jumu’ah
Comments:

“It is compulsory” according to this narration, and according to the narrations pertaining to the command of taking a bath on Friday. Moreover, according to the narrations 1378 and 1379, a section of scholars considers taking the Friday bath compulsory, and there is no blemish on its evidence. Whereas, a large section of scholars does not consider it compulsory, and they interpret these narrations or reports. Various, they argue that here compulsion means (something) stressed or emphasized, because from other narrations it follows that the bath (on Friday) is not compulsory and a narration cannot be given a singular meaning irrespective of other narrations. Hence, here are meant only men, because the Jumu’ah is compulsory upon them only.

Chapter 7. The Command To Perform Ghusl On Friday

1377. It was narrated from Ibn ‘Umar that the Messenger of Allâh (Saw) said: “When any one of you wants to come to Jumu’ah prayer, let him perform Ghusl.” (Sahîh)

Comments:

1. The discussion of the compulsion of taking the bath has already preceded under the afore-mentioned Hadîth that the command of taking the bath should be deemed as stressed because there is a report which states: “The one who performs ablution, it is sufficient; if he takes bath, then it is superior.” (See No. 1381 and its chapter).

2. The Friday bath is performed like the bath taken after the major ritual impurity. The detailed description concerning the purificatory bath after major ritual impurity has preceded earlier.

Chapter 8. The Obligation Of Performing Ghusl On Friday

1378. It was narrated from Abû Sa’eed Al-Khudri that the Messenger of Allâh (Saw) said: “Ghusl on Friday is obligatory for everyone who has
reached the age of puberty.”

(Sahih)

“عن أبي سعيد الخدري أن رسول الله ﷺ قال: ّمضى يوم الجمعة واجب على كل مسلم.

تخريج: أخرجه البخاري، الجمعة، باب فضل الغسل يوم الجمعة. إلخ، ح: 879، ومسلم، الجمعة باب وجب غسل الجمعة على كل بالغ... إلخ، ح: 4246 من حديث مالك، وهو في الموطأ (زيبي): 120، والكبرى، ح: 1268.

1379. It was narrated that Jābir said: “The Messenger of Allah ﷺ said: ‘Every Muslim man has to perform Ghusl one day in every seven, and that is on Friday.’”

(Sahih)

“عن أبي هليش قال: حَدَّثنا ذاوَدُ بن أَبي هليش عن أبي الزُرخاء عن جابر قال: قال رسول الله ﷺ: ّعلي كل رجل مسلم في كل سبعة أيام غسل يوم، وهو يوم الجمعة.


Comments:

(For the discussion of bath on the day of Friday, see Hadith 1376 and 1377).

Chapter 9. Concession Allowing One Not To Perform Ghusl On Friday

1380. ‘Abdullāh bin Al-‘Ala’ stated that he heard Al-Qāsim bin Muḥammad bin Abī Bakr (say) that they mentioned Ghusl on Fridays in the presence of Ḥāfīzah and she said: “Some people used to live in Al-‘Āliyah[1] and they would come to Jum’a with dirt on them (because of their work). When a breeze came it would carry

(المعجم 9 - 9) ـ بمَعْرُوفٍ في تَرْكِ

الغسل يوم الجمعة (التحفة 567)

1380 - أخبرنا مَحْمُودُ بن حَالَالٍ عن

الوَلِيدِ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنِ الْعلَّاءِ أَنَّهُ سَمَعَ القَامِسَ بِمَحْمُودِ بْنِ أَبي بْكَرِ أَبِيَّةِ ذَاكِرُوا غَلَسَ يُوْمَ الجَمِيْعَةِ عَلَى عَائِشَةِ فَقَالَتْ: إِنَّمَا كَانَ الْقَانُسُ بِمَكْرٍ عَلَى النَّافِئَةِ فَبَعْضُهُمْ دَكَرُوا يُوْمَ الجَمِيْعَةِ وَبَعْضُهُمْ وَسَحَّ، فَإِذَا أُصْبِحُوا الرَّوْحُ

their smell to the people which annoyed them. Mention of that was made to the Messenger of Allâh and he said: ‘Why don’t you perform Ghusl?’” (Sahih)

Comments:
The purpose of this chapter is to demonstrate that the Friday bath had been or deed due to the above-mentioned excuse or reason. If such a situation does not exist, then the bath is not compulsory. They were coming forth traveling a long distance. Due to hard work, there used to be dirt and grime upon their bodies. While en route, they naturally perspired. Garments too used to be made of wool, etc. In the event of crowding, an unpleasant smell spread. That is why the command for taking the bath was pronounced. Hence, it is not compulsory.

1381. It was narrated that Samurah said: “The Messenger of Allâh said: ‘Whoever performs Wudû’ on Friday, that is all well and good, but whoever performs Ghusl, the Ghusl is better.’” (Hasan)

Abû 'Abdur-Rahmân (An-Nasâ‘) said: Al-Hasan (written) from Samurah. Al-Hasan did not hear from Samurah except for the Hadîth about Al-'Aqîqah, and Allâh, Most High knows best.

Текст: [Книга] [Аль-Хасан] задал вопрос о том, что написал Сумарах. Аль-Хасан не слышал от Сумараха, кроме того, что он передал от Гадира аль-Агхажи, и Аллах знает лучшее.

1381. И было повествовано, что Сумарах сказал: “Сообщение Мессиджа Аллаха сказала: ‘Кто совершил Умудд в пятницу, это хорошо, но кто совершит Гусл, то лучше.’” (Хасан)

Абу 'Абдул-Рахман (Ан-Наса') сказал: Аль-Хасан (письменный) из Сумараха. Аль-Хасан не слышал от Сумараха, кроме того, что он передал от Ахмада бин Абдул-Рахмана, и Аллах знает лучшее.

Текст: [От Аль-Хасана] [от Абдул-Рахмана] [из Сумараха] сказала: ‘Кто совершит Умудд в пятницу, это хорошо, но кто совершит Гусл, что лучшее.’ (Ахмад)

Chapter 10. The Virtue Of Performing Ghusl On Friday

1382. It was narrated from Aws bin Aws that the Prophet ﷺ said: “Whoever washes (Ghassala)\(^1\) and performs Ghusl, comes early to the Masjid and sits near the Imâm, and does not engage in idle talk, he will have for every step he takes (the reward of) a year’s worth of good deeds, fasting it and praying Qiyâm during it.” (Ṣaḥīḥ)

Comments:

1. The recompense mentioned in the Hadîth is not merely upon one’s taking a bath, but it is on account of several other deeds. But since, among those deeds the bath is also included, it, therefore, plays a role in it being virtuous and superior.

2. “Did not indulge in idle talk” - for instance talking, playing with one’s garments or with pebbles etc.

3. “The reward of a year’s fasting and praying at night”: that means fasting during the day and standing in prayer continuously, without any break or laziness! This is such a strenuous task that no man can do it.

\(^1\) Translated with the meaning: “Whoever washes and bathes.” Scholars differ a great deal over the meaning of this statement, and some of the wordings are explanatory, like that in Sunan Abû Dâwûd: “Whoever washes his head on Friday, and performs Ghusl” and the comment of some of the narrators in Sunan At-Tirmidhi; either: “Ightasal refers to him, and Ghassal to his wife” as stated by Wâlî, and they say, that is, he had intercourse that day, which helps him to lower his gaze when going out. They say other than this as well. See An-Nihâyah.
Chapter 11. How To Dress For Jumu‘ah

1383. It was narrated from ‘Abdullāh bin ‘Umar that ‘Umar bin Al-Khaṭṭāb saw a Hullah[1] and said: “O Messenger of Allāh, why don’t you buy this and wear it on Fridays and when meeting the delegations when they come to you?” The Messenger of Allāh ﷺ said: “This is worn by one who has no share in the Hereafter.” Then something similar was brought to the Messenger of Allāh ﷺ and he gave a Hullah to ‘Umar from it. ‘Umar said: “O Messenger of Allāh, have you given me this when you said what you said about the Hullah of ‘Utārid?” The Messenger of Allāh ﷺ said: “I have not given it to you to wear it.” So ‘Umar gave it to an idolator brother of his in Makkah. (Sahih)

Comments:
1. “One who has no share in the Hereafter” means that this type of garment is worn by unbelievers. Muslims do not wear it. That means a Muslim ought not put on such an attire, because he will be given silken clothing to wear in the Hereafter.
2. “An idolater brother”: He was ‘Umar’s brother from the side of his mother or a foster brother.

1384. It was narrated from ‘Abdur-Rahmān bin Abī Sa‘eēd, from his father, that the Messenger of Allāh ﷺ said: “A Hūraṭī ‘Alāhū ‘a ‘lātūr ‘alā ‘l-Allāh”.

[1] It normally refers to an upper and lower garment made of the same material.
الليث قال: حديثنا خالد عن سعيد عن أبي بكر بن المتقير أن عمر بن شبلم أخبره عن عبد الرحمن بن أبي سعيد عن أبيه عن رسول الله ﷺ قال: إن الغسل يوم الجمعة على كل مخلوق والمتواك، وأن ينسل من الطيب ما يقبل عليه.

تخريج: [صحيح] تقدم، ح 1376، وهو في الكبرى، ح 188 إ.

(المعجم 12) - فضل الجِمعة إلى الجُمعة.

(التحفة 570)

1385. Abû Al-Ash'ath narrated that he heard Aws bin Aws, the Companion of the Messenger of Allâh ﷺ, say: “The Messenger of Allâh ﷺ said: ‘Whoever performs Ghusl on Friday and washes (Ghassala), and comes early to the Masjid, walking not riding, and sits close to the Imam and listens attentively and does not engage in idle speech, for every step he takes he will have (the reward of) a year’s worth of good deeds.’” (Sahîh)

Chapter 13. Coming To Jumu’ah Prayers Early

1386. It was narrated from Abû Hurairah that the Prophet ﷺ said: “When Friday comes, the angels sit at the doors of the Masjid and record who comes to Jumu’ah
prayers. Then, when the Imam comes out, the angels roll up their scrolls.” The Messenger of Allah said: “The one who comes early to Jumu‘ah prayers is like one who sacrifices a camel, then like one who sacrifices a cow, then like one who sacrifices a sheep, then like one who sacrifices a duck, then like one who sacrifices a chicken, then like one who sacrifices an egg.” (Sahih)

Comments:
“Sacrifice” here means giving.

1387. It was narrated from Abū Hurairah, who was attributing it to the Prophet: “When Friday comes, at every gate of the Masjid there are angels who write down the people’s names in the order in which they come, then when the Imam comes out, they roll up the scrolls and listen to the Khutbah. The one who comes early to the prayer is like the one who sacrifices a camel, then the one who comes after him is like the one who sacrifices a cow, then the one who comes after him is like the one who sacrifices a ram” until he mentioned a chicken and an egg. (Sahih)


Comments:
“Sacrifice” here means giving.
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Comments:
1. The purpose of this narration is to demonstrate that the difference of rewards given to worshippers is in accord with the timing of their arriving for Salatul Jumu’ah. As the delay of their arrival increases, the reward they receive decreases.

2. There is mention of a sparrow also in this report. Sheikh Nasiruddin Al-Albâni states concerning it: “(the expression) ‘the sparrow is Munkar’ - (rejected, very weak Hadîth in which an unacceptable narrator relates something that contradicts what the acceptable sources state.) Duffman (the hen) is Mahfuz or preserved.” (Sahih Sunan An-Nasâ’i, Hadîth 1386)

1388. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “On Fridays the angels sit at the gates of the Masjid writing down the peoples’ names in the order in which they come. So the people are like a man who sacrifices a camel and like a man who sacrifices a camel, then like a man who sacrifices a cow and like a man who sacrifices a cow, then like a man who sacrifices a sheep and like a man who sacrifices a sheep, then like a man who sacrifices a chicken and like a chicken, then like a man who sacrifices a chicken, then like a man who sacrifices a sparrow and like a man who sacrifices a sparrow, then like a man who sacrifices an egg and like a man who sacrifices an egg.”[1] (Da’if)

Meaning during the time for Jumu’ah.

Comments:
Meaning during the time for Jumu’ah.

[1] The reason why each is mentioned twice is that there is a “time-slot”, as it were, for each degree mentioned; the one who comes at the beginning of that “time-slot” will be like the one who offered the sacrifice mentioned, and the one who comes at the end of the “time-slot” will also be like the one who offered that sacrifice, but they may differ in the quality of their sacrifice. (Zahar Ar-Ruba ‘Ala Sunan Al-Mujtaba by As-Suyûtî)
Chapter 14. The Time Of Jumu'ah

1389. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever performs Ghusl as from Janābah on Friday, then comes (to the Masjid), it is as if he sacrificed a camel. Then the one who comes in the second hour, it is as if he sacrificed a cow. Then the one who comes in the third hour, it is as if he sacrificed a ram. Then the one who comes in the fourth hour, it is as if he sacrificed a chicken. Then the one who comes in the fifth hour, it is as if he sacrificed an egg. Then when the Imām comes out, the angels attend to listen to the Khutbah.” (Sahih)

1390. It was narrated from Jābir bin ʿAbdullāh that the Messenger of Allāh ﷺ said: “Friday is twelve hours in which there is no Muslim slave who asks Allāh for something but He will give it to him, so seek it in the last hour after ʿAsr.” (Sahih)
According to authentic and well-researched narrations, that time or hour occurs at any moment after the *Asr* prayer. Although, there are various other statements also concerning it. And Allāh knows best!

1391. It was narrated that Ja'far bin Muḥammad from his father, from Jābir bin ʿAbdullāh who said: “We used to pray *Jumu'ah* with the Messenger of Allāh ﷺ then we would go back and tend to our camels.” I said: “At what time?” He said: “When the sun had passed its zenith.” *(Sahih)*

1392. Iyās bin Salamah bin Al-Akwa‘ narrated that his father said: “We used to pray *Jumu'ah* with the Messenger of Allāh ﷺ then we would go back, and the walls had no shadow in which shade could be sought.” *(Sahih)*

Comments:
These, and like narrations are considered among the proofs that the Friday prayer may be performed prior to *Zuhr* time, according to those scholars who hold that view.

Chapter 15. The *Adhān* For *Jumu'ah*

1393. As-Sā‘ib bin Yazīd narrated
that the first *Adhān* used to be when the *Imām* sat on the *Minbar* on Friday, at the time of the Messenger of Allāh ﷺ and Abū Bakr and ‘Umar. During the caliphate of ‘Uthmān, when the number of people increased, ‘Uthmān commanded that a third *Adhān* be given on Friday, so that *Adhān* was given from the top of Az-Zawra, and that is how it remained. (Ṣahīh)

**Comments:**

In this narration, the first *Adhān* denotes that *Adhān* which is pronounced before the commencement of the *Khutbah* or the sermon. The third *Adhān* means that *Adhān* which is pronounced a little before the *Adhān* of the sermon, so that people could prepare themselves. Nowadays, it is called the first *Adhān*. In this report, the *Iqāmah* (call to commence prayer) has also been referred to as *Adhān*; that is why the *Adhān* of the sermon has been termed as the first *Adhān*. That is to say that the *Iqāmah* was the second *Adhān*.

1394. As-Sā’īb bin Yazīd said:

“The third *Adhān* was ordered by ‘Uthmān when the number of people in Al-Madīnah increased. The Messenger of Allāh ﷺ only had one *Adhān*, and the *Adhān* on Friday was when the *Imām* sat down.” (Ṣahīh)

Chapter 16. Prayer On Friday

For One Who Comes When The Imam Has Come Out

1396. It was narrated that 'Amr bin Dinar said: “I heard Jabir bin 'Abdullah say: ‘The Messenger of Allah said: If any one of you comes and the Imam has appeared, let him pray two Rak'ahs. Shubah (one of the narrators) said: “On Friday.”’” (Sahih)

Comments:
This two-unit ritual prayer is commonly called Tahiyatul Masjid - greeting the mosque; and it is the Sunnah whenever entering the Masjid. Even if the prayer-leader has commenced the sermon, these two units ought to be performed. Because numerous authentic narrations contain a command concerning that. Therefore, the statement of the Hanafites that prayer may not be commenced after the commencement of the Khutbah or the sermon is contrary to authentic traditions.

Chapter 17. Where The Imam Should Stand During The Khutbah

1397. Jabir bin 'Abdullah said:
"When the Messenger of Allâh ᴡ filmmakers the Khutbah, he used to lead against a palm tree trunk that formed one of the pillars of the Masjid. When the Minbar was made and he sat down on it, that pillar made a sound like the groaning of a camel, which the people of the Masjid heard, until the Messenger of Allâh ᴡ came down and embraced it, then it fell silent." (Sahîh)

Comments:
1. "It was apparently the Prophet's miracle, that from the trunk of a tree, the sound of crying like that of the pregnant she-camel, which was about to deliver its offspring, was emanating. All those people who were present heard it. Thereupon, the Prophet's conducting himself to it affectionately calmed it down - this was another of the Prophet's miracles.

2. To stand on the Minbar signifies the prayer-leader's merit, so he would be visible to every one. All would hear his voice. It would be convenient to sit down between the two sermons.

Chapter 18. The Imam Should Stand During The Khutbah

1398. It was narrated that Ka'b bin 'Ujrah said that he entered the Masjid and 'Abdur-Rahman bin Umm Al-Ĥakam was delivering the Khutbah while seated. "He said: 'Look at this man who is delivering the Khutbah while seated when Allâh says: And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing.'"[1] (Sahîh)
That is the last verse or *Ayah* of the *Suratul Jumu'ah*. It contains the description of *Jumu'ah* itself. Once the Prophet was delivering the sermon; meanwhile the bells of a trading caravan began to ring. Some people slowly slid away for business. The Prophet was delivering the sermon standing. Based upon it, it is argued that it is essential to closely follow the *Sunnah*. He used to give sermons while standing.

Chapter 19. The Virtue Of Sitting Close To The *Imām*

1399. It was narrated from Aws bin Aws Ath-Thaqafi that the Messenger of Allāh said: “Whoever washes (*Ghassala*) and performs *Ghusl*, and comes early to the *Masjid* and sits near the *Imām*, is attentive and does not engage in idle talk, for every step he takes he will have (the reward of) a year’s worth of good deeds, its fasting and *Qiyām* prayer.” (*Sahīh*)

Comments:
See Hadith 1382.

Chapter 20. The Prohibition Of Stepping Over People’s Necks When The *Imām* Is On The *Minbar* On Friday

1400. It was narrated from Abū Az-Zāhiriyah about ‘Abdullāh bin Busr, he said: “I was sitting beside him on Friday and he said: ‘A man came, stepping over the people’s necks, and the Messenger of Allāh
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Chapter 21. Prayer On Friday
For One Who Comes While
The Imam Is Delivering The
Khuṭbah

1401. ‘Amr bin Dīnār narrated
that he heard Jābir bin ‘Abdullāh
say: “A man came when the
Prophetﷺ was on the Minbar on a
Friday. He said to him: ‘Have you
prayed two Rak‘ahs?’ He said: ‘No.’
He said: ‘Pray.’” (Ṣaḥīḥ)

Comments:

In other narrations, there is distinct clarification that the Prophetﷺ had been
delivering the sermon. Therefore, the viewpoint of the Hanafites that the
Prophetﷺ had not yet commenced the sermon proves the ignorance of
Ahādīth or reports. Even so, Ṣaḥīḥ Muslim has recorded a pronounced
narration, which states the Prophetﷺ as saying, “When any one of you
comes and the Imam is delivering the Khuṭbah then he should pray two
Rak‘ahs and be swift about them.” (Ṣaḥīḥ Muslim, Al-Jumu‘ah, Hadith 875).
This eliminates the possibility of every sort of interpretation. Therefore, it is
incumbent upon the person who enters to perform two Rak‘ahs before sitting
down. (For more details, see Hadith 1396).
Chapter 22. Listening Attentively To The Khutbah On Friday

1402. It was narrated from Abū Hurairah that the Messenger of Allāh ᴧ said: "Whoever says to his companion on Friday, when the Imām is delivering the Khutbah: 'Listen attentively,' has engaged in idle talk." (Sahīh)

Comments:
1. Huge numbers of people gather for Jumu'ah. Had permission for even routine conversation been accorded, it would have created noise and uproar. Therefore, talking was absolutely forbidden, so much so that one may not ask someone to keep quiet, because the noise raised by people who try to make others be quiet often exceeds that of the people involved in talking.

2. "He has engaged in idle talk": Even so, the obligation was fulfilled, but one would be deprived of the merit of the Jumu'ah. In other words, he will be considered to have merely performed the Zuhr prayer.

1403. It was narrated from 'Abdullāh bin Ibrāhīm bin Qāriz and Sa'eed bin Al-Mūsāyyab that Abū Hurairah said: "I heard the Messenger of Allāh ᴧ say: 'If you say to your companion: Listen attentively, on a Friday when the Imām is delivering the Khutbah, then you have engaged in idle talk.'" (Sahīh)


Comments:
1. ضعيف

Chapter 23. The Virtue Of Listening Attentively And Not Engaging In Idle Talk On Friday

1404. It was narrated that Salmān said: "The Messenger of Allāh said to me: ‘There is no man who purifies himself on Friday as he is commanded, then comes out of his house to the Friday prayer, and listens attentively until he finishes his prayer, but it will be an expiation for what came before it the week before.’" (Sahih)

Comments:
1. Ablution is obligatory for Jumu‘ah, while taking a bath is emphasized or strongly recommended. Hence, if the expression has been commanded means compulsory, then in this it signifies ablution. And if it is taken to mean optional, then it would connote Ghusl.
2. The above-mentioned superiority is due to all those acts, which have been mentioned in this narration. Since remaining quiet also forms part of it, the superiority is ascribed to it.

Chapter 24. How The Khutbah Is Delivered

1405. It was narrated from ‘Abdullāh: "The Prophet taught us Khutbat Al-Hājah: Al-hamdu lillāhi nasta‘ānuwa nastaghrifinhu, wa na‘ūdhu billāhi min shurūrī anfusinā wa sayi‘ati a’mālinā. Man yahādhillāhu fa‘lā mudilla lahu wa man yu‘lil fa‘lā hādiya lahu. Wa ashadhu an lā ilāha illallāhu wa ashadhu anna Muḥammadan ‘abdulhu wa rasūluhu. (Praise be to
Allâh, we seek His help and His forgiveness. We seek refuge with Allâh from the evil of our own souls and from our bad deeds. Whomsoever Allâh guides will never be led astray, and whomsoever Allâh leaves astray, no one can guide. I bear witness that there is none worthy of worship except Allâh, and I bear witness that Muhammad is His slave and Messenger). Then he recited the following three verses: O you who believe! Fear Allâh as He should be feared, and die not except as Muslims.\[1] O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them He created many men and women, and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.\[2] O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.\[3]

Abû ‘Abdur-Rahmân (An-Nasâ’i) said: (One of the narrators) Abû Ubaidah did not hear anything from his father, nor did ‘Abdur-Rahmân bin ‘Abdullâh bin Mas‘ûd, nor did ‘Abdul-Jabbâr bin Wâ’il bin Hûjrf.\[4]

\[3] *Al-Ahzâb* 33:70.
\[4] Abû Ubaidah is the son of ‘Abdullâh bin Mas‘ûd and the one narrating this from him. The meaning is that none of them heard anything from their fathers.
Comments:
1. "Khutbat Al-Hijah" (the sermon of need): that means whenever there is a need to deliver a sermon, whether it be a discourse or wedding or anything else. That is why the honorable author has brought this narration in the chapter of the Jumu‘ah sermon, because it is also a need or necessity. Some people have on account of the context of the above-mentioned Verses taken it to mean the need of marriage. These Verses contain command of piety, and piety is required in each and every act, not merely in marriage.

2. This narration from the point of view of the chain of transmitters is Muntaqata (in Hadith terminology, a Hadith whose chain has missing or broken links).

Chapter 25. The Imam Urging Ghusl During His Khutbah On Friday

1406. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ delivered a Khutbah and said: ‘When any one of you wants to go to Jumu‘ah, let him perform Ghusl.’” (Sahih)

1407. It was narrated from Ibrâhîm bin Nashîf that he asked Ibn Shihab about Ghusl on Friday. He said: “It is a Sunnah; Sâlim bin ‘Abdullâh told me, narrating from his father, that the Messenger of Allâh ﷺ spoke about it from the Minbar.” (Sahih)

1408. It was narrated from ‘Abdullâh bin ‘Abdullâh (from ‘Abdullâh) Ibn ‘Umar that while he
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was standing on the Minbar, the Messenger of Allâh ﷺ said: “Whoever among you comes (to prayer) on a Friday, let him perform Ghusl.”

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: I do not know of anyone who followed Al-Laith in this chain, other than Ibn Jurajj, while the companions of Az-Zuhri said: “From Sâlim bin ‘Abdullâh, from his father” instead of: “Abdullâh bin ‘Abdullâh bin ‘Umar.” (Sahîh)

Comments:
Numerous transmitters have narrated this narration from Zuhri. All of them show Sâlim bin ‘Abdullâh ‘Umar as the mentor of Zuhrî. Only Laith and Ibn Jurajj say that ‘Abdullâh bin ‘Umar is his mentor. In this sort of situation, preference is given to the majority.
(For the discussion of Ghusl on Friday, see Hadîth 1376, 1377)

Chapter 26. The Imâm Encouraging The People To Give Charity On Friday During His Khûthbah

1409. It was narrated that ‘Iyâd bin ‘Abdullâh said: “I heard Abû Sa‘eed Al-Khudrî say: ‘A man who appeared shabbily came on a Friday, while the Prophet ﷺ was delivering the Khûthbah. The Messenger of Allâh ﷺ said to him: Have you prayed? He said: No. He said: Pray two Rak‘ahs. And he urged the people to give in charity. They gave clothes, and he gave him two garments. The following Friday, he came when the Messenger of Allâh ﷺ was
delivering the *Khutbah*, and he urged the people to give charity. (That man) gave one of his two garments and the Messenger of Allâh ﷺ said: This man came last Friday looking shabby, and I commanded the people to give charity and they gave clothes, and I said that he should be given two garments, and now he came and I commanded the people to give charity and he gave one of them. So he chided him and said: Take your garment.” (*Sahîh*)

**Chapter 27. The Imâm**  
**Addressing His Followers When He Is On The Minbar**

1410. It was narrated from Jâbir bin ‘Abdullâh who said: “While the Prophet ﷺ was delivering the *Khutbah* on Friday, a man came and the Prophet ﷺ said: ‘Have you prayed?’ He said: ‘No.’ He said: ‘Stand up and pray.’” (*Sahîh*)

1411. Abû Bakrah said: “I saw the Messenger of Allâh ﷺ on the *Minbar*, and Al-Hasan was with him. He would turn to the people sometimes and turn to him (Al-
Hasan) sometimes, and he said: “This son of mine is a leader (Sayyid) and Allâh may make peace between two large groups of Muslims through him.” (Sahîh)

Comments:
Allâh’s Messenger’s prediction was confirmed to the word. And Allâh be praised over it! Hasan was made the Caliph or the leader after the martyrdom of ‘Ali. He was the ruler of half of the Islamic world. Tens of thousands of troops were with him.

Chapter 28. Reciting The Qur’ân During The Khuṭbah

1412. It was narrated from Muhammad bin ‘Abdur-Rahmân that the daughter of Ḥârîthah bin An-Nu’mân said: “I memorized “Qâf. By the Glorious Qur’ân.”[1] from the mouth of the Messenger of Allâh when he was on the Minbar on Friday.” (Sahîh)

Comments:
1. It means Allâh’s Messenger used to always or often recite this Sûrah in its entirety during the Friday prayers. The reason is that in this Sûrah, resurrection after death, the description of death, discourse, and admonition have been narrated in a very effective manner. The Verses are very short, and if recited consciently, the heart changes altogether.
2. According to Imâm Ash-Shafi‘î, each sermon of Jumu‘âh should necessarily

consist of five elements: Praise of Allâh, Most High, supplicating for blessings and salutations upon the Prophet ﷺ, recitation of the Qur’ân, exhortation, and supplication. Otherwise the sermon will remain deficient. The Sunnah of the Prophet ﷺ corroborates those elements.

Chapter 29. Pointing During The Khutbah

1413. It was narrated from Sufyân bin Ḥuṣain that Bishr bin Marwân raised his hands on Friday on the Minbar, and ‘Umârah bin Ruwaibah condemned him and said: “The Messenger of Allâh ﷺ did no more than this,” and he pointed with his forefinger. (Sahîh)

Comments:
The Friday sermon is a worship. Dignity is its requisite. The Khutbah ought not to indulge in needless movements. Raising both hands is contrary to dignity. Therefore, it is not appropriate. In the sermon, gesticulation with one’s hand or finger is enough. Some people have understood it to mean supplicating by lifting two hands. But, in some narrations there is a description of the Prophet’s supplicating by raising the hands, during the Khutbah, for rain. It could be stated that it should not be made a routine. If the hands are lifted for a significant matter once in a while, there is no harm in it.

Chapter 30. The Imâm Coming Down From The Minbar Before He Finishes The Khutbah, Interrupting Himself And Going Back To The Minbar

1414. It was narrated from ‘Abdullâh bin Buraidah that his father said: “The Prophet ﷺ was preaching, then Al-Hasan and Al-Husain came, wearing red shirts and stumbling in them. The Prophet ﷺ came down,
interrupting himself, and picked them up, then he went back to the Minbar and said: ‘Allāh has spoken the truth: Your wealth and your children are only a trial.\footnote{At-Taghābun 64:15.} I saw these two stumbling in their shirts and I could not continue until I had interrupted myself and picked them up.’’ (Hasan)

Comments:
The command of keeping quiet concerns the worshippers or the followers. The prayer-leader may communicate or talk to someone during the Friday sermon, and also he may fulfill some needs. The purpose of reciting this noble Verse is to demonstrate that man should successfully fulfill this trial, and at the same time should not go astray. One should not remain deficient in fulfilling the rights of Allāh, nor should he show slothfulness in fulfilling the rights of a man, as the Messenger of Allāh demonstrated an excellent model or specimen on this occasion.

Chapter 31. What Is Recommended Regarding Shortening The Khutbah

1415. ‘Abdullāh bin Abī Awfa said: “The Messenger of Allāh used to recite a great deal of remembrance, engage little in idle talk, make the prayer long and keep the Khutbah short, and he would not refrain from walking with a widow or poor person and tending to their needs.” (Hasan)
Comments:

Contest between the prayer and the sermon is not the purpose. Rather the objective is lengthy prayer and a brief sermon! The sermon should not be such that the listeners get bored and irritable. It should neither be too long that the people’s ablutions become void frequently.

Chapter 32. How Many *Khuṭbahs* Should Be Delivered?

1416. It was narrated that Jābir bin Samurah said: “I sat with the Prophet ﷺ and I did not see him deliver the *Khuṭbah* except standing, and he sat, then he stood up and delivered the second *Khuṭbah*.”

(Ṣaḥīḥ)

Comments:

Two sermons is the customary practice (*Masnūn*) of the Prophet ﷺ and it is an agreed upon issue.

Chapter 33. Separating The Two *Khuṭbahs* By Sitting

1417. It was narrated from ‘Abdullāh that the Messenger of Allāh ﷺ used to deliver two *Khuṭbahs* standing, and he would separate them by sitting. (Ṣaḥīḥ)

Comments:

*Axरीज़:* Aḥriţa b. Shu‘ayb b. Muṣ‘ūd

Chapter 34. Whether Standing Or Sitting Is Better For A Ṣalāh

1418. It was narrated from ʿAbdullāh that the Messenger of Allāh ﷺ used to deliver two *Khuṭbahs* standing, and he would separate them by sitting. (Ṣaḥīḥ)

Comments:

*Axरीज़:* Aḥriţa b. Shu‘ayb b. Muṣ‘ūd

Chapter 35. The Two *Khuṭbahs* Should Be Delivered In Order

1419. It was narrated that ʿĀṣim was asked whether the *Khuṭbahs* should be delivered standing or sitting. He said: “They should be delivered standing.” (Ṣaḥīḥ)

Comments:

*Axरीज़:* Aḥriţa b. Shu‘ayb b. Muṣ‘ūd
Chapter 34. Silence When Sitting Between The Two Khutbahs

1418. It was narrated that Jâbir bin Samurah said: “I saw the Messenger of Allâh ﷺ delivering the Khutbah on Friday standing, then he sat briefly and did not speak, then he stood up and delivered a second Khutbah. So whoever tells you that the Messenger of Allâh ﷺ used to deliver the Khutbah seated, he has lied.” (Sahîh)

Comments:
The second sermon should be commenced separately; that means it should be started with the praise and glorification of Allâh, with supplication for peace upon the Prophet ﷺ, and with the recitation of the Qur’ân; thereafter, Dhikr (remembrance of Allâh) and supplication.

Chapter 35. Recitation Of The Qur’ân And Remembrance During The Second Khutbah

1419. It was narrated that Jâbir bin Samurah said: “The Prophet ﷺ used to deliver the Khutbah standing, then he would sit, then he would stand up and recite some Verses and remember Allâh, the Mighty and Sublime. His Khutbah was moderate in length and his prayer was moderate in length.” (Sahîh)

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلاوات، باب ماجئ في الخطيئة يوم الجمعة، ح: 1106 من حديث عمر الرحمن بن مهدي، وانظر الحديث المقدم: (1411).
Chapter 36. Speaking And Standing After Coming Down From The Minbar

1420. It was narrated that Anas said: "The Messenger of Allâh ﷺ would come down from the Minbar, and a man would come to him and speak to him, then the Prophet ﷺ would listen to him until he gave him an answer, then he would go to his place of prayer and pray." (Da'îf)

Comments:
The purpose of this chapter is to show that if an interval occurs between the sermon and the prayer, there is no harm in that situation. But this should not occur needlessly; rather it ought to be for a significant matter. For instance, for clarification of some issue or for straightening of the ranks, etc. One could also resort to conversation, because speech is forbidden only during the course of the sermon and the prayer, and not in between.

Chapter 37. Number Of Rak'ahs In Jumu'ah Prayer

1421. It was narrated from 'Abdur-Rahmân bin Abî Laila that 'Umar said: "Jumu'ah prayer is two Rak'ahs, and the prayer of Al-Fitr is two Rak'ahs, and the prayer of Al-Adha is two Rak'ahs, and the prayer when traveling is two Rak'ahs, complete and not shortened, on the tongue of Muhammâd ﷺ." (Sahîh)

Abû 'Abdur-Rahmân (An-Nasâ'i) said: 'Abdur-Rahmân bin Abî Laila did not hear from 'Umar.
Comments:
The prayer during travel is included in these other prayers because it is two Rak'ahs if it consists of four units, except the Maghrib prayer. The Maghrib prayer is three units only, whether one is traveling or at home. Whereas, during travel, the other prayers mentioned are two units each.

Chapter 38. Reciting Sūrat Al-Jumu'ah And Al-Munāfiqīn In Jumu'ah Prayer

1422. It was narrated from Ibn ‘Abbās that during the Subh prayer on Friday, the Messenger of Allāh used to recite: “Alif-Lām-Mim. The Revelation”[1] and: “Has there not been over man”,[2] and in Jumu'ah prayer he would recite Al-Jumu'ah (62) and Al-Munāfiqīn (63). (Sahih)


1423. It was narrated that

Samurah said: "The Messenger of Allah used to recite in Jumu‘ah prayer: ‘Glorify the Name of your Lord, the Most High’[1] and ‘Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?’”[2] (Sahih)

Chapter 40. Mentioning The Differing Reports From An-Nu‘mān Regarding Recitation During The Jumu‘ah Prayer

1424. Ad-Dahhāk bin Qais asked An-Nu‘mān bin Bashīr: "What did the Messenger of Allah use to recite on Friday after Sūrat Al-Jumu‘ah?" He said: "He used to recite: ‘Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?’”[3] (Sahih)

1425. It was narrated that An-Nu‘mān bin Bashīr said: “The Messenger of Allah used to recite ‘Glorify the Name of your Lord, the Most High’[4] and ‘Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?’.”[5] in

the Jumu'ah prayer, and sometimes 'Eid and Jumu'ah would fall on the same day, and he would recite them in both 'Eid and Jumu'ah prayer.”
(Sahih)

Chapter 41. Whoever Catches Up With A Rak'ah Of Jumu'ah Prayer

1426. It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever catches up with a Rak'ah of Jumu'ah prayer has caught up with it.” (Sahih)

Comments:
We learn from this narration that if someone catches less than one Rak'ah, so to say if he joins the congregation in the final prostration and the Tashahhud, then instead of the Jumu'ah he should offer the Zuhr prayer. The vast majority of scholars - e.g. Imâm Mâlik, Imâm Ash-Shaâfi'i, Imâm Ahmad, Imâm Ishâq and Imâm Muhammad from among the Hanâfîs (May Allâh be pleased with them all) - hold this view.

Chapter 42. Number Of Rak'ahs To Be Prayed After Jumu'ah In The Masjid

1427. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When any one of you prays Jumu'ah, let him pray four (Rak'ahs) after that.’” (Sahih)
Chapter 43. The Imam’s Prayer After Jumu’ah

1428. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ would not pray after Jumu’ah until he had left, then he would pray two Rak’ahs. (Sahîh)

1429. It was narrated from Sâlim that his father said: “The Messenger of Allâh ﷺ used to pray two Rak’ahs in his house after Jumu’ah.” (Sahîh)

Comments:

This is another form of reconciliation, which Imâm An-Nâsî’î has adopted between these two narrations. The command for four units is for the followers (Sahih Muslim: 881) and the mention of two Rak’ahs is specific to the Prophet ﷺ. In other words, the prayer-leader should pray two Rak’ahs at home, while the followers should pray four Rak’ahs. And Allâh knows best!

Chapter 44. Making The Two Rak’ahs After Jumu’ah Lengthy

1430. It was narrated from Ibn ‘Umar that he used to pray two Rak’ahs after Jumu’ah, making them lengthy, and he said: “The
Chapter 45. Mentioning the Time When It Is Recommended To Supplicate On Friday

1431. It was narrated that Abū Hurairah said: “I went out to At-Tūr and met Ka‘b. He and I spent a day together, when I narrated things to him from the Messenger of Allāh ﷺ and he narrated things to me from the Tawrah. I said to him: The Messenger of Allāh ﷺ said: The best day on which the sun rises is Friday. On this day Ādam was created, on this day he was sent down, on it his repentance was accepted, on this day he died, and on this day the Hour will begin. There is no living creature on Earth that does not listen out from Friday morning until the sun rises, fearing the onset of the Hour, except the son of Ādam. On (Friday) there is an hour in which, if a believer prays and asks Allāh for something, He will give it to him. Ka‘b said: Is that one day in every year? I said: No, it is every Friday.” Then Ka‘b read in the Tawrah and said: The Messenger of Allāh ﷺ spoke the truth; it is every Friday. Then I went out and met Basrah bin Abī Baṣrah Al-Ghifārī. He said: From where have you come? I said: From At-Tūr. He said: If I had met you before you went there, you would not have gone. I
said to him: Why? He said: I heard the Messenger of Allâh ﷺ say: Do not travel especially to visit any Masjid except three: Al-Masjid Al-Harâm (in Makkah), my Masjid (in Al-Madînah) and the Masjid of Bait Al-Maqdis (in Jerusalem).

Then I met ‘Abdullâh bin Salâm and said: ‘If only you had seen me, I went to At-Ţûr and met Ka‘b, and he and I spent a day together, when I narrated things to him from the Messenger of Allâh ﷺ and he narrated things to me from the Tawrah. I said to him: The Messenger of Allâh ﷺ said: The best day on which the sun rises is Friday. On this day Adam was created, on this day he was sent down, on this day his repentance was accepted, on this day he died, and on this day the Hour will begin. There is no living creature on Earth that does not listen out from Friday morning until the sun rises, fearing the onset of the Hour, except the son of Adam. On (Friday) there is a hour in which, if a believer prays and asks Allâh for something, He will give it to him. Ka‘b said: That is one day in every year. ‘Abdullâh bin Salâm said: Ka‘b is not telling the truth. I said: Then Ka‘b read (in the Tawrah) and said: The Messenger of Allâh ﷺ spoke the truth, it is every Friday. ‘Abdullâh said: Ka‘b spoke the truth; I know when that time is. I said: O my brother, tell me about it. He said: It is the last hour of Friday, before the sun sets. I said: Did you not hear the Messenger of Allâh ﷺ say: If a believer prays, but that is
not a time for prayer. He said: Did you not hear the Messenger of Allah ﷺ say: Whoever prays and sits waiting for the (next) prayer, is in a state of prayer until the next prayer comes? I said: Of course. He said: That is what it is.” (Sahih)

Comments:

“Do not travel” means do not embark on a journey with a view to gaining closeness and reward, considering that so and so place is sacred, except for three mosques. See No. 701.

1432. It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “On Friday there is an hour when, if a Muslim slave asks Allah for something at that time, He will give it to him.” (Sahih)

Abû ‘Abdur-Rahmân (An-Nasâ‘i) said: We do not know of anyone who narrated this Hadith other than Rabâh from Ma’mar from Az-Zuhri – except for Ayyûb bin Suwaid, was narrated it from Yûnus from Az-Zuhri from Sa’eed and Abî Salamah, and Ayyûb bin Suwaid is Mattrûk Al-Hadîth.

1433. It was narrated that Abû Hurairah said: “Abû Al-Qâsim ﷺ said: ‘On Friday there is an hour
when, if a Muslim slave stands in prayer and asks Allâh for something at that time, He will give it to him.”” He was reducing it: lessening it.[1]

Comments:

The thing which is immensely precious, extremely high-ranking and supremely meritorious is often very brief and little. This is the principle of nature. This time is also highly meritorious. It is, therefore, brief. Hence, such a thing is always kept concealed or hidden and its achievement entails great endeavor and efforts. Therefore, its time or hour was kept secret. Blessed are those who have the good fortune or catching these sorts of precious hours!

And this is the similitude. So let the workers work. And may Allâh help us to do what He loves and what He is pleased with!

[1] In other narrations of the same Hadîth, the Messenger illustrated how brief the time lasts by placing his finger-tip at the middle of his small finger and “he was reducing it” and “lessening it”. See Fath Al-Bâri.
15. Book Of Shortening The Prayer When Traveling

Chapter 1.

1434. It was narrated that Ya’la bin Umayyah said: “I said to ‘Umar bin Al-Khaṭṭāb: ‘There is no sin on you if you shorten ṣalāh and if you fear that the disbelievers may put you in trial (attack you).’ But now the people are safe.’ ‘Umar said: ‘I wondered the same thing, so I asked the Messenger of Allah about that and he said: This is a favor from Allah to you, so accept His favor.’” (Ṣaḥīḥ)

Comments:
In the above-mentioned Verse, apparently fear and traveling both have been deemed conditions for shortening the ritual prayer. Hence, this question is contextual. But, by the Prophet’s answer the matter becomes manifest that when the command for shortening the prayer descended, in that particular time they were still traveling and there was fear also. But later on, the condition of fear was repealed.

1435. It was narrated from Umayyah bin ‘Abdullāh bin Khālid that he said to ‘Abdullāh bin ‘Umar: “We find (mention of) prayer when one is at home (i.e., not traveling) and prayer at times [1] Az-Nisā’ 4:101.
of fear in the Qur‘ān, but we do not find any mention in the Qur‘ān of prayer when traveling. Ibn `Umar said to him: ‘O son of my brother, Allāh sent Muḥammad ﷺ to us when we did not know anything, and all we should do is to do that which we saw Muḥammad ﷺ doing.” (Ṣaḥīḥ)

1436. It was narrated from Ibn `Abbās that the Messenger of Allāh ﷺ set out from Makkah to Al-Madīnah, fearing nothing but the Lord of the worlds, and praying two Rak‘ahs.\(^1\) (Ṣaḥīḥ)

Comments:

Ibn `Abbās was alluding to the journey of the Farewell Pilgrimage. At that time all the enemies had been vanquished. There was no possibility of any kind of fear.

1437. It was narrated that Ibn `Abbās said: “We used to travel with the Messenger of Allāh ﷺ between Makkah and Al-Madīnah, fearing nothing but Allāh, the Mighty and Sublime, and praying two Rak‘ahs.” (Ṣaḥīḥ)

1438. It was narrated that Ibn Al-Simṭ said: “I saw `Umar bin Al-Khaṭṭāb praying two Rak‘ahs in

\(^1\) Meaning, he shortened his prayer during this journey.
Dhul-Hulaifah, and I asked him about that. He said: ‘I am simply doing that which I saw the Messenger of Allah ﷺ doing.’” (Snih)

Comments:
This incident belongs to the event of the Farewell Pilgrimage. And the Prophet ﷺ had not stayed in Makkah during those ten days, but the stations of the Pilgrimage are also included in it: Mina, Arafa, Muzdalifah, which he visited. He ﷺ had reached Makkah on the fourth of the month of Dhul-Hijjah. After having performed all the pillars of the Hajj and the Umrah, he returned to Madinah on the fourteenth of the month of Dhul-Hijjah. He did not halt at any place for more than four days.

1439. It was narrated that Anas said: “I went out with the Messenger of Allah ﷺ from Al-Madinah to Makkah, and he continued to shorten his prayers, and he stayed there for ten days.” (Snih)

1440. It was narrated that ‘Abdullâh said: “I prayed two Rak’âhs with the Messenger of Allah ﷺ on a journey, and two Rak’âhs with Abû Bakr, and two Rak’âhs with 'Umar, may Allah be pleased with them both.” (Snih)
1441. It was narrated that 'Umar said: “The prayer for Jumu‘ah is two Rak’ahs, and for Al-Fitr is two Rak’ahs and for An-Nahr is two Rak’ahs, and for traveling is two Rak’ahs, complete and not shortened, on the tongue of the Prophet ﷺ.” (Sahih)

Comments:
“Not shortened” means there is no deficiency or lessening of (any reward) in it. The rest of the ritual prayers have, in fact, been stipulated only two Rak’ahs. Therefore, the question of shortening them does not arise. However, the prayer which is four units at home and two units while traveling may create doubt in one’s mind, that its recompense might be decreased. That is why it was explicitly stated that there would not be any decrease in the reward. On the contrary, two Rak’ahs performed while traveling would equal four Rak’ahs performed at home.

1442. It was narrated that Ibn ‘Abbás said: “The prayer of the resident was enjoined on the tongue of your Prophet ﷺ, four (Rak’ahs), and the prayer of the traveler is two Rak’ahs, and the prayer of fear is one Rak’ah.” (Sahih)

Comments:
Manifestly, it appears that the prayer during traveling is two Rak’ahs in itself; four Rak’ahs cannot be offered. But the understanding is completely erroneous in the face of the Qur’ân’s noble Verses and other Ahâdîth or narrations. Had it been so, it would not have been called a shortened version (of prayer). Hence, this understanding is not reliable.
1443. It was narrated that Ibn ‘Abbâs said: “Allâh, the Mighty and Sublime, enjoined the prayer on the tongue of your Prophet ﷺ:
While a resident four (Rak‘ahs),
while traveling two, and at times of fear one.” (Sahîh)

Chapter 2. Prayer In Makkah

1444. It was narrated that Qatîdah said: “I heard Mûsâ – bin Salamah – say: ‘I said to Ibn ‘Abbâs: How should I pray in Makkah if I do not pray in congregation? He said: Two Rak‘ahs, the Sunnah of Abû Al-Qâsim ﷺ.’” (Sahîh)

Comments:
The meaning is if a traveler performs the ritual prayer in congregation, he would obviously perform it in accord with the prayer-leader. Since the Imam of the Inviolable House is usually resident, he would invariably perform four Rak‘ahs. But if the traveler misses the congregational prayer, he would then perform two Rak‘ahs only, providing he has stayed less than the period of time of halting. If he intends to stay longer than the minimal period of time of residency, then he would perform the prayer in full. There is no difference in this command be it Makkah or any place.

1445. Mûsâ bin Salamah narrated that he asked Ibn ‘Abbâs: “I missed the prayer in congregation when I was in Al-Bâthâ‘; how do you think I should pray?” He said: “Two
Chapter 3. Prayer In Mina

1446. It was narrated that Hárrithah bin Wahb Al-Khuza‘i said: “I prayed two Rak‘ahs with the Prophet in Mina when the people were more secure and greater in number.” (Sahih)

Comments:

Since all pilgrims in Mina are invariably travelers, all pilgrims would perform the shortened version of the prayer. According to the opinion of Imám Ahmad this shortening is on account of the Hajj and not due to traveling.

1447. It was narrated that Hárrithah bin Wahb said: “The Messenger of Allâh led us in prayer in Mina, two Rak‘ahs, when the people were greater in number and more secure.” (Sahih)

Comments:

bin Malik that he said: “I prayed two Rak'ahs with the Messenger of Allah ﷺ in Mina, and with Abu Bakr and ‘Umar, and two Rak'ahs with ‘Uthmân at the beginning of his Caliphate.” (Hasan)

 comentarios: Because that action was different from the Sunnah of the Prophet ﷺ and the Shaikhain (Abu Bakr and ‘Umar ﷺ), some Companions objected to it.

1449. It was narrated that ‘Abdullâh ﷺ said: “I prayed two Rak’ahs in Mina with the Messenger of Allah ﷺ.” (Sahih)

1450. It was narrated that ‘Abdur-Rahmân bin Yazid said: “‘Uthmân prayed four (Rak’ahs) in Mina until news of that reached ‘Abdullâh, who said: ‘I prayed two Rak’ahs with the Messenger of Allah ﷺ.’” (Sahih)
1451. It was narrated that Ibn 'Umar said: “I prayed two Rak'ahs with the Messenger of Allâh in Mina, and two Rak'ahs with Abû Bakr, may Allâh be pleased with him, and two Rak'ahs with 'Umar, may Allâh be pleased with him.”

(Sahîh)

تخريج: أخرج مسلم، صرعة المسانين، ياب قصر الصلاة بعث، ح: 194/17 عن
عباد الله بن سعيد، والبخاري، التنزير، ياب الصلاة بعث، ح: 182 من حديث يحيى القطان،
وهو في الكبير، ح: 190.

1452. ‘Ubaidullâh bin ‘Abdullâh bin ‘Umar narrated that his father said: “The Messenger of Allâh in Mina, and Abû Bakr prayed two Rak'ahs, and ‘Umar prayed two Rak'ahs, and ‘Uthmân prayed (two Rak'ahs) at the beginning of his Khilâfah.”

(Sahîh)

تخريج: أخرج البخاري، الحج، ياب الصلاة بعث، ح: 1255 من حديث ابن وهب،
وهو في الكبير، ح: 1909.

Comments:

In all the above-mentioned narrations, the two-unit prayer signifies that prayer is in actuality Rubâîyya or a four-unit prayer. Otherwise, the sunset prayer invariably consists of three units, in all situations, and the daybreak prayer is always two units. And this matter is agreed upon.

Chapter 4. The Length Of Stay During Which Prayers May Be Shortened

1453. It was narrated from Yahîya bin Abî Ishâq that Anas bin Mâlik said: “We went out with the Messenger of Allâh from Al-Madînah to Makkah, and he used to lead us in praying two Rak'ahs

(المعجم 4) - (السن)
until we came back." I (Yahya) said: "Did he stay in Makkah?" He (Anas) said: "Yes, we stayed there for ten days." (Saḥīḥ)

Comments:

According to the opinion of the Imām Aḥmad bin Hanbal, if one intends to perform twenty-one prescribed prayers by making a halt in a place (in other words, if he intends to stay there or make a halt for that span of time, covering 21 prayers), he should offer them shortened. If he intends to halt longer, he must perform the prayer in full, from the very beginning. According to the viewpoint of the Imām Ash-Shafī’ī, if one intends to stay in somewhere for three days, not counting the day he arrives and the day he departs, he should pray the shortened version of the ritual prayer. If he intends to stay longer, he should then pray in full from the very beginning. Both these statements are identical, and their outcome is the same. And it is the most right thing.

1454. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ stayed in Makkah (for fifteen days), praying each prayer with two Rak‘ahs. (Hasan)

Comments:

Imām Mālik, Imām Ash-Shafī’ī and Imām Aḥmad have attributed this narration to hesitation or wavering. That means, the Prophet ﷺ continued to shorten the prayers for so many days because his intention had not been to stay there for such a number of days. He was rather hesitant or undecided. He thought he would return “today, or tomorrow or perhaps the day after.” But the delay occurred in the face of circumstances, because there was trepidation that a rebellion or uprising might raise its head. Therefore, according to them a wavering or hesitating person may shorten his prayer beyond these days. Whereas, someone with a firm intention decides to stay for three days, not counting the day he arrives and the day he departs, he should pray the shortened version of the ritual prayer. If he intends to stay longer, he should pray in full.
1455. Al-‘Ala’ bin Al-Ḥadramî said: “The Messenger of Allâh ﷺ said: ‘The Muhâjîr may stay for three days after completing his rituals.”’ (Sahîh)

Comments:
This narration is a proof used by the three Imâms (Imâm Mâlik, Imâm Ash-Shaffî, and Imâm Aḥmad) - that Allâh’s Messenger ﷺ prevented the immigrants from staying in Makkah for more than three days, because if anyone of them stayed in Makkah for more than three days, he would become a resident. And it is not permissible for the immigrant to become resident in the place from where he has emigrated. Or else, the emigration would end!

1456. It was narrated that Al-‘Ala’ bin Al-Ḥadramî said: “The Prophet ﷺ said: ‘The Muhâjîr may stay for three days after his rituals.’” (Sahîh)

1457. It was narrated from ‘Āishah that she performed Umrah with the Messenger of Allâh ﷺ, traveling from Al-Madînah to Makkah. Then, when she came to Makkah she said: “O Messenger of
Allāh, may my father and mother be ransomed for you, you shortened your prayers and I offered them in full, you did not fast and I fasted. He said: ‘Well done, O ‘Āishah!’ and he did not criticize me.” (Ṣahīḥ)

Comments:
The relation of this narration to the chapter is to demonstrate that however long a journey takes, or whatever period of time it requires, the prayer may be shortened. There is no restriction of the duration of the travel.

Chapter 5. Not Performing Voluntary Prayers While Traveling

1458. Wabarah bin ‘Abdur-Rahmān said: “Ibn ‘Umar did not offer more than two Rak’ahs when traveling, and he did not offer any prayer before or after that. It was said to him: ‘What is this?’ He said: ‘This is what I saw the Messenger of Allāh ﷺ doing.’” (Ṣahīḥ)

Comments:
Performance of optional (Nafl) prayer is not at all forbidden. Conversely, its performance is proven by the Messenger of Allāh ﷺ and his noble Companions. Allāh’s Messenger ﷺ and his noble Companions, while traveling, used to perform optional prayers (the Witr etc.) on their mounts. But if the prayer is shortened, the Sunnah prayers (the established customary observances As-Sunan Ar-Rāṭība that are regularly offered in conjunction with the daily five prayers) would not be performed, because shortening is for reduction or abbreviation. By performing the Sunnah prayers this reduction ceases. While joining or combining the sunset prayer with that of the nightfall prayer, the Sunnah prayers would not be offered. While traveling, the Tahajjud may be performed. This is proven by the Sunnah of the Prophet ﷺ.
1459. ‘Eisa bin Ḥafṣ bin ‘Āsim said: “My father told me: ‘I was with Ibn ‘Umar on a journey, and he prayed Zuhr and ‘Asr with two Rak‘ahs each, then he went and sat on his carpet. He saw some people offering voluntary prayers and said:

What are these people doing? I said: They are offering voluntary prayers. He said: If I had wanted to pray before and after (the obligatory prayer) I would have offered it in full. I accompanied the Messenger of Allâh and he did not pray more than two Rak‘ahs when traveling, and Abû Bakr (did likewise) until he died, as did ‘Umar and ‘Uthmân, may Allâh be pleased with them all.” (Sahîh)

Comments:

While traveling, ‘Abdullâh bin ‘Umar refused to offer the Sunnah prayers, putting forward the argument that if the Sunnah prayers have to be offered, then it was superior that the obligatory four units should have been performed. Because the obligatory (prayers) are more meritorious and rewarding than the optional, while the objective of Islamic law is to offer reduction to the traveler.
16. The Book Of Eclipses

Chapter 1. Eclipses Of The Sun And The Moon

1460. It was narrated that Abū Bakrah said: "The Messenger of Allāh ﷺ said: 'The sun and moon are two of the signs of Allāh, the Most High, and they do not become eclipsed for the death or birth of anyone, rather Allāh, the Mighty and Sublime, strikes fear into His slaves through them.'" (Sahih)

Chapter 2. Tashbih, Takbir And Supplication While The Sun Is Eclipsed

1461. ‘Abdur-Rahmān bin Samurah said: "While I was (practicing) shooting some arrows in Al-Madīnah, the sun became eclipsed. I gathered up my arrows and said: 'I want to see what the Messenger of Allāh ﷺ will say about the eclipse of the sun.' So I came to him from behind when he was in the Masjid, and he started to say the Tashbih and Takbir and to supplicate until the eclipse was over. Then he stood up and prayed two Rak‘ahs with four prostrations." (Sahih)
During the occurrence of the eclipse of the moon or the sun, a two-unit prayer would be offered, prolonged to whatever possible limit. Thereupon, glorification (Tasbihat) and the magnifications (Takbirat) would be recited, and supplications will be made until the eclipse ends.

Chapter 3. The Command To Pray When There Is A Solar Eclipse

1462. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "The sun and moon do not become eclipsed for the death or birth of anyone, rather they are two of the signs of Allâh the Most High, so when you see that then pray." (Sâhih)

Chapter 4. The Command To Pray When There Is A Lunar Eclipse

1463. It was narrated that Abû Mas'ûd said: "The Messenger of Allâh ﷺ said: "The sun and the moon do not become eclipsed for the death or birth of anyone, rather they are two of the signs of Allâh, the Mighty and Sublime, so when you see that then pray."" (Sâhih)
Chapter 5. The Command To Pray When There Is An Eclipse Until It Is Over

1464. It was narrated that Abû Bakrah said: “The Messenger of Allah ﷺ said: ‘The sun and moon are two of the signs of Allah, and they do not become eclipsed for the death or birth of anyone. If you see that then pray until it (the eclipse) is over.’” (Saḥîḥ)

1465. It was narrated that Abû Bakrah said: “We were sitting with the Prophet ﷺ when the sun became eclipsed. He leapt up, dragging his garment, and prayed two Rak‘ahs until the eclipse was over.” (Saḥîḥ)

Chapter 6. The Command To Call People To The Eclipse Prayer

1466. It was narrated that ‘A‘ishah said: “The sun was eclipsed during the time of the Messenger of Allah ﷺ, and the Prophet ﷺ commanded a caller to call out that prayer was about to begin in congregation. So they gathered and formed rows, and he led them in prayer, bowing four times in two Rak‘ahs and prostrating four times.” (Saḥîḥ)
Comments:

Before the institution or legislation of the call to prayer, people were summoned for prayer with these very words: *As-Salātū Jāmi‘ā* (the ritual prayer is being convened!) Now, if the summon is to be made for any optional prayer, the announcement could be made in these words. The *Adhan* is specific to the obligatory prayers only.

Chapter 7. The Rows In The Eclipse Prayer

1467. ‘Urwah bin Az-Zubair narrated that ‘Aishah the wife of the Prophet  said: “The sun was eclipsed during the life of the Prophet . The Messenger of Allah went out to the *Mashd* and stood and said the *Takbīr*, and the people formed rows behind him. He bowed four times and prostrated four times, and the eclipse ended before he finished.” *(Saḥīḥ)*

Chapter 8. How To Perform The Eclipse Prayer

1468. It was narrated from Tāwūs from Ibn ‘Abbās, that the Messenger of Allah  prayed when the sun was eclipsed, bowing eight times and prostrating four times. *(Saḥīḥ)*

Something similar was also narrated from ‘Atā’. 


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Comments:

In this narration, the narrator from Ibn ‘Abbás is Tiwús. The purpose of Imam An-Nasâ’i is to show that ‘Atâ’ also narrates the very same report on the authority of Ibn ‘Abbás.

1469. It was narrated from Tâwûs from Ibn ‘Abbâs that the Prophet prayed when there was an eclipse. He recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he prostrated, and he did the second Rak’âh in same fashion.

(Saḥîḥ)

Chapter 9. Another Version Of The Eclipse Prayer, Narrated From Ibn ‘Abbâs

1470. It was narrated from Kathîr bin ‘Abbâs, from ‘Abdullâh bin ‘Abbâs that the Messenger of Allâh prayed on the day the sun was eclipsed, bowing four times in two Rak’âhs and prostrating four times.

(Saḥîḥ)
Chapter 10. Another Version Of The Eclipse Prayer

1471. ‘Atâ’ said: “I heard ‘Ubaid bin ‘Umair say: “Someone whom I trust” – and I think he meant ‘Āishah – told me: There was an eclipse of the sun during the time of the Messenger of Allâh ﷺ. He led the people in prayer and stood for a very long time, then he bowed, then he stood, then he bowed, then he stood, then he bowed. He prayed two Rak‘ahs, bowing three times in each Rak‘ah. After bowing for the third time he prostrated a long time. Some men fainted on that day and had to be revived by having buckets of water thrown over them, because of having stood for so long. When he bowed he said: Allâhu Akbar, and when he raised his head he said: Sami’ Allâhu liman hamidah. He did not finish until the eclipse had ended. Then he stood and praised and glorified Allâh, and said: The sun and moon do not become eclipsed for the death or birth of anyone, but they are two of the signs of Allâh with which He strikes fear into you. If they are eclipsed then turn to the remembrance of Allâh, the Mighty and Sublime, until it (the eclipse) is over.” (Sahîh)

تخريج: أخرجه مسلم، ح: 9/916 (انظر الحديث السابق) من حديث ابن جريج، وهو في الكبیر، ح: 1854.

1472. It was narrated from ‘Atâ’ from Ibn ‘Umair, from ‘Āishah, that the Prophet ﷺ prayed, bowing
six times and prostrating four times. "I said\[1\] to Mu‘adh: ‘Is this from the Prophet ﷺ?’ He said: ‘Without a doubt.’” (Saḥīḥ)

Comments:
From Ḥadīth No. 1468 until here, there is a difference in the number of bowings in each Rak‘ah: two, three, and four. The narrations consisting of three or four bowings are few. Numerous narrations (the preceding and the upcoming) are concerning two bowings.

Chapter 11. Another Version
Narrated From ‘Āishah

1473. It was narrated from Ibn Shīḥāb from ‘Urwah bin Az-Zubair, that ‘Āishah said: “The sun was eclipsed during the lifetime of the Messenger of Allāh ﷺ. He stood and said the Takbīr, and the people formed rows behind him. The Messenger of Allāh ﷺ recited for a long time, then he said the Takbīr and bowed for a long time, then he raised his head and said: Samī‘ Allāhu liman ḥamīdah, Rabbanā wa laqal-ḥam. Then he stood and recited for a long time, but it was a shorter recitation than the first recitation, then he said the Takbīr and bowed, but it was shorter than the first bowing. Then he said: Samī‘ Allāhu liman

\[1\] The speaker is Ishāq bin Ibrāhīm, the Ṣaḥīḥ of An-Nasā‘ı, and he is referring to Mu‘adh bin Hīshām, from whom he narrated it.
hamidah, then he prostrated. In this manner he bowed four times and prostrated four times, and the eclipse ended before he had finished. Then he stood and addressed the people. He praised and glorified Allâh, the Mighty and Sublime, as He deserves, then he said: The sun and moon are two of the signs of Allâh, Most High. They do not become eclipsed for the death or birth of anyone. If you see that (eclipsed) then pray until it ends. And the Messenger of Allâh ﷺ said: While I was standing just now I saw everything you have been promised. When you saw me moving forward, I wanted to take a cluster of fruit from Paradise. And I saw Hell; parts of it were consuming other parts when you saw me step backward. And I saw therein Ibn Luhayy, who was the first one to establish the Sâ‘ibah.\[1\] (Saḥîh)

Comments:

In this narration, there is mention of the Prophet’s ﷺ sighting of some of the unseen spectacles of Paradise, of Hell, and of some other things during the course of the performance of the eclipse prayer. The Prophet’s ﷺ sighting these had been in his state of wakefulness, and were specific to him only. That means the Companions could not see them.

1474. It was narrated from Az-Zuhri, from ‘Urwh, that ‘Aishah said: “The sun was eclipsed during

[1] A female camel let loose for free pasture for the idols, and one is not allowed to use it to carry anything. See the Tafsîr of Ibn Kathîr, Sûrat Al-Mâ’ûdah 4:103.
the time of the Messenger of Allāh ﷺ and it was called out: ‘As-salātu jāmi‘āh (prayer is about to begin in congregation).’ So the people gathered and the Messenger of Allāh ﷺ led them in prayer, bowing four times in two Rak‘ahs and prostrating four times.” (Ṣahīh)

1475. It was narrated from Hisāh bin ‘Urwah, from his father, that ʿĀishah said: “The sun was eclipsed during the time of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ led the people in prayer. He stood for a long time, then he bowed for a long time, then he stood for a long time, but it was shorter than the first standing, then he bowed for a long time but it was shorter than the first bowing. Then he stood up, then he prostrated, then he did the same in the second Rak‘ah, and when he finished the eclipse had ended. Then he addressed the people; he praised and glorified Allāh, then he said: ‘The sun and moon are two of the signs of Allāh. They do not become eclipsed for the death or birth of anyone. If you see that then call upon Allāh, the Mighty and Sublime, and magnify Him, and give charity.’ Then he said: ‘O Ummah of Muhammad! There is no one more jealous than Allāh, the Mighty and Sublime, when His male or female slave commits Zina. O Ummah of Muhammad! By Allāh, if you knew what I know,
you would laugh little and weep much.’” *(Sahih)*

1476. It was narrated from Yahya bin Sa‘eed that ‘Amrah told him that ‘Aishah told her that a Jewish woman came to her and said: “May Allah protect you from the torment of the grave.”’ ‘Aishah said: “O Messenger of Allah, will people be tormented in their graves?” The Messenger of Allah **saw** sought refuge with Allah. ‘Aishah said: “The Prophet **saw** went out, and the sun became eclipsed. We went out to another room, and the women gathered with us. The Messenger of Allah **saw** came to us, and that was at the time of forenoon. He stood for a long time, then he bowed for a long time, then he raised his head and stood for a shorter time than the first one, then he bowed for a shorter time than the first one. Then he prostrated, then he stood up for the second (Rak‘ah) and did the same again, except that his bowing and prostrating were shorter than in the first Rak‘ah. Then he prostrated, and the eclipse had ended. When he had finished, he sat on the Minbar and one of the things he said was: ‘The people will be tried in their graves like the trial of the Dajjāl.’ ‘Aishah said: ‘After that, we used to hear him seeking refuge with Allah from the torment of the grave.’” *(Sahih)*
Comments:

It is quite possible till then the Messenger of Allâh ﷺ had not been given details of the torment of the grave. And during the eclipse prayer, like other revelations, the torment of the grave might have been revealed to him. Since the trial of the Dajjâl is tremendous, it was likened to the torment of the grave; literally the questioning and answering of the grave.

Chapter 12. Another Version

1477. 'Amrah said: "I heard 'Aishah say: 'A Jewish woman came to me, begging, and said: May Allâh grant you protection from the torment of the grave.' When the Messenger of Allâh ﷺ came, I said: 'O Messenger of Allâh, will the people be tormented in their graves?' He sought refuge with Allâh and climbed onto his mount. The sun became eclipsed while I was between the apartments with some women. The Messenger of Allâh ﷺ came from his mount and came to his prayerplace, and led the people in prayer. He stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he bowed, for a long time, then he raised his head and stood for a long time, then he prostrated for a long time. Then he stood for a shorter time than in the first (Rak'ah), then he bowed for a shorter time than the first, then he raised his head and stood for a shorter time than the first, then he bowed for a shorter time than the
first, then he raised his head and stood for a shorter time than the first, so he bowed four times and prostrated four times, and the eclipse ended. He said: ‘You will be tried in your graves like the trial of the Dajjāl.’ ‘Aīshah said: ‘I heard him after that seeking refuge with Allāh from the torment of the grave.’” (Ṣaḥīḥ)

1478. It was narrated from ‘Aīshah that the Messenger of Allāh ﷺ prayed during an eclipse in a shaded area near Zanzam, bowing four times and prostrating four times. (Ṣaḥīḥ)

Comments:
The mention of “Zamzam” in this narration is considered an error of one of the narrators, because the eclipse prayer of the Messenger of Allāh ﷺ occurred in the city of Madinah.

1479. It was narrated that Jābir bin ‘Abdullāh said: “The sun eclipsed during the time of the Messenger of Allāh ﷺ on a very hot day. The Messenger of Allāh ﷺ led his Companions in prayer, and he stood for so long that they started to fall over. Then he bowed for a long time, then he stood up and (remained standing) for a long time. Then he bowed again for a long time, then he stood up (again) and (remained standing) for a long...”
time. Then he prostrated twice, then he stood up and did the same again. He started to move forward, then he started to step back. He bowed four times and prostrated four times. They used to say that eclipses of the sun and moon only happened when one of their great men died, but they are two of the signs of Allah that He shows to you, so when an eclipse happens, pray until it is over.” (Sahih)

Chapter 13. Another Version

1480. It was narrated that 'Abdullâh bin 'Amr said: “The sun was eclipsed during the time of the Messenger of Allah ﷺ, so he issued orders that the call be given: 'As-salâtu jâmi'ah'. The Messenger of Allah ﷺ led the people in prayer, bowing twice and prostrating twice. Then he stood and prayed, bowing twice and prostrating once. 'Aishah said: ‘I never bowed or prostrated for so long as that.”’ (Sahih) Muhammad bin Himyar contradicted him.[1]

Comments:

This confliction exists in the chain of transmission, as well as in the text of the

[1] Meaning: His narration (which follows) from Mu‘âwiyyah bin Sallâm, contradicts this one from Mu‘âwiyyah, which Marwân bin Muhammad narrated from him.
1481. It was narrated that ‘Abdullāh bin ‘Amr said: “The sun was eclipsed and the Messenger of Allāh ﷺ bowed twice and prostrated twice, then he stood up and bowed twice and prostrated twice. Then the eclipse ended. ‘Aīshah used to say: “The Messenger of Allāh ﷺ never prostrated or bowed for so long as that.” (Hasan)

1482. Abū Ḥaḍīr, the freed slave of ‘Āishah, narrated that ‘Āishah told him: “When the sun was eclipsed during the time of the Messenger of Allāh ﷺ, he performed Ṣalāt Al-ṣafar and ordered that the call be given: ‘As-salātū jāmi’ah.’ He stood for a long time in prayer,” and ‘Āishah said: “I thought that he recited Sūrah Al-Baqarah. Then he bowed for a long time, then he said: Sami’ Allāhu liman hamidah. Then he stood like he had stood before and he did not prostrate. Then he bowed, then prostrated. Then he stood up and did the same again, bowing twice and prostrating once. Then he sat and the eclipse ended.” (Hasan)
Comments:
“I thought”: based upon this, it has been argued that the recitation in the eclipse prayer ought to be inaudible. Had the Prophet recited it aloud, what was the need to guess or reckon? In narration 1495 it is clearly stated that the Prophet conducted the recitation in a loud voice, and this report has also been transmitted by ‘Aīshah herself. And that narration is also recorded in the two Šāhīhs (Šāhīh Al-Bukhārī, the Eclipse, Hadîth 1065 and Šāhīh Muslim, the Eclipse, Hadîth 901).

Chapter 14. Another Version

1483. ‘Abdullâh bin ‘Amr said: “The sun eclipsed during the time of the Messenger of Allâh. The Messenger of Allâh got up to pray, and those who were with him also got up. He stood for a long time, then he bowed for a long time, then he raised his head and (then) prostrated for a long time. Then he raised his head and sat for a long time. Then he prostrated for a long time, then he raised his head and stood up, and he did in the second Rak‘ah the same as he had done in the first, standing, bowing, prostrating and sitting. He started blowing and weep at the end of his prostration in the second Rak‘ah, saying: ‘You did not tell me that You would do that while I was still among them; You did not tell me that You would do that while we are asking You for forgiveness.’ Then he raised his head and the eclipse ended. The Messenger of Allâh stood and addressed the people. He praised
and glorified Allâh, then he said:

"The sun and moon are two of the signs of Allâh, the Mighty and Sublime. If you see either of them being eclipsed, then hasten to remember Allâh, the Mighty and Sublime. By the One in Whose Hand is the soul of Muḥammad, Paradise was brought so near to me that if I had stretched out my hand I could have taken some of its fruits. And Hell was brought so near to me that I tried to ward it off for fear it may overwhelm you. I saw therein a woman from Ḥimyar who was being punished because of a cat that she tied up, not leaving it free to eat of the vermin of the earth, nor feeding it or giving it water, until it died. I saw it biting her when she came and biting her backside when she went. And I saw the owner of the Sabtiyatain,[1] the brother of Banu Ad-Da’dâ‘, being pushed with a two-pronged stick in the Fire. And I saw the owner of the stick with a crooked end, who used to steal from the Ḥajj pilgrims with that crooked stick, leaning on his stick in Hell and saying, ‘I am the thief with the crooked stick.” (Hasan)

[1] Meaning “two hairless sandals” as it is used in Abû Dâwûd No. 3230, Aḥmad and others. As-Sabtiyath is a hairless sandal dyed with the leaves or pods of Qawr which is a species of the sant tree, making a reddish brown color. According to Ibn Al-Āṣim (An-Nihâyah) the word here is Sâ’ibatain meaning two for Sâ’ibah. He mentioned this narration and said: “Two camels which Allâh’s Messenger sent as Hadîs to the House. A man among the idolators took them and went off with them. He called them Sâ’ibatain (the two Sâ’ibahs) because they were freed to roam for the sake of Allâh.” See No. 1497.
Chapter 15. Another Version

1485. Tha‘labah bin ‘Abbâd Al-Abdi from the people of Al-Basrah narrated that he attended a...
Khutbah one day that was delivered by Samurah bin Jundub. In his Khutbah he mentioned a Hadith from the Messenger of Allâh ﷺ. Samurah bin Jundub said: “One day a boy from among the Ansâr and I were shooting at two targets of ours, during the time of the Messenger of Allâh ﷺ, when the sun was at the height of two or three spears as it appears to one who is looking at the horizon. The sun turned black, and we said to one another, let us go to the Masjid, for by Allâh this must herald some event concerning the Messenger of Allâh ﷺ and his Ummah. We went to the Masjid and we saw the Messenger of Allâh ﷺ coming out to the people. He went forward and prayed. He stood for the longest time that he had ever stood in any prayer in which he led us, but we did not hear him saying anything. Then he bowed for the longest time that he had ever bowed in any prayer in which he led us, but we did not hear him saying anything. Then he prostrated for the longest time that he had ever prostrated in any prayer in which he led us, but we did not hear him saying anything. Then he did likewise in the second Rak‘ah. And the eclipse ended as he was sitting at the end of the second Rak‘ah. Then he said the Salâm, then he praised and glorified Allâh, and bore witness that there is none worthy of worship but Allâh and he bore witness that he was the slave and
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Chapter 16. Another Version

1486. It was narrated that An-Nu'mán bin Bashîr said: “The sun eclipsed during the time of the Messenger of Allâh ﷺ and he rushed out dragging his cloak until he came to the Masjid. He continued leading us in prayer until the eclipse ended. When it ended he said: ‘People claim that the eclipse of the sun and the moon only happens when a great man dies, but that is not so. Eclipses of the sun and the moon do not happen for the death or birth of anyone, but they are signs from Allâh, the Mighty and Sublime. When Allâh, the Mighty and Sublime, manifests Himself to anything of His creation, it humbles itself before Him, so if you see that then pray like the last obligatory prayer you did before that.’” (Da‘if)

1487. It was narrated that Qâbišâh bin Mukhâriq Al-Hilâlî said: “There was an eclipse of the sun and at that time we were with the
Messenger of Allāh ﷺ in Al-Madīnah. He rushed out dragging his garment and prayed two Rak‘ahs, which he made lengthy. The end of his prayer coincided with the end of the eclipse. He praised and glorified Allāh, then he said: ‘The sun and the moon are two of the signs of Allāh, and they do not become eclipsed for the death or birth of anyone. If you see anything of that, then pray like the last obligatory prayer you did before that.’” (Da‘īf)

It was narrated from Qabīsah Al-Hilālī that there was an eclipse of the sun and the Prophet of Allāh ﷺ prayed two Rak‘ahs until it ended. Then he said: “The sun and the moon do not become eclipsed for the death of anyone, but they are two of His creations. Allāh, the Mighty and Sublime, causes whatever He wants to happen in His creation. If Allāh, the Mighty and Sublime, manifests Himself to any of His creation, it humbles itself before Him, so if either of them (solar or lunar eclipse) happens, pray until it is over or until Allāh causes something to happen.” (Da‘īf)
1489. It was narrated from An-Nu'mān bin Bashîr that the Prophet ﷺ said: “If there is an eclipse of the sun or the moon, pray like the last obligatory prayer you did before that.” (Dā’f)

1490. It was narrated from An-Nu’mān bin Bashîr that the Messenger of Allāh ﷺ prayed when there was an eclipse of the sun like our prayer, bowing and prostrating. (Dā’f)

Comments:
Like our routine ritual prayer, it also contained bowing and prostrating. It did not consist of only standing upright. In this narration, the discussion of the number of bowings does not occur.

1491. It was narrated from An-Nu’mān bin Bashîr that the Prophet ﷺ came rushing out to the Masjid one day when the sun eclipsed, and he prayed until the eclipse ended, then he said: “The people of the Jâhilîyâh used to say that eclipses of the sun and the moon only happened when some great man on Earth died. But eclipses of the sun and the moon do not happen for the death or birth of anyone. Rather they are two of the creations of Allâh and Allâh causes to happen in His
creation what He wills. Whichever of them becomes eclipsed, pray until it is over or Allâh causes something to happen.” (Da'if)

تخريج: [إسناده ضعيف] وهو في كبيره، ح: 1875. انحن البصري لم يسمع من النعمان بن بشر كما في جامع التحويل للعلائي، ص: 126.

1492. It was narrated that Abû Bakrah said: “We were with the Messenger of Allâh when the sun became eclipsed. The Messenger of Allâh went out dragging his garment, until he came to the Masjid, and the people gathered around him. He led us in praying two Rak'ahs and when (the eclipse) ended he said: ‘The sun and the moon are two of the signs of Allâh, by means of which Allâh, the Mighty and Sublime, strikes fear into His slaves. They do not become eclipsed for the death or birth of anyone. If you see that, they pray until Allâh relieves you of fear.’ That was because his son named Ibrâhîm had died, and the people suggested to him that (the eclipse) happened because of that.” (Sahîh)

تخريج: أخرجه البخاري، الكسوف، باب الصّلّوة في كسوف القمر، ح: 1063 من حديث عبدالوارث به، وهو في الكبير، ح: 1876.

Comments:

The demise of the beloved son of the Messenger of Allâh took place on the 28th of Shawwal in the 10th year of Hijrah (corresponding to the 27th January 632).

1493. It was narrated from Abû Bakrah that the Messenger of Allâh prayed two Rak'ahs like this prayer of yours, and he mentioned the eclipse of the sun. (Sahîh)
By "this ritual prayer", some people have taken it to mean the common or the routine prayer, and have from it argued upon the eclipse prayer having one bowing or Ruku'. But, this argumentation is against clear and strong narrations. Action is based on the unequivocal proof and not on this sort of unclear phrasing.

Chapter 17. Length Of Recitation For The Eclipse Prayer

1494. It was narrated that 'Abdullâh bin 'Abbâs said: "There was an eclipse of the sun and the Messenger of Allâh ﷺ prayed and the people with him. He stood for a long time, reciting something like Sûrah Al-Baqarah, then he bowed for a long time, then he raised (his head) and stood for a long time which was shorter than the first time. Then he bowed for a long time, which was shorter than the first time, then he prostrated. Then he got up and stood for a long time, which was shorter than the first time, then he bowed for a long time, which was shorter than the first time, then he raised (his head) and stood for a long time, which was shorter than the first time. Then he bowed for a long time, which was shorter than the first time, then he prostrated, then he finished (his prayer) and the sun had been clear. He said: 'The sun and the moon are two of the signs of Allâh and they do not become eclipsed for the death or birth of anyone. If you see that then remember Allâh the Mighty and Sublime.' They said: 'O Messenger
of Allâh, we saw you stretching out your hand when you were standing, then we saw you moving backward. He said: 'I saw Paradise – or it was shown to me – and I reached out to take a bunch of its fruits. If I had taken it you would have eaten from it for as long as this world lasts. And I saw Hell and I have never seen anything like it, and I saw that most of its inhabitants are women.' They said: 'Why, O Messenger of Allâh? He said: 'Because of their ingratitude.' It was said: 'Are they ungrateful to Allâh?' He said: 'They are ungrateful to their husbands and they are ungrateful for kind treatment. If you are kind to one of them for a lifetime then she sees one (bad) thing from you, she will say: I have never seen anything good from you.'” (Sahih)

Comments:

\textit{Kufr} denotes rejection as well as being ungrateful or thankless. Hence, the latter meaning is meant, and this admittance to the Hell is temporary, because the actual and abiding abode of the sinning believers is Paradise. The disbelievers are the abiding denizens of Hell, and Hell is their permanent abode.

Chapter 18. Reciting Out Loud During The Eclipse Prayer

1495. It was narrated from 'Aishah that the Messenger of Allâh prayed, bowing four times and prostrating four times, and he recited loudly, and every time he raised his head he said: "Samî'
Allâhu liman ِ hamidah. Rabbana wa lakal-âmd (Allâh hears those who praise Him. Our Lord to You be praise).” (Sahîh)

 comentarios: 

Even so, while rising from both the bowing postures Sami' Allâhu liman hamidah has to be uttered. From Imâm Ash-Shaâfi'î, pronouncement of Allâhu Akbar after the first bowing is narrated. But this is not correct.

Chapter 19. Not Reciting Out Loudly

1496. It was narrated from Samurah that the Prophet led them in prayer during an eclipse of the sun, and we did not hear him say anything. (Hasan)

 comentarios: 

For detailed discussion, see Hadîth 1482, 1485.

Chapter 20. What To Say When Prostrating During The Eclipse Prayer

1497. It was narrated that 'Abdullâh bin 'Amr said: “The sun eclipsed during the time of the Messenger of Allâh. The Messenger of Allâh prayed and stood for a long time, then he bowed for a long time, then he
stood up and (remained standing) for a long time.” (One of the narrators) Shu’bah said: “I think he said something similar concerning prostration.” – “He started weeping and blowing during his prostration and said: ‘Lord, You did not tell me that You would do that while I am asking You for forgiveness; You did not tell me that You would do that while I was still among them.’ When he finished praying he said: ‘Paradise was shown to me, and if I had stretched forth my hand I could have taken some of its fruits. And Hell was shown to me, so I started blowing for fear that its heat might overwhelm you. I saw therein the thief who stole the two camels of the Messenger of Allâh ﷺ; and I saw therein the brother of Banu Ad-Du’du’, the thief who stole from the pilgrims, and when he was caught he said: The crooked stick did it; and I saw therein a tall black woman who was being punished because of a cat that she tied up and did not feed or give it water, and she did not let it eat of the vermin of the earth, until it died. The sun and the moon do not become eclipsed for the death or birth of anyone, but they are two of the signs of Allâh. If one of them becomes eclipsed’ – or he said: ‘if one of them does anything like that’ – ‘then hasten to remember Allâh, the Mighty and Sublime.’” (Sahîh)
Chapter 21. The Tashahhud And Taslim For The Eclipse Prayer

1498. It was narrated that 'Aishah said: "There was an eclipse of the sun and the Messenger of Allah ﷺ ordered a man to call out: As-salātu jāmi‘āh (prayer is about to begin in congregation). The people gathered and the Messenger of Allah ﷺ led them in prayer. He said the Takbîr, then he recited at length. Then he said the Takbîr and bowed for a long time, as long as he had recited or longer. Then he raised his head and said: Samî’ Allâhu lîman ẓâmidah (Allâh hears those who praise Him). Then he recited at length, but it was shorter than the first time, then he said the Takbîr and bowed for a long time, but it was shorter than the first time. Then he raised his head and said: Samî’ Allâhu lîman ẓâmidah (Allâh hears those who praise Him). Then he raised his head and said: Samî’ Allâhu lîman ẓâmidah (Allâh hears those who praise Him). Then he recited for a long time that was shorter than the first recitation in
the second standing. Then he said the Takbîr and bowed for a long time that was shorter than the first time. Then he raised his head and said: Samî‘ Allâhu liman hamidah (Allâh hears those who praise Him). Then he said the Takbîr and prostrated for a long time that was shorter than the first time. Then he recited the Tashâhhud, then he said the Taslîm. Then he stood before them and praised and glorified Allâh, then he said: “The sun and the moon do not become eclipsed for the death or birth of anyone, but they are two of the signs of Allâh. Whichever of them becomes eclipsed, turn to Allâh, the Mighty and Sublime, and pray.” (Sahîh)
sat up, then he prostrated for a long time, then he sat up and then he finished." (Sahih)

Chapter 22. Sitting On The Minbar After The Eclipse Prayer

1500. 'Aishah said: "The Prophet went out and the sun became eclipsed. We went out to the apartment and some women gathered around us. The Messenger of Allāh turned to us, and that was at the time of the forenoon. He stood for a long time, then he bowed for a long time, then he raised his head and stood for a shorter time than the first, then he bowed for a shorter time than the first, then he prostrated. Then he stood up again and did the same, except that he stood and bowed for a shorter time than in the first Rak‘ah. Then he prostrated and the eclipse ended. When he had finished he sat on the Minbar and among the things he said was: 'The people will be tried in their graves like the trial of the Dajjāl.'" (Sahih)

Comments:
The trial in the graves signifies the interrogation by the angels, which is an extremely hard stage and on which depends one's redemption. After the Resurrection or the Gathering, its details will unfold. May Allāh make us triumphant.
Chapter 23. How Is The Butbah Delivered During An Eclipse?

1501. It was narrated that ‘Âishah said: “There was an eclipse of the sun during the time of the Messenger of Allâh ﷺ. He stood and prayed, standing for a very long time, then he bowed for a very long time. Then he stood up and (remained standing) for a very long time, but shorter than the first time. Then he bowed for a very long time, but shorter than the first time. Then he prostrated, then he raised his head and stood for a long time, but it was shorter than the first time. Then he bowed for a long time but it was shorter than the first time. Then he stood up and (remained standing) for a long time, but it was shorter than the first time. Then he bowed for a long time but it was shorter than the first time. Then he prostrated, and when he finished his prayer, the eclipse had ended. He addressed the people and praised and glorified Allâh, then he said: ‘The sun and the moon do not become eclipsed for the death or birth of anyone. If you see that then pray, give in charity and remember Allâh, the Mighty and Sublime.’ And he said: ‘O Ummah of Muhammad! There is no one who is more jealous than Allâh when His male or female slave commits Zina. O Ummah of Muhammad, if you knew what I know, you would laugh little and weep much.’” (Sahih)
1502. It was narrated from Samurah that the Prophet \( 
\text{\textcopyright } \) delivered a \( \text{Khu\textsuperscript{b}bah} \) when the sun eclipsed and he said: “\( \text{Amm\textit{a}} \text{\textsuperscript{a}d (to proceed).} \)” (\textit{Hasan})

Comments:

In the sermon, after extolling the Praise (of Allâh) and supplicating for salutations (upon the Prophet \( 
\text{\textcopyright } \)) “\( \text{Amm\textit{a ba\textsuperscript{d}}} \)” is said. And its meaning is to proceed or after this.

Chapter 24. The Command To Supplicate During An Eclipse

1503. It was narrated that Abû Bakrah said: “We were with the Prophet \( 
\text{\textcopyright } \) and the sun became eclipsed. He got up and went to the \( \text{Masjid} \), dragging his garment in haste. The people stood with him and he prayed two \textit{Rak'ahs} as they usually prayed. When the eclipse ended he addressed us and said: ‘The sun and the moon are two of the signs of Allâh, with which He strikes fear into His slaves. They do not become eclipsed for the death or birth of anyone. If you see either of them being eclipsed, then pray and supplicate until it removed from you.’” (\textit{Sa\textsuperscript{hi\textit{h}}})
Chapter 25. The Command To Seek Forgiveness During An Eclipse

1504. It was narrated that Abû Mûsâ said: “There was an eclipse of the sun, and the Messenger of Allâh ᵃṣ-Sunnâh got up in a rush, fearing that it may be the Hour. He went to the Masjid, where he stood and prayed, standing, bowing and prostrating for the longest time that I ever saw him do in prayer. Then he said: ‘These signs that Allâh sends do not occur for the death or birth of anyone, but Allâh sends them to strike fear into His slaves. If you see any of these things, then hasten to remember Him, call upon Him supplicate and ask for His forgiveness.’” (Sahîh)

Comments:

No occurrence of the eclipse of the moon has been transmitted in Ahâdîth or Traditions. Therefore, at the time of the occurrence of the eclipse of the moon also, the eclipse prayer shall be performed in the same way, and other rulings or commands shall also be applied.
17. The Book Of Praying For Rain (Al-Istisqâ’)

Chapter 1. When Should The Imam Pray For Rain?

1505. It was narrated that Anas bin Malik said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, the livestock have died and the routes have been cut off; pray to Allâh, the Mighty and Sublime.' So the Messenger of Allâh ﷺ prayed to Allâh and it rained from that Friday until the next. Then a man came to the Messenger of Allâh ﷺ and said: 'The houses have been destroyed, the routes have been cut off and the livestock have died.' He said: 'O Allâh, on the tops of the mountains and hills, in the bottom of the valleys and where the trees grow.' So (the rain) was lifted from Al-Madinah like a garment being removed." (Sahîh)

Comments:
1. The instantaneous acceptance or response to both supplications is from the signs of the Prophethood.
2. The purpose of the chapter is that supplication for rain should be made when the drought causes harm. Otherwise, neither does it rain every time (when the land is parched or the water is cut off), nor could one supplicate each and every time it becomes dry outside.
Chapter 2. The Imam Going Out To The Prayer Place To Pray For Rain

1506. It was narrated from 'Abbad bin Tamîm: "Sufîyan said: 'I asked 'Abdullâh bin Abî Bakr who said: 'I heard it from 'Abbad bin Tamîm who narrated it from his father, that 'Abdullâh bin Zaid, who was shown the call to prayer (in a dream), said: 'The Messenger of Allah ﷺ went out to the prayer place to pray for rain. He faced the Qiblah and turned his cloak around, and prayed two Rak'âhs.'"

Abû 'Abdur-Rahmân (An-Nasâ') said: This is a mistake on the part of Ibn 'Uyaynah. 'Abdullâh bin Zaid who was shown the call to prayer was 'Abdullâh bin Zaid bin 'Abdur-Rabbih, and this is 'Abdullâh bin Zaid bin 'Asîm. (Saîîh)

Comments:

Going out of town for the prayer for relief from drought is a Sunnah of the Prophet ﷺ; but it is not compulsory. According to the preceding narration (1505), the Prophet ﷺ himself made supplication in the mosque. Depending upon circumstances, either option could be adopted.

Chapter 3. The Recommended Condition For The Imam To Be In If He Goes Out

1507. It was narrated from Hishâm bin Ishâq bin 'Abdullâh bin Kinânah that his father said: "So and so sent me to Ibn 'Abbâs to ask him how the Messenger of
Allâh ٰ He said: ‘The Messenger of Allâh ٰ went out beseeching and humble, (dressed) in a state of humility. He did not give a Khutbah like this Khutbah of yours, and he prayed two Rak'âhs.”

(Hasan)

Comments:

“He did not deliver the sermon as you usually deliver”; means the Prophet ٰ did deliver the sermon, but it was not like your sermons. Rather, it consisted of asking forgiveness and the display of humbleness. It was not a discourse.

1508. It was narrated from ‘Abdullâh bin Zaid that the Messenger of Allâh ٰ prayed for rain wearing a black Khamîsah. (Sahîh)

Comments:

The black Khamîsah also indicates humbleness. It also happened to be inexpensive.

Chapter 4. The Imam Sitting On The Minbar To Pray For Rain

1509. It was narrated from Hishâm bin Ishâq bin ‘Abdullâh bin
Kinánah that his father said: “I asked Ibn ‘Abbás how the Messenger of Allâh ﷺ prayed for rain. He said: ‘The Messenger of Allâh ﷺ went out (dressed) in a state of humility, beseeching and humble. He sat on the Minbar but he did not deliver a Khutbah like this Khutbah of yours, rather he kept supplicating, beseeching and saying the Takbîr, and he prayed two Rak’âhs as he used to do during the two ‘Eids.’” (Hasan)

Comments:

Its resemblance to the the ‘Eid prayers consists in its number of Rak’âhs and the congregation, not in its entirety. The additional Takbîrat could be presented as corroborative evidence, because there is no mention of additional Takbîrat in other related narrations.

Chapter 5. The Imâm Turning His Back To The People When Supplicating During Prayers For Rain

1510. It was narrated from ‘Abbâd bin Tamîm that his paternal uncle had told him that he went out with the Messenger of Allâh ﷺ to pray for rain. He turned his Ridd’ around, and turned his back to the people, then he prayed two Rak’âhs and recited loudly. (Sahîh)
Comments:
While supplicating, the prayer-leader should stand with his face toward the Qiblah. The rest of the people or worshippers normally face the Qiblah even in common supplications, so that they may not face each other. In this way, humility and tranquillity would ensue of the highest order. By looking at each other, humility and tranquillity are likely to be diminished.

Chapter 6. The Imam Turning His Ridâ’ Around When Praying For Rain

1511. It was narrated from ‘Abbâd bin Tamîm, from his paternal uncle, that the Prophet ﷺ prayed for rain, and prayed two Rak’ahs, and turned his Ridâ’ around. (Sahîh)

Chapter 7. When Should The Imam Turn His Ridâ’ Around?

1512. It was narrated from ‘Abdullâh bin Abî Bakr that he heard ‘Abbâd bin Tamîm say: “The Messenger of Allâh ﷺ went out and prayed for rain, and he turned his Ridâ’ around when he turned to face the Qiblah.” (Sahîh)

Chapter 8. The Imam Raising His Hands

1513. It was narrated from ‘Abbâd bin Tamîm, from his paternal uncle, that he saw the Messenger of Allâh ﷺ, when he prayed for rain, turn to face the Qiblah, turning his cloak around and raising his hands. (Sahîh)
Chapter 9. How To Raise The Hands

1514. It was narrated that Anas said: "The Messenger of Allâh ﷺ did not raise his hands during any supplication except when praying for rain, when he used to raise his hands so high that the whiteness of his armpits could be seen." (Sahîh)

1515. It was narrated from Âbi Al-Lâhîm that he saw the Messenger of Allâh ﷺ at Ahjîr Az-Zait, praying for rain and raising his hands, making supplications. (Sahîh)

Comments:
1. Âbi Al-Lâhîm is not a name; it is a surname, because he did not use to eat meat. (Âbi Al-Lâhîm literally disliker of or abstainer from meat). His name was ʿAbdullâh bin Abdul Malik. May Allâh be pleased with him.
2. Ahjîr Az-Zayt is the name of a place in the vicinity of Madînah, because the stones of that place were black and glistening, as if they were anointed - with oil.
1516. It was narrated from Anas bin Mâlik that he said: “While we were in the Masjid one Friday and the Messenger of Allâh ﷺ was addressing the people, a man stood up and said: ‘O Messenger of Allâh, the routes have been cut off, our wealth has been destroyed and prices have gone up. Pray to Allâh to give us rain.’ So the Messenger of Allâh ﷺ raised his hands in level with his face and said: ‘O Allâh, give us rain.’ By Allâh, the Messenger of Allâh ﷺ had not come down from the Minbar before it started to pour with rain, and it rained from that day until the following Friday. Then a man stood up – I do not know if he was the same man who had asked the Messenger of Allâh ﷺ to pray for rain for us or not – and said: ‘O Messenger of Allâh, the routes have been cut off, and our wealth has been destroyed because there is too much water. Pray to Allâh to stop the rain for us.’ The Messenger of Allâh ﷺ said: ‘O Allâh, around us and not on us, rather on the mountains and places where trees grow.’ By Allâh, hardly had the Messenger of Allâh ﷺ spoken these words than the clouds split apart (and vanished) until we could not see anything of them.” (Sahîh)

Chapter 10. The Supplication

1517. It was narrated from Anas
bin Mâlik that the Prophet ﷺ said: “Allâhumma asqînâ (O Allâh, give us rain).” (Sâhih)

1518. It was narrated from Thâbit that Anas said: "The Prophet ﷺ was delivering the Khuţbah one Friday when the people stood up and shouted: 'O Prophet of Allâh! There has been no rain and the animals have died. Pray to Allâh to send us rain.' He said: 'O Allâh, send us rain; O Allâh, send us rain.' By Allâh, we could not see even a wisp of a cloud in the sky, then a cloud appeared and grew, and it rained. The Messenger of Allâh ﷺ came down and prayed, and the people departed, and it continued to rain until the following Friday. When the Messenger of Allâh ﷺ stood up to deliver the Khuţbah, they called out to him and said: 'O Prophet of Allâh, the houses are destroyed and the routes are cut off. Pray to Allâh to take it away from us.' The Messenger of Allâh ﷺ smiled and said: 'O Allâh, around us and not on us!' Then it dispersed from Al-Madînah and rain fell around Al-Madînah but not a single drop fell on Al-Madînah. I looked, and it was in something like a ring." (Sâhih)
Comments:

There were no clouds over the city of Madinah at all; there were clouds around. In between, in the shape of a round canopy, the blue firmament was visible. The crown also looks the same; round and wrapped around the head. It is an excellent poetic imagery that radiates Anas' strong attachment and affection for Madinah. He depicted the picturesque spectacle in such lovely words. May Allah be pleased with him and may he too be pleased!

1519. It was narrated from Anas bin Mâlik that a man entered the Masjid when the Messenger of Allah was standing and delivering the Khuṭbah. He turned to face the Messenger of Allah standing and said: "O Messenger of Allah, our wealth has been destroyed and the routes have been cut off. Pray to Allah to send us rain." The Messenger of Allah raised his hands then said: "O Allah, send us rain; O Allah, send us rain." Anas said: "By Allah, we had not seen even a wisp of a cloud in the sky and there were no houses or buildings between us and (the mountain of) Sal'. Then a cloud like a shield appeared, and when it reached the middle of the sky it spread and it began to rain." Anas said: "By Allah, we did not see the sun for a week. Then a man entered through that door on the following Friday, when the Messenger of Allah was standing and delivering the Khuṭbah. He turned to face him standing and said: 'O Messenger of Allah, may Allah send blessings upon you. Our wealth has been
destroyed and the routes have been cut off. Pray to Allāh to withhold (the rain) from us.' The Messenger of Allāh ﷺ raised his hands and said: ‘O Allāh, around us and not on us; O Allāh, on the hills and mountains, the bottoms of the valleys and where trees grow.’ Then it stopped raining and we went out walking in the sun.” Ṣharīk said: “I asked Anas: ‘Was he the same man?’ He said: ‘No.’” (Ṣaḥīḥ)

Chapter 11. Prayer After The Supplication

1520. It was narrated that Ibn Shīhāb said: ‘Abbād bin Tamīm told me that he heard his paternal uncle, who was one of the Companions of the Messenger of Allāh ﷺ, say: “The Messenger of Allāh ﷺ went out one day to pray for rain. He turned his back toward the people, praying to Allāh, and he turned to face the Qiblah. He turned his Ṣidā’ around, then he prayed two Rak‘āhs.” (One of the narrators) Ibn Abī Ḍhī‘b said in the Ḥadīth: “And he recited in them both.” (Ṣaḥīḥ)
Chapter 12. How Many (Rak'ahs) Are There In The Prayer For Rain (Salāt Al-Istisqā')?

1521. It was narrated from 'Abdullāh bin Zaid that the Prophet ﷺ went out to pray for rain, and he prayed two Rak'ahs facing the Qiblah. (Sahih)

Chapter 13. How Is The Prayer For Rain Performed?

1522. It was narrated from Hishām bin Ishāq bin 'Abdullāh bin Kinānah that his father said: “One of the governors sent me to Ibn 'Abbās to ask him about the prayer for rain. He said: ‘What kept him from asking me? The Messenger of Allāh ﷺ went out humbly, (dressed) in a state of humility, submissiveness and beseeching, and he prayed two Rak'ahs as in the 'Eid prayer, but he did not deliver a Khutbah like this Khutbah of yours.’” (Hasan)

Chapter 14. Reciting Qur'ān Loudly For The Prayer For Rain

1523. It was narrated from 'Abbād bin Tamīm from his paternal uncle...
that the Prophet ﷺ went out and prayed for rain, then he prayed two Rak'ahs in which he recited loudly. (Sahih)

تخريج: أخرجه البخاري، الاستسقاء، باب الجهر بالقراءة في الاستسقاء، ح: 1024 من حديث محمد بن عبدالرحمن بن أبي ذُبَب به، وقد تقدمت أطرافه، ح: 1514، 1516، 1508، 1506، 1511، 1512، 1513.

Comments:
Regarding the specific or occasional prayers (other than the obligatory ones), which are performed in congregation, whether they be during the daylight, recitation of the Qur'an in them is invariably aloud or Jannah, for instance, the Jumu'ah, the prayer of the two Festivals (Eidain), the drought prayer, etc. And this view is more appropriate.

Chapter 15. What To Say When It Rains

1524. It was narrated from 'Aishah that when it rained the Messenger of Allâh ﷺ would say: "Allâhumma alîhu sayyiban-nafi'îa. (O Allâh, make it beneficial rain)." (Sahih)

تخريج: [إسناده صحيح] أخرجه الجemics; (ح: 71 ظاهرة بحتي) عن سفيان بن عائشة ثنا مسمع به، وهو في الكبرى، ح: 1828، وأخرجه أبو داود، ح: 99، وابن ماجه، ح: 889:

Chapter 16. It Is Makrûh To Attribute Rain To The Stars

1525. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, said: I have never sent down My favor to My slaves but a group of them became
disbelievers who say: “The Stars and by stars.”” (Saḥīḥ)

1526. It was narrated that Zaid bin Khālid Al-Juhānī said: “It rained during the time of the Prophet ﷺ and he said: ‘Have you not heard what your Lord said this night? He said: I have never sent down any blessing upon My slaves but some of them become disbelievers thereby, saying: ‘We have been given rain by such and such a star.’ As for the one who believes in Me and praises Me for giving rain, that is the one who believes in Me and disbelieves in the stars. But the one who says: ‘We have been given rain by such and such a star’ he has disbelieved in Me and believed in the stars.” (Saḥīḥ)

Comments:
It is essential to offer thanks to Allāh upon receiving every bounty. The right of the bounty will also be fulfilled and one’s faith will also deepen and become strong.

1527. It was narrated that Abū Sa‘īd Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘If Allāh were to
withhold rain from His slaves for five years and then send it, some of the people would become disbelievers, saying: "We have been given rain by the star of Al-Mijdah."[1]

Comments:

Mijdah is a collection of two or three stars, which in the view of the Arabs caused the rainfall.

Chapter 17. Imam Asking For Rain To Be Stopped If He Fears That It May Cause Harm

1528. It was narrated that Anas said: "There was no rain for a year, so some of the Muslims went to the Prophet one Friday and said: 'O Messenger of Allâh, there has been no rain; the land has become bare and our wealth has been destroyed.' He raised his hands, and we did not see any cloud in the sky. He stretched forth his hands until I could see the whiteness of his armpits, praying to Allâh for rain. When we finished praying Jumu'ah, even a young man whose house was nearby was worried about how he would get home.
That lasted for a week, then on the following Friday they said: 'O Messenger of Allâh, houses have been destroyed and all travel has ceased.' The Messenger of Allâh ﷺ smiled at how quickly the sons of Ādām become weary, and he said with his hands raised: 'O Allâh, around us and not on us,' and it dispersed from Al-Madînah." (Sahîh)

Chapter 18. Imâm Raising His Hands When Asking For Rain To Stop

1529. It was narrated that Anas bin Mâlik said: "There was a drought during the time of the Messenger of Allâh ﷺ. While the Messenger of Allâh ﷺ was delivering the Khutbah on the Minbar one Friday, a Bedouin stood up and said: 'O Messenger of Allâh, wealth has been destroyed and our children are hungry; pray to Allâh for us.' The Messenger of Allâh ﷺ raised his hands, and we could not see even a wisp of a cloud in the sky, but by the One in Whose hand is my soul, he did not lower (his hands) before clouds like mountains appeared, and he did not come down from his Minbar before we saw the rain dripping from his beard. It rained that day and the next day, and the day after, until the following Friday. Then that Bedouin' - or he said,
“someone else” – “stood up and said: ‘O Messenger of Allâh, buildings have been destroyed and wealth has drowned; pray to Allâh for us. The Messenger of Allâh ﷺ raised his hands and said: ‘O Allâh, around us and not on us.’ He did not point in any direction but the clouds dispersed, until Al-Madinah became like a hole. And the valleys ran with water and no one came from any direction but he told us of the heavy rains.” (Sahih)

Comments:
In this incident, there are a few things worthy of contemplation. For one full year, the Prophet ﷺ and his Companions endured the affliction of famine, but never grumbled or showed displeasure. Great people often possess immense patience, and they remain ever blessed and content with the pleasure of Allâh, Most High! The syllable of complaint is something very remote for them; they do not even consider it.
18. The Book Of The Fear Prayer

1530. It was narrated that Tha'labah bin Zahdam said: “We were with Sa'eed bin Al-Âsî in Tabaristân and Hudhaifah bin Al-Yamân was with us. He said: ‘Which of you offered the fear prayer with the Messenger of Allâh?’ Hudhaifah said: ‘I did,’ and he described it. He said: ‘The Messenger of Allâh offered the fear prayer, leading one group who had formed rows behind him in praying one Rak'ah, while the other group was between him and the enemy. So he led the group that was near him in praying one Rak'ah, then they left and took the place of the others, and the others came and he led them in praying one Rak'ah.’” (Sahîh)

1531. It was narrated that Tha'labah bin Zahdam said: “We were with Sa'eed bin Al-Âsî in Tabaristân and he said: ‘Which of you offered the fear prayer with the Messenger of Allâh?’ Hudhaifah said: ‘I did.’ So Hudhaifah stood and the people formed two rows behind him, one row behind him and one row facing the enemy. He led those who were behind him in praying one Rak'ah, then they went and took the place
of the others, and the others came and he led them in praying one Rak'ah, and they did not make it up.” (Sahih)

Comments:
The legislation of the ritual prayer in time of danger or the Salâtul Khawf is corroborated by the Glorious Qur’an itself. Rather, it is the one and only prayer whose manner of performance is shown in a fair summation in the Qur’an itself.

1532. A prayer like that of Hudhaifah was narrated from Zaid bin Thabit from the Prophet ṣṣ. (Sahih)

1533. It was narrated that Ibn ‘Abbâs said: “Allâh enjoined the prayer on the tongue of your Prophet ṣṣ: four (Rak’ahs) while a resident, two Rak’ahs while traveling, and one Rak’ah during times of fear.” (Sahih)

1534. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ṣṣ prayed at Dhi Qarad and the people formed two rows behind him, one row behind him and one row facing the enemy. He led those who were behind him in praying
one Rak'ah, then they went and took the place of the others, and the others came and he led them in praying one Rak'ah, and they did not make it up. (Sahih)

It was narrated from `Ubaidullāh bin 'Abdullāh bin Utbah that `Abdullāh bin `Abbās said: "The Messenger of Allāh ﷺ stood and the people stood with him, and he said the Takbīr and they said the Takbīr. Then he bowed, and some of them bowed, then he prostrated and they prostrated, then he stood up for the second Rak'ah and those who had prostrated with him moved back and guarded their brothers, and the other group came and bowed and prostrated with the Prophet ﷺ. All the people were praying and saying the Takbīr, but they were guarding one another."

(Sahih)

It was narrated that Ibn `Abbās said: "The fear prayer was no more than two prostrations like the prayer of these guards of yours today behind these Imāms of yours, except that it was one group after another. One group stood, although they were all behind the Messenger of Allāh ﷺ, and one
group prostrated with him, then the Messenger of Allâh ﷺ stood up and they all stood with him. Then he bowed and they all bowed with him, then he prostrated and those who had been standing the first time prostrated with him. When the Messenger of Allâh ﷺ and those who had prostrated with him at the end of their prayer sat, those who had been standing prostrated by themselves, then they sat and the Messenger of Allâh ﷺ said the Taslim with all of them.” (Hasan)

Comments:
This narration is related by way of Ibn ‘Abbâs ﷺ and in it are evident two units of fear prayer. Probably, the narration of a one-unit prayer transmitted by Ibn ‘Abbâs denotes the prayer performed during extremely perilous and hard situations.

1537. It was narrated from Sâlih bin Khawwâf, from Sahl bin Abî Ḥathmâh that the Messenger of Allâh ﷺ led them in offering the fear prayer. Some formed a row behind him and some formed a row facing the enemy. He led them in praying one Rak‘ah, then they moved away and the others came, and he led them in praying one Rak‘ah, then they got up and each (group) made up the other Rak‘ah. (Saḥîh)
Comments:

In this narration, there is no detail concerning the performance of one unit of the prayer severally on their own. One way to perform it is that after the prayer-leader’s final greeting, the second contingent should perform one unit of the prayer by themselves, and then conduct the final salutation. Thereupon, they should station themselves in the direction of the enemy to counter them. And the first contingent should return and they should perform their (remaining) one unit by themselves. And this mode will be more adequate, because in this way, both the units of the second contingent would come to pass together. Another manner is that the second contingent should offer one unit (with the prayer-leader) and thereupon they should depart, and the former contingent should return and perform one unit by themselves. Thereupon they should depart, and the second contingent should return and offer (their remaining) prayer. This form has also been described in some narrations.

1538. It was narrated from Sāliḥ bin Khawwāt from one who had prayed the fear prayer with the Messenger of Allāh ﷺ on the day of Dhāt Ar-Riqā‘ that one group had formed a row behind him and another group faced the enemy. He led those who were with him in praying one Rak‘ah, then he remained standing and they completed the prayer by themselves. Then they moved away and formed a row facing the enemy, and the other group came and he led them in praying the Rak‘ah that was left for him, then he remained sitting while they completed the prayer by themselves, then he said the Taslīm with them. (Ṣāliḥ)

Comments:

This is yet another form of the fear prayer, in which each contingent performs two units of prayer together, one with the Prophet ﷺ and one separately. This mode will be better from the point of view that the worshippers will not have to go and come forth during the process of the prayer. Instead both the units would be performed together.
1539. It was narrated from Sālim, from his father, that the Messenger of Allāh  led one of the two groups in praying one Rak'ah while the other group was facing the enemy, then they moved away and took the place of the others, and the others came and he led them in praying the other Rak'ah, then he said the Salām and they stood up and made up the other Rak'ah, and the others stood up and made up the other Rak'ah. (Sahih)

tafsīr: أخرج البخاري، المغازي، باب غزوة ذات الرقاع، ح: 413 من حديث يزيد بن زريع، وسلم، صلوات المسلمين، باب صلوات الخوف، ح: 839 من حديث معمر بن هر, وهو في

Comments:
This narration consists of the same form mentioned in Hadith No. 1537. However, in the performance of one’s individual Rak’ah separately, both the forms mentioned could be adopted.

1540. Sālim bin ‘Abdullāh narrated that his father said: “I went out on a campaign with the Messenger of Allāh  toward Najd. We confronted the enemy and formed ranks facing them. The Messenger of Allāh  stood up and led us in prayer. Some of us stood with him and some of us faced the enemy. The Messenger of Allāh  bowed and those who were with him bowed, and prostrated twice. Then they moved away and took the place of the others, and the other group who had not prayed came and he led them in bowing once and prostrating twice. Then the Messenger of Allāh  said the Salām and each of the Muslims stood up and bowed once, and
prostrated twice individually.”

 Comments:

This narration too is in accord with narrations 1537 and 1539.

1541. It was narrated that Az-Zuhri said: “Abdullâh bin 'Umar used to narrate that he offered the fear prayer with the Messenger of Allâh. He said: ‘The Prophet said the Takbîr, and one group of us formed a row behind him while the other group faced the enemy. The Prophet led them in bowing once and prostrating twice, then they moved away and faced the enemy, and the other group came and prayed with the Prophet, doing likewise. Then he said the Taslâm, then each man of both groups stood and prayed by himself, bowing once and prostrating twice.’” (Sahîh)

1542. It was narrated that 'Abdullâh bin 'Umar said: “The Messenger of Allâh offered the fear prayer. He stood and said the Takbîr, and a group of us prayed behind him while another group was facing the enemy. The Messenger of Allâh bowed once and prostrated twice with them, then they moved away but did not say the Taslâm. They went to face the enemy and lined up in their places, and the other group came and formed a row behind the
Messenger of Allâh ﷺ, and he led them in praying, bowing once and prostrating twice. Then the Messenger of Allâh ﷺ said the 
Taslîm and he had bowed twice and prostrated four times. Then the two groups stood up and each man prayed by himself, bowing once and prostrating twice.”

Abû Bakr Ibn As-Sunni said: [1] “Az-Zuhri heard two Hadîths from Ibn ‘Umar, and he did not hear this from him.” (Sahîh)

Comments:
This is the view of Ibn Sunnî. ‘Âlî bin Al-Madînî also has made a similar statement. But according to Imâm Ahmad bin Hanbal and Yahya bin Ma’in, Az-Zuhri heard no report at all from ‘Abdullâh bin ‘Umar ﷺ. In these reports also there is mention of the link of Sâlim. And Allâh knows best!

1543. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ offered the fear prayer during one of his battles. One group stood with him and another group faced the enemy. He led those who were with him in praying one Rak’ah, then they went away and the others came, and he led them in praying one Rak’ah. Then each group made up one Rak’ah.” (Sahîh)

Comments:
In these narrations, coming and going forth during the Salâh, each of the following things are the characteristics of the fear prayer: facing the enemy irrespective of whichever direction they might have to turn their faces to, and the prayer-leader’s pausing and waiting for the people to come and go forth.

[1] He is the famous Ibn As-Sunni, who reported this book from the author.
It was narrated from Marwân bin Al-Hakam that he asked Abû Hurairah: “Did you offer the fear prayer with the Messenger of Allâh ﷺ?” Abû Hurairah said: “Yes.” He asked: “When?” He said: “In the year of the campaign to Najd. The Messenger of Allâh ﷺ stood up to pray ‘Asr and a group stood with him, and another group was facing the enemy, with their backs toward the Qiblah. The Messenger of Allâh ﷺ said the Takbîr, and they all said the Takbîr, those who were with him and those who were facing the enemy. Then the Messenger of Allâh ﷺ bowed once and the group that was with him bowed, then he and the group that was with him prostrated twice, while the others were standing facing the enemy. Then the Messenger of Allâh ﷺ stood up and the group that was with him stood and went to face the enemy, and the group that had been facing the enemy came and bowed and prostrated while the Messenger of Allâh ﷺ was standing there. Then they stood up, and the Messenger of Allâh ﷺ bowed again, and they bowed and prostrated with him. Then the group that had been facing the enemy came and bowed and prostrated, while the Messenger of Allâh ﷺ and those who were with him were sitting. Then the Messenger of Allâh ﷺ said the Taslîm and they all said the Taslîm. So the Messenger of Allâh ﷺ had prayed two Rak’âhs.
and each of the two groups had prayed two Rak'ahs.” (Hasan)

1545. Abū Hurairah said: “The Messenger of Allāh ﷺ was camping between Dajnān and ‘Usfān, besieging the idolators. The idolators said: ‘These people have a prayer that is dearer to them than their sons and daughters. Plan it, then strike them with a single heavy blow.’ Jibrīl, peace be upon him, came and told the Messenger of Allāh (ﷺ) to divide his Companions into two groups, then lead one group in prayer while the others faced the enemy, on guard and with weapons at the ready. So he led them in praying one Rak'ah, then they moved back and the others moved forward, and he led them in praying one Rak'ah, so that each one of them had prayed one Rak'ah with the Prophet ﷺ and the Prophet ﷺ had prayed two Rak'ahs.” (Sahih)

Comments:

There is brevity in this Hadith. That is to say, both these contingents performed one Rak'ah each by themselves. Collectively, they offered two units of prayer, one with the Prophet ﷺ, and one separately. The wording of the narration “with the Prophet ﷺ” also points to this.
1546. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ led them in offering the fear prayer. One row stood in front of him and another row stood behind him. He led those who were behind in prayer, bowing once and prostrating twice, then they moved forward until they took the place of their companions, and the others came and took their place, and the Messenger of Allāh ﷺ led them in prayer, bowing once and prostrating twice, then he said the Taslīm, so the Prophet ﷺ had prayed two Rak’ahs and they had prayed one. (Sahīh)

1547. Jābir bin `Abdullāh said: “We were with the Messenger of Allāh ﷺ and the Iqāmah for prayer was said. The Messenger of Allāh ﷺ stood up and one group stood behind him while another group faced the enemy. He led those who were behind him in prayer, bowing once and prostrating twice. Then they went and took the place of those who had been facing the enemy, and that group came and the Messenger of Allāh ﷺ led them in prayer, bowing once and prostrating twice. Then the Messenger of Allāh ﷺ said the Taslīm and those who were behind him said the Taslīm, as did the other group.” (Sahīh)
It was narrated that Jābir said: "We witnessed the fear prayer with the Messenger of Allâh ﷺ. We stood behind him in two rows, and the enemy was between us and the Qiblāh. The Messenger of Allâh ﷺ said the Takbîr and we said the Takbîr. He bowed and we bowed, and he stood up again and we stood up. When he went down in prostration, the Messenger of Allâh ﷺ and those who were closest to him prostrated, and the second row remained standing until the Messenger of Allâh ﷺ and the row closest to him stood up. Then the second row prostrated when the Messenger of Allâh ﷺ had stood up, where they were. Then the row that had been closest to the Prophet ﷺ moved back and the second row moved forward, each standing in the place where the other had been. The Prophet ﷺ bowed and we bowed, then he stood up and we stood up, and when he went down in prostration, those who were closest to him prostrated and the others remained standing. When the Messenger of Allâh ﷺ and those who were closest to him sat up, the others prostrated, then he said the Taslîm." (Sahîh)
1549. It was narrated that Jābir said: “We were with the Prophet in a palm grove and the enemy was between us and the Qiblah. The Messenger of Allâh said the Takbir and we all said the Takbir. Then he bowed and we all bowed. Then the Prophet and the row that was closest to him prostrated, while the others remained standing, guarding us. When we stood up, the others prostrated where we were, then they moved forward and he bowed and they all bowed, then he stood up and they all stood up. Then the Prophet and the row that was closest to him prostrated, and the others remained standing, guarding them. When they had prostrated and were sitting, the others prostrated where they were, then he said the Salâm.” Jābir said: “As your leaders do.” (Sahîh)

1550. Shu‘bah narrated from Mansûr who said: “I heard Muhammad bin Bashshâr, from Abû ‘Ayyâsh Az-Zaraqi” – Shu‘bah said: “He had written it for me, and I read it before him, and I heard him narrating it, rather, I even memorized it.” Ibn Bashshâr said: “I memorized it from the book”[1] – “The Prophet was

[1] An-Nasâ‘î narrated it from two Shaikhs: Muhammad bin Bashshâr, and Muhammad bin Al-Muthanna, both of them from Muhammad (he is Ghundar), from Shu‘bah, from Mansûr who said: “I heard Muhammad bin Bashshâr, from Abû ‘Ayyâsh Az-Zaraqi.” So the first wording: “Shu‘bah said” is from Al-Muthanna, and the second as he mentioned, is from Ibn Bashshâr, meaning “Shu‘bah said.” This is how it appears to be, and Allâh knows best. And in Tuhfat Al-Asrâf, Al-Mizâ listed this narration under “Zaid bin Aṣ-Ṣâmi‘” and in Tabâhîb Al-Kâmâl he indicated that Zaid bin Aṣ-Ṣâmi‘ is Abû ‘Ayyâsh’s name.
The drawing up ranks facing the enemy in ‘Usfân, when the idolators were led by Khâlid bin Al-Walîd. The Prophet ﷺ led them in praying Zuhr. The idolators said: ‘They have a prayer after this that is dearer to them than their wealth and sons.’ Then the Messenger of Allâh ﷺ led them in praying ‘Asr. He divided them into two rows, behind him. He led them all in bowing, then when they raised their heads he led the row that was closest to him in prostrating, while the others remained standing. When they raised their heads from prostration, the second row prostrated, as they had already bowed with the Messenger of Allâh ﷺ. Then the front row moved back and the back row moved forward, so each of them took the place of his companion. Then the Messenger of Allâh ﷺ led them all in bowing, then when they raised their heads from bowing, the row that was closest to him prostrated while the others remained standing, then when they had finished prostrating the others prostrated, then the Prophet ﷺ said the Taslîm for all of them together.”

(Sahîh)

1551. It was narrated that Abû ‘Ayyâsh Al-Zuraqî said: ‘We were with the Messenger of Allâh ﷺ in ‘Usfân and the Messenger of Allâh ﷺ led us in praying Zuhr. The
idolators were led that day by Khālid bin Al-Walīd, and the idolators said: ‘We have caught them unawares.’ Then the fear prayer was revealed between Zuhr and ‘Asr. The Messenger of Allâh ﷺ led us in praying ‘Asr and divided us into two groups, a group that prayed with the Prophet ﷺ and a group that guarded him. He said Takbîr with those who were closest to him and those who were guarding them, then he bowed and both groups bowed with him. Then those who were closest to him prostrated. Then they moved back and the others moved forward and prostrated. Then he stood and led them all in bowing, those who were closest to him and those who were guarding him. Then he led those who were closest to him in prostrating, then they moved back and took the place of their companions and the others came forward and prostrated. Then he said the Taslîm so each group had prayed two Rak‘âhs with their Imâm. And he offered the fear prayer once in the land of Banu Sulaym.” (Sahîh)

Comments:
This narration differs from the preceding narrations in substance that the worshippers of the back row come forward in the front row after performing prostration in their place, while in this narration, the occupants of the back row completed their prostrations after coming forward in the front row. If this is not a mistake of the transmitter, this would constitute one more form of the fear prayer.

1552. It was narrated from Abû Bakrah that the Messenger of Allâh ﷺ led the people in offering
The fear prayer, two Rak'ahs. Then he said the Taslim and led others in offering the fear prayer, then he said the Taslim. So the Prophet had prayed four Rak'ahs. (Sahih)

Comments:
This is yet another form of the fear prayer, which is simple and easy. But according to the Hanafites, this form is not permissible, because the latter two units of the prayer-leader would be optional (Nafl), and for the other contingent obligatory.

1553. It was narrated from Jābir bin ʿAbdullāh that the Prophet led a group of his Companions in praying two Rak'ahs, then he said the Taslim, then he led some others in praying two Rak'ahs, then he said the Taslim. (Sahih)

1554. It was narrated that Sahl bin Abī Ḥathmah said concerning the fear prayer: “The Imam should stand up facing the Qiblah and some of them should stand with him while the others stand facing the enemy. Then he should pray one Rak'ah with them and they should pray another Rak'ah by themselves, and prostrate twice where they are. Then they should go to where the others are and the others should come and he should lead them in bowing once and prostrating twice, so it will be two Rak'ahs for him and one for them. Then they should bow once and
الصلاة الخوف


1555. جابر بن عبد الله رضي الله عنه, سأله النبي صلى الله عليه وسلم, أن يخبره أن عليه أن يصلي ركعتين مثلاً, في المعركة, فخرج بهما إلى جبل المعلقة رضي الله عنهما. فصلى ركعتي الصلاة الخوف فجعل النبي صلى الله عليه وسلم يصليهم ركعتين, ثم بين عدداً قبل الصلاة الخوف, فإنما يصلي ركعتي الصلاة الخوف ثم يصليهم ركعتين, فجعل الصلاة الخوف في الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيح الصحيحしっかりと.

الكلام: [صحيح] أخرجه ابن حذافة من حديث ينس بن عبد به, أن النبي صلى الله عليه وسلم صلى النذر في المعركة, قال: ح监测نا على الأعلى قال: حذرتنا يُوسّع علي قال: إن رسول الله صلى الله عليه وسلم صلى صلاة الصلاة الخوف, ففصلت طاعة مهذة وطاعة وجعلتهما في المعركة, ثم قالوا مثلاً، ثم النبي صلى الله عليه وسلم صلى الصلاة الخوف, وجعله الصلاة الخوف, وجعله الصلاة الخوف, ثم صلى صلاة الصلاة الخوف.

1556. كان حديث أن النبي صلى الله عليه وسلم صلى الصلاة الخوف, وكان النبي صلى الله عليه وسلم صلى الصلاة الخوف, وكان النبي صلى الله عليه وسلم صلى الصلاة الخوف, وكان النبي صلى الله عليه وسلم صلى الصلاة الخوف, وكان النبي صلى الله عليه وسلم صلى الصلاة الخوف, وكان النبي صلى الله عليه وسلم صلى الصلاة الخوف, وكان النبي صلى الله عليه وسلم صلى الصلاة الخوف, وكان النبي صلى الله عليه وسلم صلى الصلاة الخوف, وكان النبي صلى الله عليه وسلم صلى الصلاة الخوف.


إذا في هذه النARRACTIONS, there is no mention of conducting salutation after the first Rak'ah, while in Ahadith 1552 and 1553, there is mention of separate salutations, and those narratives are also transmitted by these very personages. Therefore, here too the salutation would be deemed after every two units. Even so, the Prophet's four units of prayer were with two salutations.
Chapter 1.

1557. It was narrated that Anas bin Mâlik said: “The people of the Jâhilîyah had two days each year when they would play. When the Messenger of Allâh ﷺ came to Al-Madînah he said: ‘You had two days when you would play, but Allâh has given Muslims something instead that is better than them: the day of Al-Fîr and the day of Al-Adhâ.’” (Sahîh)

Comments:
1. “Two days” denotes Nawrûz and Mehrjan. The Nawrûz used to be the first day of the New Year. The Mehrjan was celebrated like a carnival during the springtime. Both these days were in fact the festivals of the Persians or the Iranians. The Arabs celebrated these two days in imitation of them.

2. The term ‘Eid’ is a derivative of Awd, which signifies an occurrence that betides frequently. The Eid occurs again and again. Besides, everyone desires to rejoice in it time and again. And people also supplicate for each other for numerous ‘Eids’ (in their lives).

Chapter 2. Going Out For The Two ‘Eids The (Morning Of The) Following Day

1558. It was narrated from Abû ‘Umâir bin Anas from his paternal uncles, that some people saw the crescent moon and came to the Prophet ﷺ, and he told them to break their fast after the sun has
risen and to go out for 'Eid the (morning of the) the following day. (Sahîh)

Comments:
1. “Commanded the people to break the fast”: Even so, it is not necessary that all the people or the people of every city or town should sight the crescent. Instead, if a few people sight the crescent, it becomes enough for other people and cities.
2. “To go out (to a large space in the open air, literally in the desert or Sâhrâ)”: The main thing is that the 'Eid prayer should be performed in a large open space outside of the habitation or population, because it reflects its significance and grandeur.

Chapter 3. Adolescent Girls And Women In Seclusion Going Out For The Two 'Eids

1559. It was narrated that Ḥâfṣah said: “Umm ʿAṭîyāh would never mention the Messenger of Allâh ʿs without saying: ‘May my father be ransomed for him.’ I said: ‘Did you hear the Messenger of Allâh ʿs say such-and-such?’ And she said: ‘Yes, may my father be ransomed for him.’ He said: Let the adolescent girls, women in seclusion and menstruating women come out and attend the 'Eid and supplications of the Muslims, but let the menstruating women keep away from the prayer place.” (Sahîh)

Comments:
The 'Eid is the occasion of rejoicing and great significance and grandeur. Moreover, it is the special event of gratefulness and supplications. Therefore, all men and women were commanded to participate in it, so much so that those women who could not perform the prayer, their presence was also insisted, so that other objectives of the 'Eid festival could be fulfilled.
Chapter 4. Menstruating
Women Keeping Away From
The Place Where The People
Pray

1560. It was narrated that Muhammad said: "I met ‘Umm ‘Atiyah and said to her: 'Did you hear the Messenger of Allâh say (anything)?' When she mentioned him, she would say: 'May my father be ransomed for him.' (He said:) ‘Bring out the adolescent girls and the women in seclusion, and let them witness goodness and the supplication of the Muslims, but let the menstruating women keep away from the place where the people pray.’” (Sahih)

Comments:

One can comprehend clearly from the command to the young women to go forth for the ‘Eid, that other women would, first and foremost, be included in it.

Chapter 5. Adorning Oneself
For The Two ‘Eids

1561. It was narrated from Sâlim that his father said: “Umar bin Al-Khattâb, may Allâh be pleased with him, found a ‘Hullah’ of Istibraq[2] in the market. He took it and brought it to the Messenger of Allâh and said: 'O Messenger of Allâh, why don’t you buy this and adorn yourself with it for the two ‘Eids and when (meeting) the
delegations?’ The Messenger of Allâh ﷺ said: ‘This is the clothing of one who has no share in the Hereafter,’ or: ‘This is worn by one who has no share in the Hereafter.’ Then as much time passed as Allâh willled, then the Messenger of Allâh ﷺ sent to ‘Umar a garment made of Dîbâj.[1] He brought it to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, you said that this is the clothing of one who has no share in the Hereafter, then you sent this to me?’ The Messenger of Allâh ﷺ said: ‘Sell it and use the money for whatever you need.’” (Sahîh)

Comments:
Clothing which one individual may not wear could be given as a gift, because if he could not wear it himself, he could give it to someone else, or sell it. Trading of such things is also allowed, for instance silk, etc. However, the thing which is absolutely forbidden cannot be given as a gift to anyone, nor may one trade in it, for e.g., wine, pork, etc.

Chapter 6. Praying Before The Imâm On The Day Of ‘Eid

1562. It was narrated from Tha‘labah bin Zahdam that ‘Alî appointed Abû Mas‘ûd over the people, then went out on the day of ‘Eid and said: ‘O people, it is not part of the Sunnah to pray before the Imâm.’” (Hasan)

[1] See No. 5301 and 5302.
Performing optional prayers (Nawrifil) before the ‘Eid prayer is forbidden, according to all scholars.

Chapter 7. Not Saying The Adhàn For The Two ‘Eids

1563. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ led us in praying on ‘Eid before the Khutbah, with no Adhân and no Iqâmah.” (Sahîh)

Comments:
The Adhân and the Iqâmah are legislated for the obligatory prayers; they are not appropriate for the ‘Eid. This is because the ‘Eid prayer is optional. Moreover, the ‘Eid occurs occasionally. It is the occasion of rejoicing and to be full of joy. Everyone ought to go forth for it on his own and arrive at the place of prayer with zeal and fervor, without having any need for the Adhân to be pronounced for it.

Chapter 8. The Khutbah On The Day Of ‘Eid

1564. Al-Barâ’ bin ‘Azib narrated to us by one of the pillars of the Masjid: “The Prophet ﷺ delivered a Khutbah on the day of An-Nahr and said: ‘The first thing we start with on this day of ours is the prayer, then we offer the sacrifice. Whoever does that, he has followed our Sunnah, but whoever slaughtered (his sacrifice) before
the (prayer), that is just meat that he gave to his family, 'Abū Burdah bin Niyār had slaughtered his sacrifice and he said: ‘O Messenger of Allāh, I have a Jadhā'īh[1] that is better than a Musnāmah.[2]’ He said: ‘Slaughter it (as a sacrifice), but that will not be sufficient for anyone else (as a sacrifice) after you.’” (Sahih)

Comments:

“Shall not be sufficient”: Because it is essential for the billy-goat, the cow, and the camel that they be toothed (whose two frontal teeth have fallen already) for being eligible to be sacrificed.

Chapter 9. ‘Eid Prayer Before The Khutbah

1565. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ, Abū Bakr, and ‘Umar, may Allāh be pleased with them, used to offer the ‘Eid prayer before the Khutbah. (Sahih)

1566. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ, Abū Bakr, and ‘Umar, may Allāh be pleased with them, used to offer the ‘Eid prayer before the Khutbah. (Sahih)
‘Umar that the Messenger of Allāh ﷺ used to take out an ‘Anazah (a short spear) on the day of Al-Fitr and the day of Al-Adhha, plant it in the ground, and pray facing toward it. (Sahīh)

Comments:
The other purpose of this chapter is to demonstrate that in the open space, a barrier is necessary in front of the prayer-leader. And a spear could be carried with a view to using it as a barrier.

Chapter 11. The Number (Of Rak‘ahs) In ‘Eid Prayer

1567. It was narrated that ‘Umar bin Al-Khaṭṭāb said: “The prayer of Al-Adhha is two Rak‘ahs, the prayer of Al-Fitr is two Rak‘ahs, the prayer of the traveler is two Rak‘ahs and the Jumu‘ah prayer is two Rak‘ahs, complete and not shortened, upon the tongue of the Prophet ﷺ. (Sahīh)

Comments:
This issue is also agreed upon. There is no disagreement regarding it. Even so, if one misses Salātul Jumu‘ah with congregation, he should perform four Rak‘ahs. The two ‘Eid prayers (the ‘Eidain), however, invariably consist of two Rak‘ahs only.

Chapter 12. Reciting “Qāf”[1] And “(The Hour) Has Drawn Near.”[2] In The ‘Eid Prayer

1568. It was narrated that

[1] Sūrah Qāf (50).
Chapter 13. Reciting “Glorify The Name Of Your Lord The Most High” and: “Has There Come To You The Narration Of The Overwhelming?”

1569. It was narrated from An-Nu‘mān bin Bashīr that the Messenger of Allāh ☀️ used to recite on the two ‘Eids and on Friday: “Glorify The Name Of Your Lord, the Most High” and “Has There Come To You The Narration of The Overwhelming?” Sometimes the two (‘Eid and Jumu‘ah) occurred on the same day, and he would recite them (these two Sūras). (Ṣaḥīḥ)

Comments:
Ensuring the well-being of those behind him, the prayer-leader may bring into practice any of these two narrations, according to the situation. And this is superior.
Chapter 14. The Khutbah On Eid After The Prayer

1570. It was narrated that ‘Atâ’ said: “I heard Ibn ‘Abbâs say: ‘I bear witness that I attended Eid with the Messenger of Allâh ﷺ; he started with the prayer before the Khutbah, then he delivered the Khutbah.”’ (Sahîh)

1571. It was narrated that Al-Barâ’ bin ‘Azib said: “The Messenger of Allâh ﷺ addressed us on the day of An-Nahr after the prayer.”’ (Sahîh)

Chapter 15. Giving People The Choice Whether To Sit And Listen To The ‘Eid Khutbah

1572. It was narrated from ‘Abdullâh bin As-Sâ‘îb that the Prophet ﷺ offered the ‘Eid prayer and said: “Whoever would like to leave, let him leave, and whoever would like to stay for the Khutbah, let him stay.”’ (Hasan)
Comments:

Listening to the ‘Eid sermon is not obligatory; it is recommended or desirable. It is perhaps for this reason that the sermon has been made to occur after the prayer; so that one who wants to depart may do so, unlike the Friday sermon, where the one who arrives before the prayer, shall requisitely listen to the sermon.

Chapter 16. Adorning Oneself For The ‘Eid Khutbah

1573. It was narrated that Abū Rimthah said: “I saw the Prophet delivering the Khutbah, wearing two green Burds.” (Saḥīḥ)

Comments:
The prayer-leader ought to wear elegant clothes, so that his personage may instil a wholesome effect upon the worshippers. Inner purity coupled with outer beautification works wonders. However, the layer of elegant attire upon inner evilness is like putting a pearl necklace around the neck of a swine. (We seek Allāh’s refuge from such an evil similitude).

Chapter 17. Delivering The Khutbah From Atop A Camel

1574. It was narrated that Abū Kāhil Al-Aḥmāsī said: “I saw the Prophet delivering the Khutbah atop a she-camel and an Ethiopian was holding on to the camel’s reins.” (Hasan)

Comments:

[These comments discuss the proper attire and conduct of the prayer-leader during the Khutbah, emphasizing the importance of inner purity and the consequences of wearing inappropriate clothing.]
Comments:
If worshippers are in their multitudes and the voice does not reach everyone, or if the the Khālīb is not discernible, the sermon could be delivered mounted on an animal, or from an elevated platform. However, carrying the Minbar to the site of the prayer is not appropriate.

Chapter 18. Imam Standing
During The Khutbah

1575. It was narrated that Simāk said: "I asked Jābir: ‘Did the Messenger of Allāh ☀ deliver the Khutbah standing?’ He said: ‘The Messenger of Allāh ☀ used to deliver the Khutbah standing, then he would sit for a while, then stand up again.’” (Ṣahīh)

Chapter 19. Imam Standing
During The Khutbah, Leaning
On Another Person

1576. It was narrated that Jābir said: “I attended the prayer with the Messenger of Allāh ☀ on the day of ‘Eid. He started with the prayer before the Khutbah, with no Adhān and no Iqāmah. When he finished the prayer, he stood leaning on Bilāl, and he praised and glorified Allāh and exhorted the people, reminding them and urging them to obey Allāh. Then he moved away and went to the women, and Bilāl was with him. He commanded them to fear Allāh, and exhorted them and reminded
them. He praised and glorified Allâh, then he urged them to obey Allâh, then he said: 'Give charity, for most of you are the fuel of Hell.' A lowly woman with dark cheeks said: 'Why, O Messenger of Allâh?' He said: 'You complain a great deal and are ungrateful to your husbands.' They started taking off their necklaces, earrings and rings, throwing them into Bilâl’s garment, giving them in charity.”

(Sâlih)

Comments:
1. Although the Messenger of Allâh ﷺ had addressed the female Companions, all women in general are meant.
2. According to the vast majority of scholars, addressing women separately had been specific to the Messenger of Allâh ﷺ. After him, the rightly-guided Caliphs did not do thus, though they passionately loved the Sunnah of the Prophet ﷺ. Moreover, in so doing, multiplicity of sermons and their curtailment is imminent. And both these extremes are inappropriate.

Chapter 20. Imâm Turning To Face The People During The Khuṭbah

1577. It was narrated from Abû Sa’eed Al-Khadrî that the Messenger of Allâh ﷺ used to go out to the prayer place on the day of Al-Fitr and the day of Al-Adhha and lead the people in prayer. When he sat during the second Rak’ah and said the Taslim, he stood up and turned to face the people while the people were sitting. If he needed to mention something concerning the dispatch of an army he would tell the people, otherwise he would enjoin the people to give charity. He said:
"Give charity" three times, and among those who gave the most charity were the women. (Sahih)

Chapter 21. Listening Attentively To The Khutbah

1578. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If you say to your companion: 'Be quiet and listen' when the Imam is delivering the Khutbah, you have engaged in idle speech." (Sahih)

Comments:
This narration concerns the Friday sermon. But since, the ‘Eid sermon is similar to the Friday sermon, the argumentation is plausible.

Chapter 22. How The Khutbah Is To Be Delivered

1579. It was narrated that Jâbir bin ‘Abdullâh said: "In his Khutbah the Messenger of Allâh ﷺ used to praise Allâh as He deserves to be praised, then he would say: ‘Whomsoever Allâh guides, none can lead him astray, and whomsoever Allâh sends astray, none can guide. The truest of word is the Book of Allâh and best
of guidance is the guidance of Muhammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and every going-astray is in the Fire.' Then he said: 'The Hour and I have been sent like these two.' Whenever he mentioned the Hour, his cheeks would turn red, and he would raise his voice and become angry, as if he were warning of an approaching army and saying: 'An army is coming to attack you in the morning, or in the evening!' (Then he said:) 'Whoever leaves behind wealth, it is for his family, and whoever leaves behind a debt or dependents, then these are my responsibility, and I am the most entitled to take care of the believers.'”

(Saḥīḥ)

Chapter 23. ʿImām Urging (The People) To Give Charity

1580. It was narrated from Abū Saʿeed that the Messenger of Allāh ﷺ used to go out on the day of 'Eid and pray two Rakʿahs, then he would deliver the Khuṭbah and enjoin giving charity, and the ones who gave most charity were the women. If he had any exigency or he needed to send an army he would speak of that, if not, then he would go back. (Saḥīḥ)
1581. It was narrated from Al-Hasan that Ibn ‘Abbās gave a Khutbah in Al-Basrah and said: “Pay the Zakāh of your fasting.” The people started looking at one another. He said: “Whoever there is here from the people of Al-Madīnah, get up and teach your brothers, for they do not know that the Messenger of Allāh ﷺ enjoined Sadaqat Al-Fiṭr on the young and the old, the free and the slave, the male and the female; half a Sā‘ of wheat or a Sā‘ of dried dates or barley.” (Da‘if)

1582. It was narrated that Al-Barā’ said: “The Messenger of Allāh ﷺ addressed us on the day of An-Nahr after the prayer, then he said: ‘Whoever prays and offers the sacrifice as we do, his ritual is complete, and whoever offers the sacrifice before the prayer, that is just ordinary meat.’ Abū Burdah bin Niyār said: ‘O Messenger of Allāh, by Allāh we offered the sacrifice before I came out to the prayer, because I knew that today is the day of eating and drinking, so I hastened to do it and I ate of it and fed it to my family and neighbors.’ The Messenger of Allāh ﷺ said: ‘That is just a sheep for meat.’ He said: ‘I have a Jadhu’ah that is better than two meaty sheep, will that be sufficient (as a
sacrifice) for me?’ He said: ‘Yes, but it will not be sufficient for anyone after you.’” (Sahih)

**Comments:**
For details, see Hadith 1564.

**Chapter 24. Moderation In The Khutbah**

1583. It was narrated that Jâbir bin Samurah said: “I used to pray with the Prophet and his prayer was moderate in length and his Khutbah was moderate in length.” (Sahih)

**Comments:**
Neither too lengthy that people begin to loathe it, nor too short that people may not be able to join it. It does not mean that the prayer and the sermon used to be equal, because both are distinct from each other in the matter of their essence and form. Hence, different parameters govern them.

**Chapter 25. Sitting Between The Two Khutbahs And Remaining Silent While Sitting**

1584. It was narrated that Jâbir bin Samurah said: “I saw the Messenger of Allâh delivering the Khutbah standing up, then he sat down for a while and did not speak, then he stood up and delivered another Khutbah. Whoever tells you that the Prophet delivered a Khutbah sitting do not believe him.” (Sahih)

**Comments:**
[Further comments follow in the original text.]
Comments:
Similar thing preceded, and it appears the author is using such narrations which refer to the Friday *Khutbah* for ‘Eid Khutbah as well.

Chapter 26. Recitation And Remembrance During The Second *Khutbah*

1585. It was narrated that Jābīr bin Samurah said: “The Prophet ﷺ used to deliver the *Khutbah* standing, then he would sit down, then he would stand up and recite some Verses and remember Allāh. And his *Khutbah* was moderate in length, and his prayer was moderate in length.” *(Sahih)*

**Comments:**
"Remember Allāh" meaning he expressed matters concerning Allāh’. (See also Ḥadīth 1583).

Chapter 27. *Imām* Coming Down From The Minbar Before Finishing The *Khutbah*

1586. It was narrated from Ibn Buraidah that his father said: “While the Messenger of Allāh ﷺ was on the Minbar, Al-Ḥasan and Al-Ḥusain came, wearing red shirts, walking and stumbling. He came down and picked them up, then said: ‘Allāh has spoken the truth: Your wealth and your children are only a trial.’[1] I saw these two walking and stumbling in their shirts, and I could not be patient until I went down and picked them up.” *(Ḥasan)*

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[1] *At-Taghābun* 64:15.
Comments:

Love of children and affection for them is the demand of pure nature. Hence, to pause the sermon in order to show them affection, and to save them from any hardship, to alight them from the Minbar, and to lift them up, etc., is the very demand of man's inherent nature. Although, it temporarily distracts one's attention from worship, man is obligated to fulfill other commands also. And it is not possible to ignore them.

Chapter 28. Imâm Exhorting The Women After Finishing His Khutbah, And Encouraging Them To Give Charity

1587. ‘Abdur-Rahmân bin ‘Abbâs said: “I heard Ibn ‘Abbâs when a man said to him: ‘Did you go out (to the ‘Eid prayer) with the Messenger of Allâh ﷺ?’ He said: ‘Yes, and were it not for my kinship (position) with him I would not have done so’” – meaning due to him being so young – “He (the Prophet ﷺ) went to the mark near the house of Kathîr bin Aṣ-Ṣalt and prayed, then delivered a Khutbah. Then he went to the women. He exhorted them and reminded them and told them to give charity. So a woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilâl.” (Sahîh)

Comments:

This question was put to Ibn ‘Abbâs ﷺ only because he was not mature at that time. And children generally take more interest in games and sports rather than worship, at this age, although they might be participating in the acts of worship. Hence, they usually occupy the back rows behind the Imâm. But the case of Ibn ‘Abbâs was entirely different.
Chapter 29. Praying Before And After The 'Eid Prayer

1588. It was narrated from Ibn 'Abbās that the Prophet ﷺ went out on the day of 'Eid and prayed two Rak'ahs, and he did not pray before or after them. (Ṣaḥīḥ)

Comments:
(See Hadith 1562).

Chapter 30. ‘Imām Offering A Sacrifice On The Day Of ‘Eid And The Number (Of Animals) He May Slaughter

1589. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ addressed us on the day of Al-‘Adhā and went to two black and white rams and slaughtered them.” (Ṣaḥīḥ)

1590. It was narrated from Nāfi' that ‘Abdullāh (bin ‘Umar) told him that the Messenger of Allāh ﷺ used to offer the sacrifice in the prayer place. (Ṣaḥīḥ)
Tips: أخْرِجْهُ البَخْرَي، الوَلِيدَ، بَابُ الْحَرُّ وَالْخَيْبَةُ بِالْمُصْلِيِّ بِيْتِ النَّحْر، ح: ۹۸۲ من

حديث الْيَثِّ بِنِ سَعَدٍ بْنِ، وَهُوَ فِي الْكِبَارِ، ح: ۴۴۵.

Comments:

The benefit of offering sacrifices in front of the people or at the site of the ‘Eid prayer is to encourage them to sacrifice. It is acting after saying something! It is, however, desirable and not compulsory. In the same way, it is not necessary to sacrifice two animals; one is sufficient.

Chapter 31. When Two ‘Eids
Come Together (When ‘Eid
Falls On A Friday) And
Attending Them Both

1591. It was narrated that An-
Nu‘mān bin Bāshīr said: “The
Messenger of Allāh ﷺ used to
recite: ‘Glorify the Name of your
Lord, the Most High’[1] and ‘Has
there come to you the narration
of the Overwhelming?’[2] on Friday
and on ‘Eid, and when Friday and
‘Eid converged, he would recite
them both.” (Sahih)

1592. It was narrated that Iyās
bin Aḥī Ramālah said: “I heard Mu‘āwiyah
asking Zaid bin Arqam: ‘Did you
attend two ‘Eids with the Messenger
of Allāh ﷺ?’[3] He said: ‘Yes; he

[3] Meaning, did ‘Eid fall on a Friday?
prayed 'Eid at the beginning of the day then he granted a concession with regard to Jumu‘ah.’” (Hasan)

Chapter 33. Beating The Duff On The Day Of 'Eid

1594. It was narrated from 'Aishah that the Messenger of Allâh entered upon her and there were two girls with her who were beating the Duff. Abû Bakr scolded them, but the Prophet said: “Leave them, for every person has an 'Eid.” (Saḥîh)
Chapter 34. Playing In Front Of The Imâm On The Day Of 'Eid

1595. It was narrated that 'Aishah said: "The black people came and played in front of the Prophet on the day of 'Eid. He called me and I watched them from over his shoulder, and I continued to watch them until I was the one who moved away." (Sahîh)

Comments:

Playing games, or sports are not all offensive. On the day of 'Eid, they are allowable. Here the objective was to watch the sport and not the men, although they also came into view naturally. For instance, while walking on roads, women see men around them, in spite of their being in Hijab.

Chapter 35. Playing In The Masjid On The Day Of 'Eid And Women Watching That

1596. It was narrated that 'Aishah said: "I remember the Messenger of Allâh covering me with his Ridâ' while I was watching the Ethiopians playing in the Masjid, until I got bored. So you should understand the keenness of young girls to play." (Sahîh)
Comments:
The incident demonstrates the Prophet’s character and his excellent treatment of his wife. How he cared for the feelings of his wife!

1597. It was narrated that ‘Abû Hurairah said: “Umar came in when the Ethiopians were playing in the Masjid. ‘Umar, may Allah be pleased with him, rebuked them, but the Messenger of Allah said: ‘Let them be there, O ‘Umar, for they are Banû Arfîdah.’” (Sahîh)

Comments:
The mosque is not meant for games and sports. But since this game was not futile, and they were rather playing with spears and daggers, which are the sources of the Muslims’ combating energy - it was, therefore, allowed in the mosque.

Chapter 36. Concession
Allowing Listening To Singing
And Beating The Duff On The Day Of ‘Eid

1598. It was narrated from ‘Urwah that he narrated from ‘Aishah that Abû Bakr As-Şiddîq entered upon her and there were two girls with her who were beating the Duff and
singing, and the Messenger of Allâh ﷺ was covered with his garment. He uncovered his face and said: "Let them be there, O Abû Bakr, for these are the days of 'Eid." Those were the days of Mina and the Messenger of Allâh ﷺ was in Al-Madînah on that day. (Sahîh)
Chapter 1. Encouragement To Pray In Houses And The Virtue Of Doing So

1599. It was narrated from Nafi’ that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Pray in your houses and do not make them like graves.’” (Sahîh)

Comments:
1. The obligatory ritual prayers keep the mosque alive and populated. Homes can be animated only with the optional prayers. Hence, performing optional prayers at home is better and superior.
2. Implicit in this narration is the suggestion that a ritual prayer cannot be performed in the graveyard, except for the funeral prayer, which contains neither bowing nor prostration.

1600. It was narrated from Zaid bin Thâbit that the Prophet ﷺ used some palm-fiber mats to section off a small area in the Masjid. And the Messenger of Allâh ﷺ prayed in it for several nights until the people gathered around him. Then, one night they did not hear his voice, and they thought that he was sleeping, so they cleared their throats to make him come out to them. He said:
‘You kept doing that until I feared that it would be made obligatory for you, and if it were made obligatory, you would not be able to do it. O people, pray in your houses, for the best prayer a person offers is in his house, apart from the prescribed (obligatory) prayers.’” (Sahih)

Comments:
There is elucidation in other narrations that this incident took place in the blessed month of Ramadan, and the night prayer here connotes the Tarawih (the group prayer in each night of Ramadan). He made an enclosure for himself; it follows from this that he would make spiritual retreat (I'tikaf); otherwise the Prophet used to perform the night prayer at home. It is also probable that due to paucity of space in the apartment, the Prophet erected the mat chamber in order to offer the prayer in isolation.

1601. It was narrated from Sa’d bin Ishāq bin Ka‘b bin ‘Ujah, from his father, that his grandfather said: “The Messenger of Allah prayed Maghrib in the Masjid of Banu ‘Abdul-Ashhal, and when he finished praying, some people stood up and offered Nafl prayers. The Prophet said: ‘You should offer this prayer in your houses.’” (Hasan)

Comments:
“This prayer” refers to Sunan of the sunset prayer or the Sunan and optional prayers in general. This command comprises a recommendation and not a command, because, the performance of the optional prayer by the Prophet himself in the mosque after the sunset prayer is proven.
1602. It was narrated from Sa‘d bin Hishâm that he met Ibn ‘Abbâs and asked him about Witr. He said: “Shall I not lead you to one who knows best among the people of the world about the Witr of the Messenger of Allâh ﷺ?” He said: “Yes.” (Ibn ‘Abbâs) said: “It is ‘Aishah. So go to her and ask her (about Witr) and then come back to me and tell me the answer that she gives you.” So I went to Hakîm bin Aflâh and asked him to accompany me to her. He said: “I shall not go to her, for I told her not to say anything about these two (conflicting) groups, but she refused (to accept my advice) and went on (to participate in the conflict).” I swore an oath, beseeching him (to take me to her). So he came with me and went unto her. She said to Hakîm: “Who is this with you?” He said: “He is Sa‘d bin Hishâm.” She said: “Which Hishâm?” He said: “Ibn ‘Abbâs.” She supplicated for mercy for him and said: “What a good man ‘Abbâs was.” He said: “O Mother of the Believers, tell me about the character of the Messenger of Allâh ﷺ.” She said: “Don’t you read the Qur’ân?” I said: “Yes.” She said: “The character of the Messenger of Allâh ﷺ was the Qur’ân.” He said: “I wanted to get up (and leave), then I thought of the Qiyâm (night prayer) of the Messenger of Allâh ﷺ and
said: “Tell me about the Qiyām of the Messenger of Allāh ﷺ.” She said: “Do you not recite this Sūrah: “O you wrapped in garments?”[1] I said: “Yes.” She said: “Allāh, the Mighty and Sublime, made Qiyām Al-Lail obligatory at the beginning of this Sūrah, so the Messenger of Allāh ﷺ and his Companions prayed Qiyām Al-Lail for one year. Allāh withheld the latter part of this Sūrah for twelve months, then He revealed the lessening (of this duty) at the end of this Sūrah, so Qiyām Al-Lail became voluntary after it had been obligatory.” I felt inclined to stand up (and not ask anything further), then I thought of the Witr of the Messenger of Allāh ﷺ. I said: “O Mother of the Believers, tell me about the Witr of the Messenger of Allāh ﷺ.” She said: “We used to prepare his Siwāk and water for his ablution, and Allāh would wake him when He wished during the night. He would use the Siwāk, perform ablution, and then pray eight Rak'ahs in which he would not sit until he reached the eighth one. Then he would sit and remember Allāh and supplicate, then he would say a Taslīm that we could hear. Then he would pray two Rak'ahs sitting after uttering the Taslīm, then he would pray one Rak'ah, and that made eleven Rak'ahs, O my son! When the Messenger of Allāh ﷺ grew older and put on weight, he prayed Witr with seven Rak'ahs, then he prayed
two Rak'ahs sitting down after saying the *Tasli‘m*, and that made nine Rak'ahs. O my son, when the Messenger of Allâh ﷺ offered a prayer, he liked to continue to offer it, and when sleep, sickness, or pain distracted him from praying *Qiyâm Al-Lail*, he would pray twelve Rak'ahs during the day. I am not aware of the Prophet of Allâh ﷺ having recited the whole Qur'ân during a single night, or praying through the whole night until morning, or fasting a complete month, except Ramaḍân.” I went to Ibn ‘Abbâs and told him what she had said, and he said: “She has spoken the truth. If I could go to her (and meet her face to face) I would so that she could tell me all of that verbally.” (*Sahîh*)

Abû ‘Abdur-Rahmân (An-Nasâ‘î) said: This is what occurs in my book, and I do not know who is mistaken in the description of his *Witr*, peace be upon him.[1]

Comments:
1. “His character was the Qur'ân itself” means that the exalted and the supremely excellent conduct, and the probity or the good character of all the Prophets and the righteous men depicted in the Glorious Qur'ân, were found in the sacred personage of the Prophet ﷺ in their most perfect form and rank; on the other hand, regarding the things which the Qur'ân forbids, not one iota of them was found in him.

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[1] Meaning that it differs from the versions recorded in No. 1652, 1720, 1721 and 1722, in which nine were prayed, followed by the *Tasli‘m*, and the two while sitting after that.
2. The Qiyām Al-Lail and the Witr prayer are not two separate prayers. Instead, the same prayer, because of its time was called the night vigil prayer, while because of its number of Rak'ahs, it was called the Witr prayer. During the blessed month of Ramadan, this very prayer is called the Tarawih, and in normal days it is called Tahajjud. Because on normal days, this prayer is performed after waking from sleep, and the term Tahajjud denotes rising from sleep. Salātut Tarawih takes its name from the gradual pauses for rest which occur during its performance; that means to offer it gradually with intermittent pauses for rest.

3. "If I could go to her": actually, during that period disagreement had appeared among some of the Companions, which had distanced some among them from others among them. The Battle of the Camel and the Battle of the Siffin are the bitter, painful memories of that period. ‘Aishah, ‘Aīf, and ‘Abdullāh bin ‘Abbās also had become victims of this discord. They were, however, all extremely sincere in intentions. May His Mercy and Forgiveness be bestowed upon them.

Chapter 3. The Reward Of One Who Prays Qiyām During Ramaḍān Out Of Faith And In The Hope Of Reward

1603. It was narrated from Abū Hurairah that the Messenger of Allāh  said: “Whoever prays Qiyām during Ramaḍān out of faith and in the hope of reward, he will be forgiven his previous sins.” (Sahih)

1604. It was narrated from Abū Hurairah that the Messenger of Allāh  said: “Whoever prays Qiyām during Ramaḍān out of faith and in the hope of reward, he will be forgiven his previous sins.” (Sahih)
Comments:

“Hoping for its reward” means one’s intention should be to gain reward. Ostentation or showiness, desire for self-praise or any other worldly motive, (for instance, health, etc.) should not be the objective. In short, Faith should be its foundation, and recompense its objective.

Chapter 4. Qiyam During The Month Of Ramaḍān

1605. It was narrated from ‘Aishah that the Messenger of Allâh ﷺ prayed in the Masjid one night, and some people followed his prayer. Then he prayed the following night and more people came. Then they gathered on the third or fourth night and the Messenger of Allâh ﷺ did not come out to them. When morning came he said: “I saw what you did, and nothing prevented me from coming out to you but the fact that I feared that this would be made obligatory for you,” and that was in Ramaḍān. (Sahîh)

Comments:

This demonstrates that people’s fondness, ardent longing (Shawq), and insistence on doing some voluntary deeds, etc. could become one of the causes for rendering it an obligatory religious duty. There are other numerous corresponding causes also. If Allâh’s Command follows, that thing becomes mandatory. Otherwise, in spite of persistence and tenacity, it remains optional or voluntary.

1606. It was narrated that Abû
Dharr said: “We fasted with the Messenger of Allâh in Ramadân and he did not lead us in praying Qiyâm until there were seven days left in the month, when he led us in praying Qiyâm until one-third of the night had passed. Then he did not lead us praying Qiyâm when there were six days left. Then he led us praying Qiyâm when there were five days left until one half of the night had passed. I said: ‘O Messenger of Allâh! What if we spend the rest of this night praying Nâfî?’ He said: ‘Whoever prays Qiyâm with the Imâm until he finishes, Allâh will record for him the Qiyâm of a (whole) night.’ Then he did not lead us in prayer or pray Qiyâm until there were three days of the month left. Then he led us in praying Qiyâm when there were three days left. He gathered his family and wives (and led us in prayer) until we feared that we would miss Al-Falâh. I (one of the narrators) said: ‘What is Al-Falâh?’ He said: ‘The Suhûr.’

(Shabîh)


Comments:
1. Outwardly, this Hadîth appears to be the explanation of the preceding Hadîth. Hence, the number of Rak‘âhs during all three nights was eleven only. But they were prolonged by making the recitation lengthier on the second night in comparison with the first, and on the third night lengthier still in comparison with the second.
2. “With the Imâm”: this demonstrates performing the night vigil prayer with the Imâm is more meritorious than performing it solitarily. There was a compelling situation during his lifetime.

1607. Nu‘aim bin Ziyâd Abû Talhah said: “I heard An-Nu‘mân
bin Bashûr on the Minbar in Himîș saying: ‘We prayed Qiyâm with the Messenger of Allâh ﷺ during Ramadân on the night of the twenty-third until one-third of the night had passed, then we prayed Qiyâm with him on the night of the twenty-fifth until one half of the night had passed, then we prayed Qiyâm with him on the night of the twenty-seventh until we thought that we would miss Al-Falah’ – that is what they used to call Suḥûr.” *(Hasan)*

Chapter 5. Encouragement To Pray Qiyâm Al-Lail

1608. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When any one of you goes to sleep, the Shaïṭân ties three knots on his head, saying each time: ‘(Sleep) a long night.” If he wakes up and remembers Allâh, one knot is undone. If he performs Wuḍû’, another knot is undone. If he prays, all the knots are undone and he starts his day in a good mood and feeling energetic. Otherwise he starts his day in a bad mood and feeling lethargic.’” *(Sahîh)*

**Tafsîr**:


2. (المعجم 5) “باب التزكيم في قيام الليل” (التحفة 196)

3. 1608 - أخبرنا محدث بن عبيد الله بن حزم قال: حدثنا شفيق بن أبي الزرقاء عن الأعرج عن أبي هريرة قال: قال رسول الله ﷺ: إذا نام أحدكم عقد السبطان على رأسه ثلاث عقد يضرب على كل عقيدة ليلة طويلة أي أزدد، فإن استيقظ فذكر الله أنحلت عقيدة أو حيى فإن صلى الحبل العقد كله فقضى ضرب البيت النفيسي ضبطاً وإلا أصب في حبيش البيت النقسي ك설ان.”

**Tafsîr**: أخبر مسلم، سلول الصاغرين، باب الحبل على صلة الليل وإن قلت ح 776 من حديث سفيان بن عيينة، والبحاري، التهجر، باب عقد السبطان على قافية الرأس إذا لم يعمل بالليل، ح 1142: من حديث أبي الزرقاء، وهو في الكبرى، ح 1301.
1609. It was narrated that 'Abdullāh said: “Mention was made in the presence of the Messenger of Allāh about a man who slept all night until morning. He said: ‘That is a man in whose ear the Shaitān has urinated.’” (Sahih)

It was narrated that 'Abdullāh said: “It was narrated to me that ‘Abdullāh ibn ‘Amr said: ‘Mention was made in the presence of the Messenger of Allāh about a man who slept all night until morning. He said: ‘That is a man in whose ear the Shaitān has urinated.’” (Sahih)

1610. It was narrated that 'Abdullāh said: “A man said: ‘O Messenger of Allāh. So-and-so slept and missed the prayer yesterday until morning came.’ He said: ‘The Shaitān urinated in that one’s ears.’” (Sahih)

It was narrated that 'Abdullāh ibn ‘Amr said: ‘Mention was made in the presence of the Messenger of Allāh about a man who slept all night until morning. He said: ‘That is a man in whose ear the Shaitān has urinated.’” (Sahih)

1611. It was narrated that Abū Hurairah said: “The Messenger of Allāh said: ‘May Allāh have mercy on a man who gets up at night and prays, then he wakes his wife and she prays, and if she refuses he sprinkles water in her face. And may Allāh have mercy on a woman who gets up at night and prays, then she wakes her husband and he prays, and if he refuses she sprinkles water in his face.”’ (Hasan)
1612. It was narrated from 'Ali bin Abi Talib that the Prophet ﷺ came to him and Fātīmah at night and said: “Won’t you pray?” I said: “O Messenger of Allāh, our souls are in the hand of Allāh and if He wants to make us get up, He will make us get up.” The Messenger of Allāh ﷺ went away when I said that to him. Then, as he was leaving I heard him striking his thigh and saying: But, man is ever more quarrelsome than anything.[1] (Sahih)

[الكھف : 54] 

تخريج: أخرج حسین مسلم، صلحاء المسافرين، باب الحث على صلوة الليل وإن قلت، ح:777 عن تقية، والخاري، التهجد، باب تحريض النبي ﷺ على قيام الليل ... الخ، ح:1172 من حديث الزهري به، وهو في الكبرى، ح:1311.

Comments:

“Our souls”: this expression is based on the fact that in sleep the soul completely departs from man and it goes forth according to the command of Allāh, Most High, as is mentioned in the Qur’ān, “Allāh takes the souls at the time of their death and which has not yet died in its sleep.” (Az-Zumar 39:42). Hence, one awakens only when his soul is returned.

1613. It was narrated from ‘Ali bin Ḥusain, from his father, that his grandfather ‘Ali bin Abi Talib said: “The Messenger of Allāh ﷺ came in to Fātīmah and I, one night and woke us up to pray, then he went back to his house and prayed for part of the night, and he did not hear any movement from us. He came back to us and woke us up, and said: ‘Get up and pray.’ I sat up, rubbing my eyes, and said: ‘By Allāh, we will only pray that which Allāh has decreed for us; our souls are in the

hand of Allâh and if He wants to make us get up, He will make us get up.’ The Messenger of Allâh ﷺ turned away, striking his hand on his thigh, and saying: ‘We will only pray that which Allâh has decreed for us! “But, man is ever more quarrelsome than anything,”’[[1] (Sahîh)

Chapter 6. The Virtue Of Night Prayer

1614. It was narrated from Humaid bin ‘Abdur-Rahmân – that is Ibn ‘Awf, that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The best fasting after the month of Ramadân is the month of Allâh, Al-Muḥarram, and the best prayer after the obligatory prayer is prayer at night.’” (Sahîh)

Comments:
The attribution of the month of the inviolable Muharram to Allâh, Most High, was due to the fact that it is the first month of the year and it is the month of inviolability. Its fast means the fast of Ashura. Some people have understood it to mean fast in general.

1615. It was narrated from Abû Bishr Ja’far bin Abî Wahshiyah that he heard Ḥumaid bin ‘Abdur-

[[1] Al-Kahf 18:54.
Rahmân say: “The Messenger of Allah ﷺ said: “The best prayer after the obligatory prayer is prayer at night and the best fasting after the month of Ramadân is Al-Muḥarram.””

Shu‘bah bin Al-Ḥajjaj narrated it in Mursal form. (Ṣaḥīh)

Comments:
The Ahâdîth 1614 and 1615 are identical. The only distinction is that in Hadîth 1614 the chain of transmitters is unbroken or continuous, whereas in the Hadîth 1615, there is no mention of the Prophet’s Companion Abû Hurairah ﷺ. In Hadîth principles, such a narration is called Mursal (a Hadîth in which only the name of the Companion who originally narrated the Hadîth is missing from the chain). The transmitter of this Hadîth is Shu‘bah bin Ḥajjaj.

Chapter 7. The Virtue Of Night Prayer While Traveling

1616. It was narrated from Zaid bin Žabyân who attributed it to Abû Dharr that the Prophet ﷺ said: “There are three whom Allâh loves: A man who comes to some people and asks (to be given something) for the sake of Allâh and not for the sake of their relationship, but they do not give him, so a man stayed behind and gave to him in secret, and no one knew of his giving except Allâh and the one to whom he gave it. People who travel all night until sleep becomes dearer to them than anything that may be equated with it, so they lay down their heads (and slept), then a man among them got up and started praying to Me and beseeching Me, reciting
My Verses. And a man who was on a campaign and met the enemy and they fled, but he went forward (pursuing them) until he was killed or victory was granted.” (Hasan)

Comments:
Three persons means three types of people; those types might consist of tens or hundreds of thousands in number.

Chapter 8. The Time For Qiyām

1617. It was narrated that Masrūq said: “I said to 'Āishah: ‘Which deed was most beloved to the Messenger of Allāh?’ She said: ‘That which was done persistently.’ I said: ‘At what part of the night did he pray Qiyām?’ She said: ‘When he heard the rooster.”’ (Sahih)

Comments:
Shortely before dawn.

Chapter 9. With What Qiyām Should Begin

1618. It was narrated that 'Āsim bin Ḥumaid said: “I asked 'Āishah...
with what did he – meaning the Prophet ﷺ – start Qiyām Al-Lail? She said: 'You have asked me something which no one before you has asked. The Messenger of Allah ﷺ used to say the Takbîr ten times, the Tahmid ten times, the Tashīb ten times and the Tahlīl ten times, and pray for forgiveness ten times, and say: Allâhumma qâfîridî, wâhîdînî, wârzûqînî wa 'âfînî. A'ûdhu billâhi min duqîl-maqsâmî yawmâl-qiyâmah (O Allah, forgive me, guide me, grant me provision and good health. I seek refuge with Allah from the difficulty of standing on the Day of Resurrection.)' (Hasan)


1619. It was narrated that Râbi‘ah bin Ka‘b Al-Aslamî said: “I used to stay overnight at the Prophet’s apartment and I used to hear him when he prayed Qiyām at night saying: ‘Subhân Allâhî Rabbîl-‘Alâmî (Glory be to Allâh, the Lord of the worlds)’ for a long time, then he said: ‘Subhân Allâh wa bi ḥamdih (Glory and praise be to Allâh)’ for a long time.” (Sahîh)

تخريج: [إسناده صحيح] آخره ابن ماجه، الدعاء، باب ما يدعو به، إذا انتبه، من الليل، ح: 3789 من حديث يحيى بن أبي كثير بما خصصه، وهو في الكبير، ح: 1318، وأصله في صحيح مسلم، الصلوة، باب فصل السجود والحث عليه، ح: 226/489 من حديث الأوزاعي به، بغير هذا اللفظ، وهذا طرف منه، وللحديث أطراف عند أبي داود، ح: 1320، والترمذي، ح: 2416 وغيرهم، وتقدم طرفه، ح: 1349.
1620. It was narrated that Ibn 'Abbās said: “When the Prophet got up at night to pray Tahajjud, he said: ‘Allāhumma, lakal-hamdu anta nūrus-samāwātī wa-arḍī wa man fīhinna wa lakal-hamdu anta qayyāmus-samāwātī wa-arḍī wa man fīhinna wa lakal-hamdu anta malikus-samāwātī wa-arḍī wa man fīhinna, wa lakal-hamdu, anta ḥaqqun wa wa’duka ḥaqqun wa jannatū ḥaqqun wan-nârū ḥaqqun wan-nabiyyūna ḥaqqun wa Muḥammadun ḥaqqun, laka aslamtu wa ‘alaika tawakkaltu wa bika āmant. (O Allāh, to You be praise, You are the Light of the heavens and the Earth and whoever is in them. To You be praise, You are the Sustainer of the heavens and the Earth and whoever is in them. To You be praise, You are the Sovereign of the heavens and the Earth and whoever is in them. To You be praise; You are True, Your promise is true, Paradise is true, Hell is true, the Hour is true, the Prophets are true and Muḥammad is true. To You have I submitted, in You I put my trust and in You I have believed.’” Then (One of the narrators) Qutaibah mentioned some words the meaning of which was: “Wa bika khasamtu wa ilaika ḥākamtu, ighfirdī mā qaddamtu wa mā akhhartu wa mā alantu antal-muqaddimu wa antal-mu’khkhir, lā ilāha illā anta wa lā hawla wa lā quwwata illā billāh (And with Your help I argue [with my opponents, the non-believers], and I take You
as a judge [to judge between us].
Forgive me my past and future sins
and those that I commit openly.
You are the One who puts [some
people] back and bring [others]
forward. There is no god but You
and there is no power and no
strength except with Allâh)."

(Sahîh)

Comments:
Concerning the attributes of Allâh, this Hadîth is extremely comprehensive,
because no attribute of Allâh falls outside of these attributes.

1621. It was narrated from Kuraib
that ‘Abdullâh bin ‘Abbâs told him,
he slept at the house of Maimûnah
the wife of the Prophet ﷺ, who
was his maternal aunt. He said: “I
laid down across the mattress and
the Messenger of Allâh ﷺ and his
wife lay along it. The Prophet ﷺ
slept until midnight, or a little
before or a little after. The Prophet
ﷺ woke up and began to rub the
sleep from his face with his hand.
Then he recited the last ten Verses
of Sûrah Al ‘Imrân. Then he got up
and went to a water skin that was
hanging up and performed Wudû’
from it, and he performed Wudû’
well, then he stood up and prayed.”
‘Abdullâh bin ‘Abbâs said: “I stood
up and did what he had done, then
I went and stood beside him. The
Messenger of Allâh ﷺ put his right
hand on my head, took hold of my
right ear and tweaked it. Then he
prayed two Rak’âhs, then two
Rak‘ahs, then two Rak‘ahs, then two Rak‘ahs, then two Rak‘ahs, then two Rak‘ahs, then he prayed Witr. Then he lay down until the Mu‘adhdhin came to him and he prayed two brief Rak‘ahs.” (Sa`îd)

Chapter 10. Using Siwâk
When Getting Up To Pray At Night

1622. It was narrated from Hudâhaifah that when the Prophet ﷺ got up to pray at night, he would brush his teeth with the Siwâk. (Sa`îd)

1623. It was narrated that Hudâhaifah said: “When the Messenger of Allah ﷺ got up to pray Tahajjud at night, he would brush his teeth with the Siwâk.” (Sa`îd)

Chapter 11. Mentioning The Discrepancies Reported From Abû Haşîn ʿUthmân Bin ʿÂṣîm In This Hadîth

1624. It was narrated that Hudâhaifah said: “We were commanded to use the
Siwâk when we got up to pray at night.” (Saâhid)

Comments:

The purpose of Imâm An-Nasâ’î is to demonstrate that the narrator Abû Hasan reported it from Shaqîq from Hudhaifah in No. 1624, and from Shaqîq, as his own saying, in No. 1625.

1625. It was narrated that Shaqîq said: “We were commanded, when we got up to pray at night, to clean our mouths with the Siwâk.” (Saâhid)

Comments:

The purpose of Imâm An-Nasâ’î is to demonstrate that the use of Siwâk had been the excellent practice of the Prophet ﷺ and it was his Command also.

Chapter 12. With What Should Prayer At Night Begin?

1626. Abû Salamah bin ‘Abdur-Rahmân said: “I asked ‘Aishah: ‘With what did the Prophet ﷺ start his prayer?’ She said: ‘When he got up to pray at night he would start his prayer with the words: Allâhumma Rabba Jibr’îl wa Mikâ’il wa Isrâ’il, Fâtîras-samâwâti wal-arâd, ‘âlim al-ghaybi wash-shahâdah, anta taâkhumu bayna ‘ibâdika fîmâ kânu fihi yakhtalîfûn, Allâhumma idhînî limâkhtulîfa fihi min al-haqq innaka tahdi man tashâ’ ila širâţîm mustaqîm
(O Allâh, Lord of Jibrîl, Mikâ’îl and Israfiîl, Creator of the heavens and the Earth, Knower of the unseen and the scene, You judge between Your slaves concerning that wherein they differ. O Allâh, Guide me to the disputed matters of truth, for You are the One Who guides to the Straight Path).”

(Sahîh)

1627. It was narrated that Ibn Shihaab said: “Humaid bin ‘Abdur-Rahmân bin ‘Awf told me that a man from among the Companions of the Prophet ﷺ said: ‘I said, when I was on a journey with the Messenger of Allâh ﷺ. By Allâh, I am going to watch the prayer of Messenger of Allâh ﷺ and see what he does. When he prayed ‘Ishâ’, he lay down for a long time. Then he woke up and looked toward the horizon and said: “Our Lord! You have not created (all) this without purpose” until he reached: “for You never break (Your) Promise.”[1] Then the Messenger of Allâh ﷺ reached across his bed and took a Shâbîk from it, then he poured water from a vessel and cleaned his teeth. Then he stood and prayed until I said: “He has prayed for as long as he slept.” Then he lay down until I said: “He has slept as long as he prayed.” Then he woke up and did the same as he had done the first time and said the same as he had said. The

Messenger of Allâh ﷺ did that three times before Fajr." (Sâhih)

Comments:
A chapter in this category has preceded earlier also. There, too, some supplications have been described. Any of these supplications could be made.

Chapter 13. Mentioning The Prayer Of The Messenger Of Allâh ﷺ At Night

1628. It was narrated that Anas said: "Every time we wanted to see the Messenger of Allâh ﷺ praying at night we saw him, and every time we wanted to see him sleeping, we saw him." (Sâhih)

Comments:
The objective is to signify that Allâh’s Messenger ﷺ had not prescribed one particular period of time for the performance of his night vigil prayer. Instead, if he had been praying at a particular watch, the following night he would be sleeping in that particular hour. Likewise, if he was offering prayer the previous night at a particular time, at the same hour the next night, he would sleep. However, one may fix a particular time for one’s convenience, since doing so is not forbidden.

1629. Ya’la bin Mamlak said that he asked Umm Salamah about the prayer of the Messenger of Allâh ﷺ, and she said: “He used to pray ‘Ishâ’, then he would recite Tasbîh, then after that he would pray whatever Allâh willed (he should pray) of night prayer. Then he would go and sleep for as long as he had prayed. Then he would get up from sleep and pray for as long as he had slept, and this last prayer
of his would continue until dawn.”

(Hasan)

1630. It was narrated from Ya'la bin Mamlak that he asked Umm Salamah, the wife of the Prophet, about the recitation and prayer of the Messenger of Allah. She said: “What do you want to know about his prayer (i.e., you can never match it)? He used to pray, then sleep for as long as he had prayed, then he would pray as long as he had slept, then he would sleep as long as he had prayed, until dawn came.” Then she described to him his recitation, and she described a clear recitation in which every letter was distinct.

(Hasan)

Comments:
To get up again and again and offer the prayer is pretty hard, when the duration of sleep and praying is also equal. That is why it was stated that you cannot pray the prayer as he prayed. May Allâh’s Greetings and Peace be upon him.

Chapter 14. Mentioning The Prayer Of Prophet Dâwûd, Peace Be Upon Him, At Night

1631. It was narrated from ‘Amr bin Aws that he heard ‘Abdullâh bin ‘Amr bin Al-‘Aṣ say: “The Messenger of Allâh said: ‘The most beloved of fasting to Allâh is the fasting of Dâwûd, peace be
upon him. He used to fast one day and not the next. And the most beloved of prayer to Allâh is the prayer of Dâwûd. He used to sleep half the night, spend one-third of the night in prayer and sleep for one-sixth of it.” (Sâhîh)

Comments:

(See commentary to Ḥadîth 1617)

Chapter 15. Mentioning The Prayer Of Prophet Mûsâ And The Different Reports From Sulaimân At-Taimî About It

1632. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “On the night on which I was taken on the Night Journey (Al-Isrâ’) I came to Mûsâ, peace be upon him, at the red dune, and he was standing, praying in his grave.” (Ḥasan)

1633. It was narrated from Anas that the Messenger of Allâh ﷺ said: “I came to Mûsâ at the red dune and he was standing and praying.”

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: This is more correct in our view, than the Ḥadîth of Mu‘âdh bin Khâlid. Allâh, the Most High, knows best. (Sâhîh)
Comments:

Mu‘ádh’s narration has it from Thâbit from Anas, while Yunus bin Muhammad (No. 1633) narrated it as “from Sulaiman At-Taimî and Thâbit from Anas.”

1634. It was narrated from Anas that the Prophet ﷺ said: “I passed by the grave of Mûsâ, peace be upon him, and he was praying in his grave.” (Sahih)

1635. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘On the night on which I was taken on the Night Journey I passed by Mûsâ, peace be upon him, and he was praying in his grave.’” (Sahih)

1636. It was narrated from Anas that on the night on which he was taken on the Night Journey, the Prophet ﷺ passed by Mûsâ, peace be upon him, and he was praying in his grave. (Sahih)

1637. Mu‘tamîr said: “I heard my
father say: I heard Anas say: ‘One of the Companions of the Prophet told me that on the night on which he was taken on the Night Journey, the Prophet passed by Mūsā, peace be upon him, and he was praying in his grave.” (Sahih)

1638. It was narrated from Anas, from one of the Companions of the Prophet, that the Prophet said: ‘On the night on which I was taken on the Night Journey, I passed by Mūsā and he was praying in his grave.” (Sahih)

Chapter 16. Staying Up At Night (In Prayer)

1639. It was narrated from ‘Abdullāh bin Khabbāb bin Al-Aratt, from his father, who had been present at Badr with the Messenger of Allāh, that he watched the Messenger of Allāh one night when he prayed all night until Fajr time. When the Messenger of Allāh said the Taslim at the end of his prayer, Khabbāb said to him: “May my father and mother be ransomed for you O Messenger of Allāh, last night you offered a prayer the like of which I have never seen you offer.” The Messenger of Allāh said: “Yes indeed. This is a prayer of hope and fear in which I asked my Lord, the Mighty and Sublime,
for three things, of which He gave
me two and did not grant me one. I
asked my Lord not to destroy us
with that with which he destroyed
the nations before us, and He
granted me that. And I asked my
Lord not to let an enemy from
without prevail over us, and He
granted me that. And I asked my
Lord not to divide us into warring
factions and He did not grant me
that.” (Sahîh)

Comments:

One should generally not keep vigil for the whole night, because this would
produce physical weakness or enfeeble the body. Thereupon, he might not
remain capable of performing his obligatory observances. However, one may
remain awake for the whole night during specific blessed nights.

Chapter 17. The Differing
Narrations From ‘A’ishah
Regarding Staying Up At Night
(In Prayer)

Comments:

In the upcoming narrations, conflicting words have been transmitted from
‘A’ishah ﷺ. In some it occurs that in the final part of his life, the Prophet ﷺ
used to keep vigil for the whole night. Whereas, in some narrations, there is
negation of his whole night vigil, and in one report it is rather denounced
(narration 1243). For the reconciliation between various narrations, see the
commentary to the Hadîth 1642.

1640. It was narrated that Masrûq
said: “A’ishah, may Allâh be
pleased with her, said: ‘When the
last ten nights of Ramadân began,
the Messenger of Allâh ﷺ stayed
up at night (for prayer) and he
woke his family up and tightened
his waist-wrap.’” (Sahîh)
Comments:

“He would fasten his waist-wrapper tightly”: the purpose is to display that he would fully prepare himself for worship, because the person who has to carry out long and strenuous work, normally girds up his loins, in order to ensure that it does not fail him in the process.

1641. It was narrated that Abū Ishāq said: “I came to Al-Aswad bin Yazīd, who was a close friend of mine, and said: ‘O Abū ‘Amr, tell me what the Mother of the Believers told you about the prayer of the Messenger of Allāh ﷺ.’ He said: She said: ‘He used to sleep for the first part of the night and stay up for the latter part.’” (Sahih)

1642. It was narrated that ‘Āishah, may Allāh be pleased with her, said: “I do not know that the Messenger of Allāh ﷺ recited the whole Qur‘ān in one night, or spent a whole night in worship until dawn, or that he ever fasted an entire month apart from Ramadān.” (Sahih)

1643. It was narrated from ‘Āishah that the Prophet ﷺ came in to her and there was a woman with her.
He said: "Who is this?" She said: "So-and-so, and she does not sleep." And she told him about how she prayed a great deal. He said: "Stop praising her. You should do what you can, for by Allâh, Allâh never gets tired (of giving reward) until you get tired. And the most beloved of religious actions to him is that in which a person persists." (Sahih)

1644. It was narrated from Anas bin Mâlik that the Messenger of Allâh entered the Masjid and saw a rope tied between two pillars. He said: "What is this rope?" They said: "It is for Zainab when she prays; if she gets tired she holds on to it." The Prophet said: "Untie it. Let anyone of you pray as long as he has energy, and if he gets tired let him sit down." (Sahih)

Comments:

"If he gets tired": in the state of languidness during the prayer, humility and tranquillity do not remain. And the prayer is humility and serenity.

1645. It was narrated that Ziyâd bin Ilâqah said: "I heard Al-Mughîrah bin Shu'bah say: 'The Prophet stood (in prayer at night) until his feet swelled up, and it was said to him: Allâh has forgiven your past and future sins.
He said: ‘Should I not be a thankful slave?’’ (Sahih)

فَقَالَ ﷺ: \( \text{“لَمْ أَخْشَى أَنْ أَكُنْ مُتَّكِئًا فِي نَارِ الْحَيَاةِ الدُّنْيَا”} \)

وَمَا تَأَخَّرَ ﷺ قَالَ: "كِتَابًا أَتَّبِعُتْ بَعْدُهَا."

تخريج: أخرج البخاري، التفسير، باب قوله: "ليغفر لك الله ما تقدم من ذنبك ... إلخ"، ح: 489، ومسلم، صفات المنافقين، باب إبتكار الأعمال والأجهاد في العبادة، ح: 2819 من حديث سفيان بن عيينة، وهو في الكبرى، ح: 1380.

1646. It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ used to pray until he developed fissures in his feet.” (Sahih)

١٦٤٦ - أَخْبَرَنَا عَمُّرٌ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا صَالِحُ بْنُ هُرَيْرَةَ وَكَانَ يَقْعُدُ ﷺ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عُلَيَّ قَالَ: حَدَّثَنَا ﷺ الْمُعْتَمَّ بْنُ أَبِي الْكَلَامِ عَنْ سَفِيَانَ، عَنْ عَائِشَةَ بْنَيَّةَ، عَنْ أَبِي عَبْدِ اللَّهِ أَيُّوْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْلُلُ ﷺ حَتَّى تَذْلَفَ - يَغْيُبُ مَتَنَّىّ - قَدَّمَهَا.

تخريج: [صحح] وهو في الكبرى، ح: 1381، ومن طريق النسائي أخرجه الدواويني في الكني: 2/487، ولم يقل: حدثنا أحمد بن شعبان النسائي. بل قال: حدثنا عمر بن علي يعني الفلاس ... إلخ، وسفيان هو الثوري أو ابن عيينة، وقال العرماي، إسناده جيد، وللتحديث شواهد كثيرة، منها الحديث السابق.

Comments:

After swelling up, the state of cracking or breaking of the skin was imminent.

But there was no question of slothfulness or pain finding its way into the bearing of the Prophet ﷺ.

Chapter 18. What Is Done When One Begins The Prayer Standing, And Mentioning The Differences With Those Who Reported From ‘Aishah Concerning That

1647. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ used to pray for a long time at night. If he started to pray standing, he would bow standing and if he started to pray sitting, he would bow sitting.” (Sahih)

١٦٤٧ - أَخْبَرَنَا ﷺ قَالَ: حَدَّثَنَا حَمَدَةُ عَنْ مُعْتَمَّ بْنِ أَبِي الْكَلَامِ عَنْ عَائِشَةَ بْنَيَّةَ ﷺ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْلُلُ ﷺ حَتَّى تَذْلَفَ - يَغْيُبُ مَتَنَّىّ - قَدَّمَهَا.

تخريج: أخرجه مسلم، صلة المسانرين، باب جوز التناقل قائمة، رقعة إلخ، ح: 370/2/1385.
1648. It was narrated that ‘Aishah said: “The Messenger of Allah used to pray standing and sitting. If he started his prayer standing, he would bow standing, and if he started his prayer sitting, he would bow sitting.” (Sahih)

1649. It was narrated from ‘Aishah that the Prophet used to pray when he was sitting. He would recite while sitting, then when there were thirty or forty verses left, he would stand up and recite while standing, then he bowed and prostrated, then he would do likewise in the second Rak‘ah. (Sahih)

1650. It was narrated that ‘Aishah said: “I never saw the Messenger of Allah pray sitting down until he grew old. Then he would pray sitting down and when there were thirty or forty verses left, he would stand up and recite them, then bow.” (Sahih)
Comments:
The method described in these two narrations belongs to the period of time of his old age, as is elucidated in another Hadith. In the two former narrations, the modality described belongs to the earlier period. Hence, there is no conflict in them. The purpose of Imam An-Nasâ'i is to demonstrate the same.

1651. It was narrated that 'Aishah said: "The Messenger of Allah ﷺ used to recite sitting, and when he wanted to bow he would stand up for as long as it takes a person to recite forty verses." (Sahih)

1652. It was narrated that Sa'd bin Hishâm bin ‘Âmir said: "I came to Al-Madinah and entered upon ‘Aishah, may Allah be pleased with her. She said: "Who are you?" I said: "I am Sa’d bin Hishâm bin ‘Âmir." She said: "May Allah have mercy on your father." I said: "Tell me about the prayer of the Messenger of Allah ﷺ." She said: "The Messenger of Allah ﷺ did such and such." I said: "Yes indeed." She said: "The Messenger of Allah ﷺ used to pray 'Ishâ’ at night, then he would go to his bed and sleep. In the middle of the night, he would get up to relieve himself and go to his water for purification and perform Wudū’."
Then he went into the \textit{Masjid} and prayed eight \textit{Rak'ahs}. I think he made the recitation, bowing and prostration equal in length. Then he prayed one \textit{Rak'ah} of \textit{Witr}, then he prayed two \textit{Rak'ahs} sitting down. Then he lay down on his side. Sometimes Bilāl would come and tell him that it was time to pray before he napped, and sometimes he napped. And sometimes I was not sure if he had napped or not before he told him that it was time to pray. This is how the Messenger of Allāh used to pray until he grew older and gained weight” — and she mentioned whatever Allāh willed about his gaining weight. She said: “And the Prophet used to lead the people in praying \textit{Witr}, then he would go to his bed. In the middle of the night, he would get up and go to water for purification, and to relieve himself, then he would perform \textit{Wudū’}. Then he would go into the \textit{Masjid} and pray six \textit{Rak'ahs}, and I think he made the recitation, bowing and prostration equal in length. Then he prayed one \textit{Rak'ah} of \textit{Witr}, then he prayed two \textit{Rak'ahs} sitting down. Then he lay down on his side. Sometimes Bilāl would come and tell him that it was time to pray before he napped, and sometimes he napped. And sometimes I was not sure if he had napped or not before he told him that it was time to pray.” She said: “And this is how the Messenger of Allāh continued to pray.” (\textit{Dā'if})
Comments:

It is quite possible he performed these two Rak'ahs in a sitting posture, due to becoming tired as a result of offering long and lengthy Tahajjud. Otherwise, the recompense of the Prophet's praying in a sitting posture was equal to his praying standing (Sahih Muslim, Prayer of Travelers, Hadith 735). We should pray in the standing posture in order to achieve a full reward. Although, offering it in the sitting posture is also allowed.

Chapter 19. Sitting While Performing Voluntary Prayers, And Mentioning The Differences Reported From Abû Ishâq Regarding That

1653. It was narrated that 'Äishah said: “The Messenger of Allâh ﷺ did not refrain from (kissing) my forehead when he was fasting, and he did not die until most of his prayers were offered sitting down.” Then she said something to the effect that (referred to the prayers) other than the obligatory prayers. “And the dearest of actions to him was that in which a person persists, even if it is little.” (Sahih)

Yûnus contradicted him,[1] he reported it from Abû Ishâq, from Al-Aswad, from Umm Salamah.

Comments:

The optional ritual prayer may be performed sitting. If it is without a plausible excuse, its recompense shall be half. If there is, however, any excuse (for instance, disease, old age, etc.), the reward will be complete, providing one had customarily offered it standing during the time of his good health.

[1] That is, 'Umar bin Abî Zâ'idah, who narrated this from Abû Ishâq.
and youth. However, the obligatory prayer may not be performed sitting, unless one has a valid excuse to do so. With a valid excuse, it is permissible to offer it sitting. The recompense too shall be complete.

1654. It was narrated from Al-Aswad, that Umm Salamah said: "The Messenger of Allâh ﷺ did not pass away until most of his prayers were offered sitting down, except for the obligatory prayers." Shu‘bah and Sufyân contradicted him, they said: "From Abû Isḥâq, from Abû Salamah, from Umm Salamah." (Ṣaḥîḥ)

1655. It was narrated from Abû Salamah, that Umm Salamah said: "The Messenger of Allâh ﷺ did not pass away until most of his prayers were offered sitting down, except for the obligatory prayers, and the dearest of actions to him were those which were done persistently, even if they were few." (Ṣaḥîḥ)

1656. It was narrated from Abû Salamah, that Umm Salamah said: "By the One in Whose hand is my soul. The Messenger of Allâh ﷺ did not pass away until most of his prayers were offered sitting down, except for the obligatory prayers, and the dearest of actions to him were those which were done persistently, even if they were few." (Ṣaḥîḥ)
Comments:

"Most cherished or loved deed": This is in fact the justification of the Prophet’s 1 offering the prayer in a sitting posture. This raises a question: he could have offered it briefly, instead of offering it sitting. The answer is: he wanted to continue this deed, as it was started. Therefore, instead of deserting it, he prayed sitting.

1657. Abū Salamah narrated that ‘Aishah told him: “The Prophet 2 did not die until most of his prayers were offered sitting down.” (Sahih)

1658. It was narrated that ‘Abdullāh bin Ṣaqaq said: “I said to ‘Aishah: ‘Did the Messenger of Allāh 3 pray sitting down?’ She said: ‘Yes, after the people had worn him out.’”[1] (Sahih)

Comments:

Imām An-Nasā’ī’s frequently bringing this narration (as many as six times) is in order to display that some transmitters have transmitted this report in the name of ‘Aishah 4 and some have reported it in the name of Umm Salamah 5. This could be an error on the part of a transmitter, and it is also possible it is reported by both of them. Below, there is conflict in the chain of transmitters also, which could be well comprehended by looking at the chain carefully.

1659. It was narrated that Ḥafṣah said: “I never saw the Messenger of Allāh 6 offer his voluntary prayers

[1] Because of his responsibility and care for them.
sitting down until one year before his death. Then he used to pray sitting down, reciting the Sūrah so slowly that it seemed to be longer than a Sūrah that is longer.” (Ṣahīḥ)

Chapter 20. The Superiority Of Prayer Standing Up Over Prayer Sitting Down

1660. It was narrated that ‘Abdullāh bin ‘Amr said: “I saw the Prophet ﷺ praying sitting down and I said: ‘I was told that you said that the prayer of one who is sitting down is worth half of the prayer of one who is standing up.’ He said: ‘Yes indeed, but I am not like any one of you.’” (Ṣahīḥ)

Comments:

“I am not like anyone amongst you” means in the sitting posture also, it means I get the full reward, and this is a special station of the Prophet ﷺ.

Chapter 21. The Superiority Of Prayer Sitting Down Over Prayer Lying Down

1661. It was narrated that ‘Imrān bin Ḥusayn said: “I asked the Prophet ﷺ about one who prays sitting down. He said: ‘Whoever prays standing up is better, and one
who prays sitting down will have half the reward of one who prays standing up. And whoever prays lying down will have half the reward of one who prays sitting down.” (Sahih)

Comments:
This Hadith demonstrates that one may perform the optional prayer reclining also, even without any excuse. But the dominant majority of scholars have disapproved it. Performance of optional prayer in the reclining posture, without any excuse, has not been recorded during the period of the Companions or during the time of the followers (Tābūn). Moreover, it is also not transmitted from the Messenger of Allāh ﷺ.

Chapter 22. How Should One Who Is Sitting Pray?

1662. It was narrated that ‘Āishah said: “I saw the Prophet ﷺ praying while sitting cross-legged.” (Da’if)
Abū ‘Abdur-Raḥmān (An-Nasā’ī) said: I do not know of anyone who reported this Hadith other than Abū Dāwūd,[1] and he is trustworthy, and I do not consider this Hadith to be but a mistake, and Allāh knows best.

[1] That is Abū Dāwūd Al-Ḥafārī, who reported it from Hafs, from Ḥumaid, from ‘Abdullāh in Shaqīq, from ‘Āishah.
Comments:
Although Imâm An-Nâsâ’î has considered this Hadîth an error, there are also other narrations that support this Hadîth. Therefore, it is sound.

Chapter 23. How To Recite At Night

1663. It was narrated that ‘Abdullâh bin Abî Qais said: “I asked ‘Âishah: ‘How did the Messenger of Allâh Mücâda recite at night – did he recite loudly or silently?’ She said: ‘He used to do both; sometimes he recited loudly and sometimes he recited silently.’” (Sâhîh)

Chapter 24. The Superiority Of Reciting Silently Over Reciting Loudly

1664. It was narrated from Kathîr bin Murrah that ‘Uqbah bin ‘Amir told them that the Messenger of Allâh Mücâda said: ‘The one who recites the Qur’ân loudly is like one who gives charity openly, and the one who recites the Qur’ân silently is like one who gives charity in secret.” (Hasan)
Comments:
Manifestly, it follows from this Hadith that it is more meritorious to recite the Qur'ān in a low voice, because the giving of charity secretly is noble and superior.

Chapter 25. Making The Standing, Bowing, Standing After Bowing, Prostrating And Sitting Between The Two Prostrations, Equal In Length When Praying Qiyām Al-Lail

1665. It was narrated that Ḥudhaifah said: ‘I prayed with the Prophet صلى الله عليه وسلم one night. He started to recite Al-Baqarah and I thought, ‘he will bow when he reaches one hundred,’ but he carried on. I thought, ‘he is going to recite the whole Sūrah in one Rak'ah,’ but he carried on. He started to recite An-Nisā’ and recited (the whole Sūrah), then he started to recite Al 'Imran and recited (the whole Sūrah), reciting slowly. When he reached a Verse that spoke of glorifying Allāh, he glorified Him. When he reached a Verse that spoke of supplication, he made supplicated. When he reached a Verse that spoke of seeking refuge with Allāh, he sought refuge with Him. Then he bowed and said: ‘Subhānā Rabbal-'azīm (Glory be to my Lord Almighty),’ and he bowed for almost as long as he had stood. Then he raised his head and said: ‘Sami' Allāhu liman ḥamidah (Allāh hears those who praise Him),’ and he stood for almost as long as he had bowed. Then he prostrated and started to say:
"Subhâna Rabbiyal-‘A’la (Glory be to my Lord Most High)," and he prostrated for almost as long as he had bowed." (Sahîh)

Comments:

As it is desirable to prostrate upon reciting the prostration Ayah, in the same way, according to the place and occasion one should pronounce the Tasbih, supplication, and the Ta’awwudh (seeking refuge in Allâh). Likewise, one may recite one and the same Ayah or the Verse of the Glorious Qur’ân or the Tasbih or, a supplication repeatedly in the ritual prayer.

1666. It was narrated from Ḥudhaifah that he prayed with the Messenger of Allâh ﷺ during Ramadân. He bowed and said: "Subhâna Rabbiyal-‘Azîm" while bowing, for as long as he had stood. Then he sat down and said: "Rabbighfirll, Rabbighfirll (Lord forgive me, Lord forgive me)," for as long as he had stood. Then he prostrated and said: "Subhâna Rabbiyal-‘A’la" for as long as he had stood. And he prayed no more than four Rak’ahs when Bilâl came for Al-Ghadah.1

1 Sahih
Chapter 26. How To Pray At Night

1667. It was narrated from Ya'la bin 'Atâ' that he heard 'Ali Al-Aazdi (say) that he heard Ibn 'Umar narrate that the Prophet ﷺ said: "The prayers of the night and day are two by two." (Hasan)

Abû 'Abdur-Rahmân (An-Nasâ'i) said: This Hadîth, to me, is a mistake,[1] and Allâh, Most High, knows best.

1668. It was narrated that Tâwûs said: "Ibn 'Umar said: "A man asked the Messenger of Allâh ﷺ about prayer at night. He said: 'Two by two, and if you fear that dawn will come, then one.'"

(Sahîh)

Comments:
1. This is a well-known Tradition in which there is mention of the night prayer only.
2. According to some scholars, this narration demonstrates that the number of

[1] He intends by this the inclusion of the word "day." See Ḥâshiyah As-Sindi.
the night prayer’s Rak’ahs is not fixed. But one may increase or decrease them in accordance with the abundance or paucity of time.

1669. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: “Prayers at night are two by two, then if you fear that dawn will come, pray Witr with one Rak’ah.” (Sahih)

1670. It was narrated that Ibn ‘Umar said: “I heard the Messenger of Allâh ﷺ on the Minbar, when he was asked about prayers at night, say: ‘Two by two, then if you fear that dawn will come, pray Witr with one Rak’ah.”’ (Sahih)

1671. Ibn ‘Umar told them that a man asked the Messenger of Allâh ﷺ about prayers at night, and he said: “Two by two, then if one of you fears that dawn will come, let him pray Witr with one.” (Sahih)
1672. It was narrated from Ibn 'Umar that the Prophet ﷺ said:
“prayers at night are (offered) two by two, then if you fear that dawn will come, pray Witr with one.”
(Sahih)

1673. It was narrated that Ibn ‘Umar said: “A man from among the Muslims asked the Messenger of Allâh ﷺ: ‘How are prayers at night to be done?’ He said: ‘prayers at night are (offered) two by two, then if you fear that dawn will come, pray Witr with one.’”
(Sahih)

1674. It was narrated that ‘Abdullâh bin ‘Umar said that a man asked the Messenger of Allâh ﷺ about prayers at night. The Messenger of Allâh ﷺ said: “prayers at night are (offered) two by two, then if you fear that dawn will come, pray Witr with one.”
(Sahih)

1675. It was narrated that ‘Abdullâh bin ‘Umar said: “A man stood up and said: ‘O Messenger of
Allâh, how are prayers at night to be done?' The Messenger of Allâh ﷺ said: 'Prayers at night are (offered) two by two, then if you fear that dawn will come, pray Witr with one.'” (Sahîh)

Comments:
This is the way of the majority of scholars. To perform these units together is also permissible, particularly so when it is performed immediately after the 'Isha'. It is then better to offer three units together.

Chapter 27. The Command To Pray Witr

1676. It was narrated that 'Ali, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ prayed Witr, then he said: ‘O people of the Qur'ân, pray Witr, for Allâh, the Mighty and Sublime, is Witr (One) and loves Al-Witr (the odd numbered).’” (Da'if)

Comments:
1. Al-Witr; the Arabic term denotes an odd number, which cannot be divided by two. In the terminology of Islamic law, it is used for the night prayer, because there is a command concerning it that it be offered odd-numbered collectively.
2. The night prayer is not obligatory; it is rather optional. Therefore, the Witr or the odd-numbered prayer is neither obligatory nor compulsory. It is an insisted or stressed optional prayer.
1677. It was narrated that ‘Ali, may Allâh be pleased with him, said: “Witr is not essential like the obligatory prayers, but it is the Sunnah of the Messenger of Allâh ﷺ.” (Sahîh)

Comments:

Since Witr is a Sunnah - a customary observance of the Messenger of Allâh ﷺ, which he ﷺ never abandoned - it is not appropriate to forsake it without an excuse.

Chapter 28. Encouragement To Pray Witr Before Sleeping

1678. It was narrated that Abû Hurairah said: “My dearest friend advised me (to do) three things: “To sleep after praying Witr, to fast three days each month, and to pray two Rak’ahs of Fajr.”” (Sahîh)

Comments:

1. Allâh’s Messenger ﷺ made no one his very close, intimate friend, but the Companions were able to make the Prophet ﷺ their very close, intimate friend.

2. “After performing the Witr prayer”: Abû Hurairah ﷺ was a scholarly erudite person. The early performance of the Witr is recommended, especially in the case of students who are engaged in the pursuit of learning, etc. They are likely to not wake up until after the coming of dawn. Hence, the best course for them is to sleep after performing Witr, so that the Witr prayer is not missed.
1679. It was narrated that Abû Hurairah said: “My close friend advised me to do three things: ‘To pray Witr at the beginning of the night, to pray two Rak'âns of Fajr and to fast three days of each month.” (Sahîh)

1680. It was narrated that Qais bin Talq said: “My father, Talq bin 'Ali visited me one day in Ramadân and stayed with us till evening. He led us in praying Qiyâm that night and prayed Witr with us. Then he went down to a Masjid and led his companions in prayer until only Witr was left. Then he told a man to go forward and said to him: ‘Lead them in prayer Witr, for I heard the Messenger of Allâh ﷺ say: There should not be two Witr in one night.” (Sahîh)

Comments:
In the opinion of the vast majority of the people of knowledge, this view is most sound - that if one performs the Witr in the early part of the night, he ought not to perform the Witr together with the Tahâijud.
Chapter 30. The Time For Witr

1681. It was narrated that Al-Aswad bin Yazid said: “I asked ‘Аishah about the prayer of the Messenger of Allâh ﷺ. She said: ‘He used to sleep during the first part of the night, then get up during the time before dawn and pray Witr. Then he would go to his bed and if he needed to be intimate he would go to his wife. Then when he heard the Adhàn he would get up, and if he was Junub he would pour water over himself, otherwise he would perform Wudū’, then he would go out to the prayer.” (Sahîh)

تخريج: أخرجه البخاري، الهفجى، باب من نام أول الليل وأحيا آخره، ح: 1146 من حديث شعبة، وسلام، صلوة المسافرين، باب صلوة الليل وقد ركعت النبي ﷺ في الليل ... إلخ، ح: 739 من حديث أبي إسحاق ﷺ، وهو في الكبير، ح: 1389.

1682. It was narrated that ‘Аishah said: “The Messenger of Allâh ﷺ prayed Witr at the beginning (of the night) and at the end, and in the middle. And toward the end of his life, he settled on performing Witr at the end of the night.” (Sahîh)


1683. It was narrated that Ibn ‘Umar said: “Whoever prays during the night, let him make the last of his prayers at night Witr, because the Messenger of Allâh ﷺ used to enjoin that.” (Sahîh)
Comments:

It becomes known from these narrations that the Witr may be performed after performing the ‘Isha’ prayer until the crack of dawn. However, if one wants to offer Tarawih or Tahajjud, he should offer Witr at the end of his optional prayer. He should not offer it in the beginning or midway.

Chapter 31. The Command To Pray Witr Before Dawn

1684. Abû Naḍrah Al-‘Awaqî narrated that he heard Abû Sa‘eed Al-Khudrî say: “The Messenger of Allah was asked about Witr and he said: 'Pray Witr before dawn (Subh).’” (Sahîh)

1685. It was narrated from Abû Sa‘eed that the Prophet said: “Pray Witr before dawn (Fajr).” (Sahîh)

Chapter 32. Witr After The Adhân

1686. It was narrated from Ibrâhîm bin Muḥammad bin Al-Muntaṣîr,
from his father, that he was in the Masjid of 'Amr bin Shurahbîl and the Iqâmah for prayer was said, and they were waiting. He came and said: “I was praying Witr.” ‘Abdullâh was asked: “Is there any Witr after the Adhân?” He said: “Yes, and after the Iqâmah.” And he narrated that the Prophet ﷺ once slept and missed the prayer until the sun had risen, then he prayed. (Sahîh)

Comments:
It has come in Ahâdiîh that if Allâh’s Messenger ﷺ missed the Tahajjud, he would offer twelve units during the daytime. Thus he ﷺ did not make up Witr after the dawn prayer.

Chapter 33. Witr On One’s Mount

1687. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ used to pray Witr on his mount. (Sahîh)

Comments:
Adopting the standing posture, bowing, and prostration are not done in their original modes while one is seated on one’s mount; therefore, performance of obligatory prayer is not permitted while riding. However, there is leeway and latitude in the matter of optional prayer; hence optional prayer may be offered while seated on a riding animal. Witr prayer is also optional, and hence may be offered on a riding animal.
that the Prophet ﷺ used to do that. (Sahih)

1689. It was narrated that Sa’eed bin Yasâr said: “Ibn ‘Umar said to me that the Messenger of Allah ﷺ used to pray Witr on a camel.” (Sahih)

Comments:
The Hanafites consider the Witr as Wâjib or compulsory. They do not, therefore, advocate its performance on a mount. But their view is manifestly opposed to unequivocal and authentic Ahâdîth.

Chapter 34. How Many (Rak’ahs) Is Witr?

1690. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Witr is one Rak’ah at the end of the night.” (Sahih)

1691. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Witr is one Rak’ah at the end of the night.” (Sahih)
1692. It was narrated from Ibn 'Umar that a man from among the people of the desert asked the Messenger of Allâh ﷺ about prayer at night. He said: "(It is) two by two, and \textit{Witr} is one \textit{Rak'ah} at the end of the night." \textit{(Sahîh)}

Comments:

In actuality, the \textit{Witr} is one \textit{Rak'ah} only, but prior to it, there ought to be some minimal optional units.

\textbf{Chapter 35. How To Pray \textit{Witr} With One (\textit{Rak'ah})}

1693. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "Prayer at night is two by two, then when you want to finish, pray one \textit{Rak'ah} which will make the total number that you prayed odd." \textit{(Sahîh)}

1694. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Prayer at night is...
two by two, and Witr is one Rak'ah.” (Sahih)

1695. It was narrated from ‘Abdullâh bin ‘Umar that a man asked the Messenger of Allâh ﷺ about prayer at night and the Messenger of Allâh ﷺ said: “Prayer at night is two by two, then if one of you fears that dawn will break, pray one Rak'ah to make the total number that he prayed odd.” (Sahih)

1696. It was narrated from Ibn ‘Umar that he heard the Messenger of Allâh ﷺ say: “Prayer at night is two Rak'ahs by two Rak'ahs, then when you fear that dawn will break, pray Witr with one Rak'ah.” (Sahih)

1697. It was narrated from ‘Aishah that the Prophet ﷺ used to pray eleven Rak'ahs at night, ending them with one Rak'ah of Witr, then he would lie down on his right side. (Sahih)
Comments:
From this and the upcoming narrations, it clearly shows that the Night prayer itself is called Witr. Whatever number of units it might consist of, when one Rak'ah would be performed at its end, it would all turn into an odd-numbered prayer. Even so, from the aspect of its number of units, the night prayer is called the Witr prayer. The Witr or the odd-numbered prayer is not a separate prayer.

Chapter 36. How To Pray Witr With Three Rak'ahs

1698. It was narrated from Abû Salamah bin 'Abdur-Rahmân that he asked 'Āishah, the Mother of the Believers, about how the Messenger of Allâh used to pray in Ramaḍân. She said: “The Messenger of Allâh did not pray more than eleven Rak'ahs during Ramaḍân or at any other time. He would pray four, and do not ask how beautiful or how long they were. Then he would pray four, and do not ask how beautiful or how long they were. Then he would pray three.” ‘Āishah said: “I said: ‘O Messenger of Allâh, do you sleep before you pray Witr?’ He said: ‘O ‘Āishah, my eyes sleep but my heart does not.’” (Sahîh)
Comments:

“Heart does not sleep” is the characteristic of all the Prophets and the Messengers. This is the reason why the dreams of the Prophets happen to be true and are Revelations or Wahy. Since the heart of the Messenger of Allâh remained invariably awake, he used to realize the occurrence of impurity, etc. Conversely, sleep invalidates a person’s ablution simply on account of fear of one’s breaking wind.

1699. It was narrated from Sa’d bin Hishâm, that ‘Âishah told him: “The Messenger of Allâh would not say the Tasâlim for two Rak’ahs during Witr.” (Da’iff)

Comments:

Even so, he would perform three Witr together. In this form, he would sit at the end of the third unit, because the Prophet has forbidden the performance of the Witr that is identical to the Maghrib prayer.

Chapter 37. Mentioning The Different Wordings In The Reports From Ubayy Bin Ka’b Concerning Witr

1700. It was narrated from Ubayy bin Ka’b that the Messenger of Allâh used to pray Witr with three Rak’ahs. In the first he would recite: “Glorify the Name of your Lord, the Most High”[1] in the second: “Say: O you disbelievers!”[2] and in the third: “Say: He is Allâh, (the) One”.[3] And he would say the

Qunūt before bowing, and when he finished he would say: 

Subhānār Malikil-Quddūs (Glory be to the Sovereign, the Most Holy) three times, elongating the words the last time. \((\textit{Sahih})\)

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1701. It was narrated that Ubayy bin Ka'b said: "In the first \(\textit{Rak'ah}\) of \(\textit{Witr}\) the Messenger of Allāh ﷺ used to recite: "Glorify the Name of your Lord, the Most Hight;" in the second: "Say: O you disbelievers!" and in the third: "Say: He is Allāh, (the) One." \((\textit{Sahih})\)

1702. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allāh ﷺ used to recite: "Glorify the Name of your Lord, the Most High,"\(^1\) in \(\textit{Witr}\); in the second \(\textit{Rak'ah}\) he would recite: "Say: O you disbelievers!"\(^2\) and in the third "Say: He is Allāh, (the) One."\(^3\) And he only said the \(\textit{Taslīm}\) at the end, and he would say - meaning after the \(\textit{Taslīm}: \) 'Subhānār Malikil-Quddūs (Glory be to the Sovereign, the Most Holy)' three times." \((\textit{Da'if})\)

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\(^{1}\) \textit{Al-'A`la} 87.

\(^{2}\) \textit{Al-Kāfūrān} 109.

\(^{3}\) \textit{Al-Ikhlās} 112.
Comments:

It is also a form of offering the Witr that three Rak’ahs be prayed with one salutation. (For more detail, see *Hadith* 1699).

Chapter 38. The Differing Narrations From Abū ʿIshāq In The *Hadith* Of Saʿeed Bin Jubair From Ibn ‘Abbās Concerning Witr

1703. Zakariyyā bin Abī Zāʾīdāh narrated from Abū ʿIshāq, from Saʿīd bin Jubair, that Ibn ʿAbbās said: “The Messenger of Allāh ﷺ used to pray Witr with three Rak’ahs. In the first he would recite: “Glorify the Name of your Lord, the Most High,”[1] in the second: “Say: O you disbelievers!”,[2] and in the third: “Say: He is Allāh, (the) One.”[3] (Sahih) Zuhair narrated it in *Mawqif* form.

1704. Zuhair narrated from Abū ʿIshāq, from Saʿeed bin Jubair, that Ibn ʿAbbās used to pray Witr with three: (Reciting): “Glorify the Name of your Lord, the Most High,”[4] “Say: O you disbelievers!”,[5] and: “Say: He is Allāh, (the) One.”[6] (Sahih)

Comments:
The conflict between these two narrations is that in the former narration, the three Witr units have been shown to be the blessed act of the Prophet ﷺ; and in the latter Hadîth, the act of Ibn `Abbâs. The purpose of the author is to demonstrate this very conflict.

Chapter 39. Mentioning The Discrepancies In The Narration From Ḥabîb Bin Abî Thâbit In The Hadîth Of Ibn `Abbâs Concerning Witr

1705. Sufyân narrated from Ḥabîb bin Abî Thâbit, from from Muḥammad bin `Alî, from his father, from his grandfather, that the Prophet ﷺ got up at night and cleaned his teeth, then he prayed two Rak`âhs, then he slept. Then he got up and cleaned his teeth, then he performed Wudû' and prayed two Rak`âhs, until he had prayed six. Then he prayed Witr with three Rak`âhs, and prayed two Rak`âhs. (Sahîh)


1706. Husain narrated from Ḥabîb bin Abî Thâbit, from Muḥammad bin `Alî bin `Abdullâh bin `Abbâs, from his father, that his grandfather said: "I was with the Prophet ﷺ and he got up and performed Wudû' and cleaned his teeth while reciting this Verse until he finished: ‘Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, there are indeed signs for men of understanding.’[1] Then he prayed

two Rak'ahs, then he went back and slept until I heard him breathing deeply. Then he got up and performed Wudū’ and cleaned his teeth. Then he prayed two Rak'ahs, then he slept, then he got up and performed Wudū’ and cleaned his teeth and prayed two Rak'ahs and prayed Witr with three Rak'ahs.” (Saḥīḥ)

1707. ‘Ubaydullāh bin ‘Amr bin Zaid narrated from Ḥabīb bin Abī Thābit, from Muḥammad bin ‘Alī that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ woke up and cleaned his teeth,” and he quoted the Ḥadīth. (Saḥīḥ)

1708. Abū Bakr An-Nahšalī narrated from Ḥabīb bin Abī Thābit, from Yahyā bin Al-Jazzār, that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ used to pray eight Rak'ahs at night and pray Witr with three, and pray two Rak'ahs before Fajr.” (Saḥīḥ) ‘Amr bin Murrah contradicted him; he reported it from Yahyā bin Al-Jazzār, from Umm Salamah, from Allāh’s Messenger ﷺ.
1709. It was narrated that Umm Salamah said: “The Messenger of \( \text{Allâh} \) used to pray \( \text{Witr} \) with thirteen \( \text{Rak'ahs} \), and when he grew older and weaker he prayed \( \text{Witr} \) with nine.” (\( \text{Sahîh} \)) ‘Umârah bin ‘Umair contradicted him; for he reported it from Yahyâ bin Al-Jazzâr, from ‘Âíshah:

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1709 - \text{lit.} \quad \text{أُحْمَدَ بَنُ حَرْبَ قَالَ:}
\]

\[
\text{حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِيَ عَنْ عِمْرَيْ بْنِ مُرْتَةَ،}
\text{عَنْ يَحْيَى بْنِ الْجُرْجَانِ، عَنْ أَمْ سَلَيْمَةَ قَالَتْ:}
\text{كَانَ رَسُولُ اللَّهِ ﷺ يُبْتُرُ يَلَاتُ عَشَرَةً}
\text{رَكْعَةً فَلَمَّا كَبَرَ وَضَعَفَ أُوتِيَ يَسَعُ.}
\text{حَالَالَةُ}
\text{عَمَّارَةٌ بِنْ عِمْرَيْ قَرَاءَةً عَنْ يَحْيَى بْنِ الْجُرْجَانِ}
\text{عَنْ عَائِشَةَ.}
\]

تَحْرِيرَ: [صحِيح] أَخْرِيجُ التَّرمِذِي، الصلوة، باب ماجاء في الوتر بسبع، ح: 457 من حديث أبي معارض الصدر، وقال: "حسن"، وللحديث شواهد كثيرة.

1710. It was narrated that ‘Âíshah said: “The Messenger of \( \text{Allâh} \) used to pray nine (\( \text{Rak'ahs} \)) at night, then when he grew older and put on weight he prayed seven.” (\( \text{Sahîh} \))

\[
1710 - \text{lit.} \quad \text{أُحْمَدَ بَنُ سَلِيْمَانَ قَالَ:}
\]

\[
\text{حَدَّثَنَا حَسْنٌ عَنْ رَأِيْدَةٍ عَنْ سَلِيْمَانَ، عَنْ}
\text{عَمَّارَةَ بْنِ عِمْرَيْ عَنْ يَحْيَى بْنِ الْجُرْجَانِ، عَنْ}
\text{عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصِلُّ يَتَّلِيَ بِمَن}
\text{الْلَّامِي يَسَعُ فَلَمَّا أَسَنَّ وَقَضَٰلَ صَلُّ بْنَهُ.}
\]

تَحْرِيرَ: [صحِيح] أَخْرِيجُ حَدِيثٍ أُحْمَدَ: 3/6، 125 من حديث سليمان الأعمش به، وهو في الكبرى، ح: 1448، وللحديث شواهد.

Comments:

Allâh’s Messenger’s more frequent practice had been to offer eleven units. Sometimes he offered thirteen. When he grew a little older, he began to offer nine. When he advanced in age further, he began to perform seven. There is no conflict here.

Chapter 40. Mentioning The Different Narrations From Az-Zuhri, For The \( \text{Hadîth} \) Of Abû Ayyûb Concerning \( \text{Witr} \)

1711. Duwaid bin Nâfî’ said: “Ibn Shihâb informed me, saying: ‘Atâ’ bin Yazîd narrated to me from Abû Ayyûb: That the Prophet ﷺ said: ‘\( \text{Witr} \) is a duty, and whoever wants to pray \( \text{Witr} \) with seven (\( \text{Rak'ahs} \)), let him do so; whoever

(المعجم) (40) - ۳۴١ - بَابُ الْدِّيْرِ الْبَلَّافِ عَلَى
(التحفة) - (۷۶) - د

1711 - \text{lit.} \quad \text{أُحْمَدَ أَمْرُو بْنُ عَمْرَانَ قَالَ:}
\[
\text{حَدَّثَنَا يَحْيَىٰ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا صَبْرَةٌ بْنُ أَبِي}
\text{السَّلَّامُ قَالَ: حَدَّثَنَا ثَمَانُ كَانَ بْنَ يَزِيدَ قَالَ:}
\text{أَحْيَيْنَا أَبِيَ شَهَابَ قَالَ: حَدَّثَنِي عُطَاءٌ بْنُ}
\text{يُزَيدُ عَنْ أَبِي أَيْبُوبَ قَالَ: أَنَّ الْبَيْدَيَاً قَالَ:}

\]
wants to pray *Witr* with five, let him do so; whoever wants to pray *Witr* with three, let him do so; and whoever wants to pray *Witr* with one, let him do so.” *(Sahih)*

**1712. Al-Awzā’i said:** “Az-Zuhrī narrated to me, he said: ‘*Aṭā’ bin Yazīd,* from Abū Ayyūb: *The Messenger of Allāh* ﷺ said: ‘*Witr* is a duty, so whoever wants to pray *Witr* with five, let him do so; whoever wants to pray *Witr* with three, let him do so; and whoever wants to pray *Witr* with one, let him do so.” *(Sahih)*

**1713. Abū Mu’āid narrated from Az-Zuhrī, who said:** “*Aṭā’ bin Yazīd* narrated to me, that he heard Abū Ayyūb Al-Anṣārī say: ‘*Witr* is a duty, so whoever wants to pray *Witr* with five Rak‘ahs, let him do so; whoever wants to pray *Witr* with three, let him do so; and whoever wants to pray *Witr* with one, let him do so.” *(Sahih)*

**1714. Sufyān narrated from Az-Zuhrī, from ‘Aṭā bin Yazīd, from...**
Abū Ayyūb, who said: "Whoever wants to pray Witr with seven (Rak‘ahs) let him do so, and whoever wants to pray Witr with five (Rak‘ahs) let him do so, and whoever wants to pray Witr with three Rak‘ahs let him do so, and whoever wants to pray Witr with one Rak‘ah let him do so, and wants to do so gesturing, let him do so.” (Ṣaḥīḥ)

Comments:

"Haqq (duty)”: the Hanafites argue for the compulsoriness of the Witr from this term, whereas the term Haqq or duty also signifies something stressed or insisted. And here the very same meaning is appropriate contextually.

Chapter 41. How To Pray Witr With Five Rak‘ahs, And The Differences Reported From Al-Hakam In The Ḥadīth About Witr

1715. Mansūr reported from Al-Hakam, from Miqsam, that Umm Salamah said: “The Messenger of Allāh  used to pray Witr with five and seven Rak‘ahs which he did not separate with any Taslīm nor talk.” (Ṣaḥīḥ)


1716. Mansur reported from Al-Hakam, from Miqsam, from Ibn 'Abbās that Umm Salamah said: “The Messenger of Allāh  used to pray Witr with seven or five (Rak‘ahs), not separating between them with the Taslīm.” (Ṣaḥīḥ)
1717. Su'fîân bin Al-Ḥusain narrated from Al-Ḥakâm that Miqṣam said: "Witr is seven and no less than five." I mentioned that to Ibrâhîm and he said: "From whom did he quote that?" I said: "I do not know." Al-Ḥakâm said: "Then I performed Hajj and met Miqṣam and said to him: 'From whom (did you narrated that)?' He said: 'From the trustworthy one, from 'Āishah and from Maimûnâh.'" (Da'îf)

Comments:
It follows from the narrations of the chapter that if five units of Witr are performed together serially, one should not sit for the Tashâhhud except at the end of the fifth unit.

Chapter 42. How To Pray Witr With Seven

1718. Ḥishâm bin 'Urwah narrated from his father, from 'Āishah, that the Prophet ﷺ used to pray Witr with five and he did not sit except in the last (Rak'ah) of them. (Ṣâhîh)
weight, he prayed seven Rak'ahs and only sat in the last of them, and he prayed two Rak'ahs while sitting after saying the Taslīm, and that was nine, O my son! And when the Messenger of Allāh (ﷺ) offered any prayer he liked to persist in doing so.” (Hasan) This is abridged, and Hishām Ad-Dastawā'ī contradicted him.

1720. Mu‘ādh bin Hishām said: “My father narrated to me, from Qatādah, from Zurārah bin Awf, from Sa‘d bin Hishām, that ‘Aishah said: ‘When the Messenger of Allāh (ﷺ) prayed Witr with nine Rak‘ahs, he did not sit until the eight Rak‘ah. Then he would praise Allāh and remember Him and supplicate, then he would get up and he won’t say the Taslīm, then he prayed the ninth, then he sat and remembered Allāh and supplicated. Then he said a Taslīm that we could hear. Then he prayed two Rak‘ahs sitting down. When he grew older and weaker, he prayed Witr with seven Rak‘ahs and did not sit until the sixth. Then he got up and did not say the Taslīm, and prayed the seventh, then he said the Taslīm, then he prayed two Rak‘ahs sitting down.” (Sahih)
Comments:

It becomes known that there are two distinct forms of offering seven for \textit{Witr}. One may continue rising after each unit, and sit at the end of the seventh unit, or one may sit at the end of both the sixth and the seventh units, but conduct salutation at the end of the seventh unit only. Both forms are permissible, and this is the reconciliation between the two narrations: \textit{Allah}'s Messenger \(\text{ﷺ}\) sometimes adopted the former form and sometimes the latter.

Chapter 53. How To Pray \textit{Witr} With Nine \textit{Rak’ahs}

1721. It was narrated from \textit{Sa’ud} bin \textit{Hishâm} that ‘\textit{Aishah} said: “We used to prepare \textit{Siwâk} and water for \textit{Wudû}’ for the Messenger of \textit{Allah} \(\text{ﷺ}\). \textit{Allah} would wake him when he willed to wake him at night, then he would clean his teeth and make \textit{Wudû}, and pray nine \textit{Rak’ahs}, not sitting during them until the eighth, when he would praise \textit{Allah} and send blessings upon His Prophet \(\text{ﷺ}\), and then he prayed the ninth and sat, and said something similar, praising \textit{Allah} and sending blessings upon His Prophet \(\text{ﷺ}\), then he said a \textit{Tas-lîm} that we could hear, then he prayed two \textit{Rak’ahs} sitting down.” (\textit{Sahîh})

1722. It was narrated from \textit{Zurârah} bin \textit{Awfa}: “When \textit{Sa’ud} bin \textit{Hishâm} bin ‘\textit{Amir} came to visit us, he told us that he came to Ibn ‘\textit{Abbâs} and asked him about the \textit{Witr} of the Messenger of \textit{Allah} \(\text{ﷺ}\). He said: ‘Shall I not tell you of the
most knowledgeable person on Earth about the *Witr* of the Messenger of Allâh ﷺ?" I said: ‘Who?’ He said: ‘Âishah.’ So we went to her and greeted her with *Salâm* and entered and asked her. I said: ‘Tell me about the *Witr* of the Messenger of Allâh ﷺ.’ She said: ‘We used to prepare for him his *Siwâk* and water for *Wudû*’, then Allâh would wake him when He willed to wake him at night. He would clean his teeth and perform *Wudû*, then he would pray nine *Rak’ahs*, during which he would not sit until the eighth. Then he would praise Allâh and remember Him and supplicate, then he would get up and not say the *Taslîm*. Then he would pray the ninth, then sit and praise Allâh and remember Him and supplicate, then he would say a *Taslîm* that we could hear. Then he prayed two *Rak’ahs* sitting, and that were eleven *Rak’ahs*, O my son. When the Messenger of Allâh ﷺ grew older and put on weight, he prayed *Witr* with seven, then he prayed two *Rak’ahs* sitting after saying the *Taslîm*, and that were nine, O my son. And when the Messenger of Allâh ﷺ offered a prayer, he liked to persist in offering it.” (Sahîh)

**Comments:**

1. We learn here that there is only one form of performing nine *Witr* units together: one should sit for the *Tashahhud* at the end of the eighth unit. Thereupon, one should rise for the ninth unit. After offering it, one should sit and then pronounce the final greeting.

2. In the previous narration, there is mention of calling down of blessings upon
the Prophet ﷺ in the Tashahhud of the eighth unit. So to say, blessings could be called down upon the Prophet ﷺ in the optional prayer even in mid-
Tashahhud. More details have preceded.

1723. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ used to pray Witr with nine Rak’ahs, then he would pray two Rak’ahs sitting down. When he grew weaker he prayed Witr with seven Rak’ahs, then he prayed two Rak’ahs sitting down.” (Ṣaḥīḥ)

1724. It was narrated from ‘Āishah that the Messenger of Allāh ﷺ used to pray Witr with nine and pray two Rak’ahs sitting down. Abridged. (Ṣaḥīḥ)

1725. It was narrated from Sa’d bin Hishām that he came to the Mother of the Believers ‘Āishah and asked her about the prayer of the Messenger of Allāh ﷺ. She said: “He used to pray eight Rak’ahs at night and pray Witr with the ninth, then he would pray two Rak’ahs sitting down.” (Ṣaḥīḥ)
1726. It was narrated that 'Aishah said: "The Messenger of Allâh  used to pray nine Rak'ahs at night." (Sahîh)

Chapter 44. How To Pray Witr With Eleven Rak'ahs

1727. It was narrated from 'Aishah that the Prophet  used to pray eleven Rak'ahs at night, of which one was Witr, then he would lie down on his right side. (Sahîh)

Comments:
The mode of performing eleven Witr units is that one should finish with Salâm after every pair and offer one unit at the end. All of them would be transmuted into Witr.

Chapter 45. Witr With Thirteen Rak'ahs

1728. It was narrated that Umm Salamah said: "The Messenger of Allâh  used to pray Witr with thirteen Rak'ahs, but when he grew older and weaker he prayed Witr with nine." (Sahîh)
Chapter 46. Recitation In Witr

1729. It was narrated from Abû Mijlaz that Abû Mûsâ was between Makkah and Al-Madînah. He prayed 'Ishâ' with two Rak'âhs, then he stood and prayed one Rak'âh of Witr, in which he recited one hundred Verses from An-Nîsâ'. Then he said: "I tried my best to place my feet where the Messenger of Allâh placed his, and to recite what the Messenger of Allâh recited." (Da'if)

Chapter 47. Another Case Of Recitation In Witr

1730. Sa'êed bin 'Abdur-Rahmân bin Abza narrated from his father, that Ubayy bin Ka'b said: "The Messenger of Allâh used to recite in Witr: "Glorify the Name of your Lord, the Most High;"[1] and: 'Say: O you disbelievers!:"

And: 'Say: He is Allâh, (the) One.'[2] And when he said the Salam, he would say: Subhânâal-Malikil-Quddâs (Glory be to the Sovereign, the Most Holy) three times." (Sahîh)

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1731. Sa‘eed bin ‘Abdur-Rahmān bin Abza narrated from his father, that Ubayy bin Ka‘b said: “The Messenger of Allāh ﷺ used to recite in Witr: ‘Glorify the Name of your Lord, the Most High’;[1] and: ‘Say: O you disbelievers!’;[2] and: ‘Say: He is Allāh, (the) One.’”[3] (Sahih) Ḥussain contradicted him,[4] he reported it from Dharr, from Ibn ‘Abdur-Rahmān bin Abza, from his father, from the Prophet ﷺ.

1732. It was narrated from Ibn ‘Abdur-Rahmān bin Abza from his father that the Messenger of Allāh ﷺ used to recite in Witr: “Glorify the Name of your Lord, the Most High;”[5] and: “Say: O you disbelievers!”[6] and: “Say: He is Allāh, (the) One.”[7] (Da‘f)

[4] That is, he contradicted Ṭalḥah, who narrated the previous narration from Dharr, and he contradicted him by narrating it without the mention of Ubayy bin Ka‘b.
Chapter 48. Mentioning The Differences Reported From Shu‘bah About That Report

1733. Bahz bin Asad, said: “Shu‘bah narrated to us, from Salamah and Zubaid, from Dharr, from Ibn ‘Abdur-Rahmān bin Abza from his father that the Messenger of Allāh used to recite in Witr: ‘Glorify the Name of your Lord, the Most High’;[1] and: ‘Say: O you disbelievers!’;[2] and: ‘Say: He is Allāh, (the) One.’[3] And when he said the Taslim he would say: Subhānā Malik al-Qudūs (Glory be to the Sovereign, the Most Holy) three times, raising his voice the third time.” (Sahih)

Comments:

Nevertheless, the Prophet recited audibly all three times, only then the Companions used to realize that threefold recitation has taken place. But on the occasion of the third recitation, Allāh’s Messenger used to raise and elevate his melodious voice a little more! (See Hadīth 1700, 1751)

1734. Khâlid said: “Shu‘bah narrated to us, he said: Salamah and Zubaid informed me, from Dharr, from Ibn ‘Abdur-Rahmān bin Abza, from ‘Abdur-Rahmān, that the Messenger of Allāh used to recite in Witr: ‘Glorify the Name of your Lord, the Most

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and: 'Say: O you disbelievers!';[2] and: 'Say: He is Alläh, (the) One.'[3] Then when he said the Taslim he would say: Subhânal-Malikîl-Quddâs (Glory be to the Sovereign, the Most Holy) three times, raising his voice with: Subhânal-Malikîl-Quddâs the third time.” (Sahîh)

Manşûr reported it from Salamah bin Kuhail, but he did not mention Dharr in it.

1735. Manşûr reported from Salamah bin Kuhail, from Sa’eed bin ‘Abdur-Râhîm bin Abza, from his father, who said: “The Messenger of Alläh used to recite in Witr: Glorify the Name of your Lord, the Most High;[4] and: Say: “O you disbelievers!”[5] and: Say: “He is Alläh, (the) One”. And when he had said the Taslim he would say: ‘Subhânal-Malikîl-Quddâs (Glory be to the Sovereign, the Most Holy)’ three times, elongating the words the third time.” (Sahîh)

And ‘Abdul-Malik bin Abî Sulaimân reported it from Zubaid, and he did not mention Dharr in it.

1736. ‘Abdul-Malik bin Abî Sulaimân reported from Zubaid,

from Sa‘eed bin ‘Abdur-Rahmān bin Abza, from his father, who said: “The Messenger of Allāh ﷺ used to recite in Witr: ‘Glorify the Name of your Lord, the Most High;’[1] and: ‘Say: O you disbelievers!’;[2] and: ‘Say: He is Allāh, (the) One.”[3] (Sahih)

And Muḥammad bin Juḥādah reported it from Zubaid, and he did not mention Dharr in it.

1737. Muḥammad bin Juḥādah reported from Zubaid, Sa‘eed bin ‘Abdur-Rahmān bin Abza, from his father, who said: “The Messenger of Allāh ﷺ used to recite in Witr: ‘Glorify the Name of your Lord, the Most High;’[4] and: ‘Say: O you disbelievers!’;[5] and: ‘Say: He is Allāh, (the) One.’[6] And when he had finished praying, he said: Subḥānā Malīkīl Quddās (Glory be to the Sovereign, the Most Holy) three times.” (Sahih)

Chapter 49. Mentioning The Differences Reported From Mālik Bin Mīghwāl About That

1738. Shu‘aib bin Ḥarb reported from Mālik, from Zubaid, from Ibn Abza, from his father, who said:

“The Messenger of Allāh ﷺ used to recite in Wūr: ‘Glorify the Name of your Lord, the Most High’;[1] and: ‘Say: O you disbelievers!’;[2] and: ‘Say: He is Allāh, (the) One.”[3] (Ṣaḥīḥ)

1739. Aḥmad bin Sulaimān informed us, he said: “Yaḥya bin Ḥabīb narrated to us, he said: ‘Mālik narrated to us from Zubaid, from Dharr, from Ibn Abza.’” (Ṣaḥīḥ) In Mursal form, ‘Aṭā’ bin As-Sā‘ib reported it from Sa‘eed bin ‘Abdur-Raḥmān bin Abza, from his father.

1740. ‘Aṭā’ bin As-Sā‘ib reported from Sa‘eed bin ‘Abdur-Raḥmān bin Abza, from his father, that the Messenger of Allāh ﷺ used to recite in Wūr: ‘Glorify the Name of your Lord, the Most High’;[4] and: ‘Say: O you disbelievers!’;[5] and: ‘Say: He is Allāh, (the) One.”[6] (Ṣaḥīḥ)

Chapter 50. Mentioning the Differences from Shu'bah From Qatādah About That

1741. Muhammad bin Bashshār informed us, he said: “Abū Dāwūd narrated to us from Shu’bah, from Qatādah, who said: I heard ‘Azarah narrating from Sa’eed bin ‘Abdur-Rahmān Ibn Abza, from his father, that the Messenger of Allāh used to recite in Ṭūr: ‘Glorify the Name of your Lord, the Most High;’ and: ‘Say: O you disbelievers!’ and: ‘Say: He is Allāh, (the) One.’ And when he finished, he would say: ‘Subhānā-Malikil-Quddūs (Glory be to the Sovereign, the Most Holy)’ three times.” (Ṣaḥīh)

1742. Ishāq bin Mansūr informed us, he said: “Abū Dāwūd narrated to us, from Shu’bah narrating to us, from Qatādah, from ‘Abdur-Rahmān bin Abza, that the Messenger of Allāh used to recite in Ṭūr: ‘Glorify the Name of your Lord, the Most High;’ and: ‘Say: O you disbelievers!’ and: ‘Say: He is Allāh, (the) One.’ And when he finished he would say: ‘Subhānā-Malikil-Quddūs (Glory be to the Sovereign, the Most Holy)’ three times, elongating the words the third time.” (Ṣaḥīh)

1743. Muḥammad bin Al-Muthanna informed us, he said: “Muḥammad said: Shu‘bah narrated to us, he said: I heard Qatādah narrating from Zurārah, from ‘Abdūr-Rahmān bin Abza, that the Messenger of Allah used to recite in Witr: ‘Glorify the Name of your Lord, the Most High.’” (Sahih) Shābābah contradicted them, he reported it from Shu‘bah, from Qatādah, from Zurārah bin Awf, from ‘Imrān bin Ḥusayn.

1744. (With that chain) from ‘Imrān bin Ḥusayn that the Prophet recited in Witr: Glorify the Name of your Lord, the Most High.” (Sahih) Abū ‘Abdūr-Rahmān (An-Nasā‘i) said: I do not know anyone who followed Shābābah in narrating this Ḥadīth, Yahya bin Sa‘īd contradicted him.

Comments:
In some narrations, after threefold recitation of “Subḥānā Malīkūl Quddūs” (Glory be to the Holy King) there is addition of the expression “Rabbul Malāikatu war Rūḥ” (Lord of the Angels and the Spirit) also. (Sunan Dāraquṭnā Al-Witr - Ḥadīth 1644)

1745. Muḥammad bin Al-Muthanna informed us, he said: “Yahya bin
Sa‘eed narrated to us from Shu‘buh, from Qatadah, from Zurarah, from ‘Imran bin Husain, who said: The Messenger of Allah ﷺ prayed Zuhr, and a man recited ‘Glorify the Name of your Lord, the Most High.’\(^1\)

When he finished praying, he said: ‘Who recited: ‘Glorify the Name of your Lord, the Most High?’\(^2\) A man said: ‘I did.’ He said: ‘I knew that someone was competing with me in it.’” (Ṣahih)

**Comments:**

Recitation behind the Imām is forbidden, except for Surat Al-Fātihah, in the audible prayer. In the inaudible prayer, however, one may do additional recitation. But it should not be overheard by anyone. Otherwise, it would render the atmosphere of the congregation noisy.

**Chapter 51. Supplicating During Witr**

1746. It was narrated that Abū Al-jawzā’ said: “Al-Hasan said: ‘The Messenger of Allah ﷺ taught me some words to say in Witr in Qunut: Allāhumma iḥḍīni fīmān hadayta wa ʾāfīnī fīmān ʾafayta wa tawallānī fīmān tawallayta wa bārik lī fīma aṭayta, wa qinī sharra mā qaḍayta, fa innaka taqdi lā yuqdaʿ alayk, wa innahu lā yadhillu lān wālayta, tabārakta Rabbanā wa taʿālayt (O Allāh, guide me among those whom You have guided, pardon me among those whom You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and

\(^{[1]}\) Al-A‘la 87.

\(^{[2]}\) Al-A‘la 87.
save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended. Blessed are You, O Lord, and Exalted).” (Sahih)

1747 It was narrated that Al-Hasan bin ‘Alî said: “The Messenger of Allâh ﷺ taught me these words in War. He said: Say: Allâhumma ihdînî fîman hadayta wa ‘âfînî fîman ‘îfâyata wa tawallâni fîman tawallayta wa bârik lî fîma a’tayta, wa qini sharrâ mâ qâdîyata, fa innaka taqî di wa lâ yuq’dâ ‘alayk, wa innahu lâ yadhîlû man wâlayta, tabârakta Rabbanî wa ta2layt. Wa šallâ Allâhu ‘ala al-Nabî Muhammad (O Allâh, guide me among those whom You have guided, pardon me among those whom You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended. Blessed are You, O Lord, and Exalted. And may Allâh send Šalâh upon the Prophet Muhammad).” (Dařî)

تخرج: [إسناده ضعيف] وهو في الكبيرة، ح: 1442 ﷺ عبد الله بن علي لم يدرك الحسن
1748. It was narrated from ‘Alî bin Abî Tâlib that the Prophet ﷺ used to say at the end of his Witr: Allâhumma inna a‘udhu bi ridâka min sakhatika wa bi mu‘âfâtika min ‘uqûbatika, wa a‘udhu bika minka, lâ uhsî than‘an ‘alayka, anta kamâ athnayta ‘ala nafsik (O Allâh, I seek refuge in Your pleasure from Your wrath and in Your forgiveness from Your punishment. And I seek refuge in You from You; I cannot praise You enough; You are as You have praised Yourself).” (Sâhih)

Comments:

It is evident from narrations that one should recite the Qunât supplication in Witr throughout the year. (The term Qunât primarily signifies being constantly obedient. Qunât Al-Witr means supplication of standing). But if one forgets, there is no need to offer the prostration of forgetfulness. Nonetheless, it is commended and is the symbol of Witr prayer. It, therefore, should not be abandoned intentionally.

Chapter 52. Not Raising The Hands While Supplicating During Witr

1749. It was narrated that Anas said: “The Prophet ﷺ said: ‘The Prophet ﷺ would not raise his hands in any of his supplications except when praying for rain (Al-Istisqa’).’” (One of the narrators) Shu‘bâh said: “I said to Thâbit: ‘Did you hear it from
Anas? He said: 'Subhān Allāh!' I said: 'Did you hear it?' He said: 'Subhān Allāh!'" (Ṣaḥīḥ)

Comments:
Raising hands at the time of reciting the Qunāt supplication is related from Ibn Mas'ūd, 'Umar, Anas, and Abū Hurairah, as their action (May Allāh be pleased with them all).

Chapter 53. The Length Of Prostration After Witr

1750. It was narrated that 'Aishah said: "The Messenger of Allāh ﷺ used to pray eleven Rak'ahs at night between finishing 'Ishā' prayer and Fajr, apart from the two Rak'ahs of Fajr, and he would prostrate for as long as it takes one of you to recite fifty verses. (Ṣaḥīḥ)

Comments:
There is no elucidation in the Ḥadīth whether this prostration occurred after the performance of the Witr prayer, as is understood by the author. On the contrary, the reality that appears is that the intention is to underscore the prolongation of the prostrations performed in the process of the night vigil prayer. And Allāh knows best!

Chapter 54. The Tasbīḥ After Finishing Witr And The Variance Reported From Sufyān About That

1751. It was narrated from Ibn...
‘Abdur-Rahmân bin Abza from his father that the Messenger of Allâh ﷺ used to recite in Wîr: “Glorify the Name of your Lord, the Most High;”[1] and: “Say: O you disbelievers!”[2] and: “Say: He is Allâh, (the) One.”[3] And after he had said the Salâm, he would say: ‘Subhânal-Malikil-Quddâs (Glory be to the Sovereign, the Most Holy)’ three times, raising his voice with it the third time. (Sahîh)

1752. It was narrated from Sa‘eeds bin ‘Abdur-Rahmân bin Abza that his father said: “The Messenger of Allâh ﷺ used to recite in Wîr: Glorify the Name of your Lord, the Most High;”[4] and: “Say: O you disbelievers!”[5] and: “Say: He is Allâh, (the) One.”[6] And when he had the Taslîm he would say: ‘Subhânal-Malikil-Quddâs (Glory be to the Sovereign, the Most Holy)’ three times, raising his voice with it.”(Sahîh)

Nu‘aim contradicted them;[7] he reported it from Sufyân, from Zubaid, from Dharr, from Sa‘eeds.

1753. It was narrated from Ibn ‘Abdur-Rahmân bin Abza that his father said: “The Messenger of Allâh ﷺ used to recite in Wîr:

[7] That is, those that narrated the previous two versions of the Hadîth.
Glorify the Name of your Lord, the Most High;[1] and: ‘Say: O you disbelievers!;[2] and: ‘Say: He is Allâh, (the) One.’[3] And when he wanted to finish he would say: ‘Subhânâ-l-Malik-Qudäs (Glory be to the Sovereign, the Most Holy)’ three times, raising his voice with it.” (Sâhih)

Abû ‘Abdur-Râhîm (An-Nasâ‘î) said: Abû Nu‘aim is more reliable in our view than Muḥammad bin Ubâd and Qâsim bin Yazid. And the most reliable of the companions of Sufyân – in our view, and Allâh knows best – is Yahya bin Sa‘eed Al-Qattân, then ‘Abdullâh bin Al-Mubârak, then Wakî bin Al-Jarrâh, then ‘Abdur-Rahmân bin Mahdi, then Abû Nu‘aim, then Al-Aswâd, for this Hadîth. Jarîr bin Hâzîm reported it from Zubâid, so he said: “He elongated his voice the third time, and raised it.”

1754. It was narrated from Sa‘eed bin ‘Abdullâh bin Abzâ that his father said: “The Messenger of Allâh ﷺ used to recite in Wîr: ‘Glorify the Name of your Lord, the Most High;[4] and: ‘Say: O you disbelievers!;’[5] and: ‘Say: He is Allâh, (the) One.’[6] And after he said the Salâm, he would say:
'Subhānāl-Malikil-Quddūs (Glory be to the Sovereign, the Most Holy) three times, elongating the words the third time, then raising it." (Ṣaḥīḥ)

1755. It was narrated from Ibn ‘Abdur-Raḥmān bin Abza from his father that the Messenger of Allāh used to recite in Witr: ‘Glorify the Name of your Lord, the Most High;[1] and: ‘Say: O you disbelievers!;[2] and: ‘Say: He is Allāh, (the) One.'[3] And when he finished he said: Subhānāl-Malikil-Quddūs (Glory be to the Sovereign, the Most Holy). (Ṣaḥīḥ)

Hīshām narrated it in Mursal form.

Chapter 55. It Is Permissible To Pray Between Witr And The Two Rak‘ahs Of Fajr

1756. It was narrated from Sa‘eed bin ‘Abdur-Raḥmān bin Abza that the Prophet used to recite in Witr, and he quoted the same Hadīth. (Ṣaḥīḥ)

‘Aishah about the prayer of the Messenger of Allâh ﷺ at night. She said: “He used to pray thirteen Rak'ahs: Nine Rak'ahs standing, one of which was Witr, and two Rak'ahs sitting. When he wanted to bow he would stand up, and bow and prostrate, and he did that after Witr. Then when he heard the call for Subh, he stood up and prayed two brief Rak’ahs. (Sahîh)

Chapter 56. Regularly Praying
The Two Rak’ahs Before Fajr

1758. It was narrated from ‘Aishah that the Prophet ﷺ would not omit four Rak’ahs before Zuhr and two Rak’ahs before Fajr. (Sahîh) In general, the companions of Shu’bah who reported this Hadîth contradicted him,[1] they did not mention Masrûq in it.

[1] That is, ‘Uthmân bin ‘Umar who reported this from him.
Comments:

It was the Sunnah of the Prophet ﷺ to offer four Rak’ahs before the Zuhr prayer. In some narrations, there is mention of two Rak’ahs. This explanation is for permissibility. And Allāh Knows best!

1759. It was narrated from Ibrāhīm bin Muḥammad that he heard his father narrating that he heard ‘Āishah say: “The Messenger of Allāh ﷺ would not omit four Rak’ahs before Zuhr and two Rak’ahs before Fajr. (Sahih)

Abū ‘Abdur-Rahmān (An-Nasā‘ī) said: This is what is correct, in our view, and the narration of ‘Uthmān bin ‘Umar is a mistake, and Allāh, Most High knows best.

1760. It was narrated from ‘Āishah that the Prophet ﷺ said: “The two Rak’ahs (before) Fajr are better than this world and everything in it.” (Sahih)

Comments:

The world is temporary, while the recompense of the Afterlife is everlasting! Hence, there is no comparison at all between the two. That means the reward of the two Sunnah Rak’ahs is greater than what one could have by being given the whole world. Therefore, those two units of prayer should not be abandoned even while one is traveling.

Chapter 57. The Time For The Two Rak’ahs Of Fajr

1761. It was narrated from Ḥafṣah...
that when the call for Subh prayer was given, the Messenger of Allah  would pray two brief Rak'ahs before going to the prayer. (Sahih)

Comments:
Its real time (the time of its performance) is this only. If, however, one misses it, one may perform it after the dawn prayer.

1762. It was narrated that Ibn 'Umar said: "Hafṣah told me that when dawn glowed, the Prophet  would pray two Rak'ahs." (Sahih)

Chapter 58. Lying Down On One's Right Side After The Two Rak'ahs Of Fajr

1763. It was narrated that 'Aishah said: "When the Mu'adhdhin fell silent after the Adhān for the beginning of Fajr, he would pray two brief Rak'ahs, then he would lie down on his right side." (Sahih)
Chapter 59. Criticism Of One Who Stops Praying Qiyām Al-Lail

1764. It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh Ṣallallāhu ‘alaihi wa Sallam said to me: ‘Do not be like so-and-so; he used to pray Qiyām Al-Lail then he stopped.’” (Sahih)

Comments:
It is blameworthy to abandon a righteous act after having it begun. Better than that, is the kind of optional worship which one diligently and consistently performs, even if it does not seem to be very much.

1765. It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh Ṣallallāhu ‘alaihi wa Sallam said to me: ‘O ‘Abdullāh, do not be like so-and-so; he used to pray Qiyām Al-Lail then he stopped.’” (Sahih)

Chapter 60. The Time For The Two Rak‘ahs Of Fajr, And Mentioning The Differences Reported From Nāfi‘

1766. It was narrated from Ḥafṣah
that the Prophet used to pray the two *Rak'ahs* of *Fajr*, two brief *Rak'ahs*. (*Saḥīḥ*)

1767. Ibn ‘Umar said: “Hafsah told me that the Messenger of Allâh used to pray two brief *Rak'ahs* between the call (the *Adhân*) and the *Iqâmah* for *Fajr* prayer.” (*Saḥīḥ*)

Abû ‘Abdur-Rahmân (An-Nâṣîr) said: Both of these *Hâdîth* are mistakes, in our view. And Allâh, Most High knows best.

1768. It was narrated from Ibn ‘Umar that Ḥafṣah said: “The Messenger of Allâh used to pray two brief *Rak'ahs* between the call (the *Adhân*) and the prayer.” (*Saḥīḥ*)

1769. It was narrated from Abû Salamah and Nâﬁ‘, from Ibn ‘Umar, from Ḥafṣah, that the Prophet used to pray two brief *Rak'ahs* between the call (the *Adhân*) and the *Iqâmah*, the two *Rak'ahs* of *Fajr*. (*Saḥīḥ*)
1770. Ibn ‘Umar narrated that حُفْصَة had told him that the Messenger of Allâh ﷺ used to pray two brief Rak’ahs between the Adhâhn and the Iqâmah of Subh prayer. (Sahîh)

1771. It was narrated that Ibn ‘Umar said: “حُفْصَة told me that the Messenger of Allâh ﷺ used to pray two Rak’ahs before Subh.” (Sahîh)

1772. It was narrated from Ibn ‘Umar that حُفْصَة told him: “When he was called to Subh prayer, the Messenger of Allâh ﷺ would do two prostrations before Subh prayer.” (Sahîh)

1773. It was narrated from Ibn ‘Umar that حُفْصَة, the Mother of the Believers, told him that the
when the Mu'adhdhin fell silent, Allâh's Messenger ﷺ would pray two brief Rak'ahs. (Sahîh)

1774. It was narrated from 'Abdullâh bin 'Umar that Ḥafṣah, the Mother of the Believers, told him that when the Mu'adhdhin fell silent following the call to Subh prayer and dawn had broken, he would pray two brief Rak'ahs before getting up to pray. (Sahîh)

1775. It was narrated that 'Abdullâh said: “My sister Ḥafṣah told me that he used to pray two brief Rak'ahs before Fajr.” (Sahîh)

1776. It was narrated from 'Abdullâh bin 'Umar, from Ḥafṣah, that the Messenger of Allâh ﷺ used to pray two Rak'ah when dawn had broken. (Sahîh)

1777. It was narrated from Ibn 'Umar that Ḥafṣah said: “When
dawn came, the Messenger of Allâh ﷺ would not pray anything but two brief Rak'ahs.” (Saḥīḥ)

Comments:

Common optional ritual prayers are forbidden after the break of dawn until after the sun has risen high. Only the two (Rak'ahs) Sunnah are legitimate. If they are missed before the obligatory prayer, they might also be offered after it. No other voluntary ritual prayer is permissible at that time.

1778. It was narrated from Ibn 'Umar, from Ḥafṣah, that when the call to Subh prayer was given, the Messenger of Allâh ﷺ would pray two brief Rak'ahs before going to pray. (Saḥīḥ)

Sâlim reported it from Ibn 'Umar from Ḥafṣah.

1779. Ibn 'Umar said: "Ḥafṣah told me that the Messenger of Allâh ﷺ used to pray two brief Rak'ahs before Fajr, and that was after dawn had broken.” (Saḥīḥ)

1780. It was narrated from Sâlim that his father said: "Ḥafṣah told me that when dawn glowed, the Messenger of Allâh ﷺ would pray two Rak'ahs.” (Saḥīḥ)
1781. It was narrated from ‘Aishah that the Messenger of Allah used to pray two brief Rak’ahs between the Adhān and Iqāmah for Fajr prayer. (Sahih)

Comments:
After the long and prolonged Rak’ahs of the Tahajjud, these Rak’ahs really appear light. Although Allah’s Messenger used to also perform them tranquilly, serenely, and steadily; he would keep the recitation brief. For instance, he would recite Surat Al-Kāfirūn and Surat Al-Ikhlās.

1782. It was narrated from Abū Salamah that he asked ‘Aishah about the prayer of the Messenger of Allah at night. She said: “He used to pray thirteen Rak’ahs. He would pray eight Rak’ahs then pray Witr, then pray two Rak’ahs sitting down. When he wanted to bow he would stand and bow, and he prayed two Rak’ahs between the Adhān and Iqāmah of Subh prayer.” (Sahih)

1783. It was narrated that Ibn ‘Abbās said: “The Prophet used to pray two Rak’ahs of Fajr when he heard the Adhān, and he made them brief.” (Sahih)

Abū ‘Abdur-Rahmān (An-Nadī) said: this Hadith is Munkar.
1784. It was narrated that Az-Zuhri said: “As-Sā‘ib bin Yazīd told me that Shuraiḥ Al-Hadramī was mentioned in the presence of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ said: “He does not sleep on the Qur‘ān.” (Ṣaḥīḥ)

Comments:
These words could mean both praise as well as dispraise. Praise in the sense that he does not neglect the Qur‘ān. Rather he recites it during the night in prayer or if it is dispraise; it means he sleeps without doing that.

Chapter 61. One Who Has The Habit Of Praying At Night, Then Sleep Overwhelms Him

1785. It was narrated from Sa‘eed bin Jubair, from a man who he thought was good, that ‘Ā’ishah, may Allāh be pleased with her, told him that the Messenger of Allāh ﷺ said: “There is no man who habitually prays at night, then sleep overpowers him, but Allāh will record for him the reward of his prayer, and his sleep is a charity given to him.” (Ṣaḥīḥ)

Comments:
“A man he thought was good” mentioned in the chain of transmission is Aswād bin Yazīd, as is elucidated in the upcoming narration.
Chapter 62. The Name Of That Good Man

1786. It was narrated from Sa'd bin Jubair, from Al-Aswad bin Yazid, that 'Aishah said: “The Messenger of Allāh ﷺ said: ‘Whoever has the habit of praying at night, but he sleeps and misses it, that is a charity that Allāh has given to him, and the reward of his prayer will be recorded for him.”’ (Sahih)

Comments:

In the preceding narration between Sa’eed bin Jubayr and ‘Aishah, there was a link of a person. Instead of him being named, he was merely called “a pleasant person.” In this Hadith that person is named; hence the title of the chapter.

1787. It was narrated from Sa’eed bin Jubair, from ‘Aishah, that the Messenger of Allāh ﷺ said: and he mentioned something similar. (Sahih)

Abū ‘Abdur-Rahmān (An-Nasā’i) said: Abū Ja’far Ar-Rāzī is not that strong in Hadith.

Chapter 63. One Who Goes To Bed Intending To Get Up And Pray Qiyām But He Falls Asleep

1788. It was narrated from Abū Ad-Dardā’ who attributed it to the Prophet ﷺ: “Whoever goes to his
bed intending to get up and pray Qiyām at night, then sleep overwheels him until morning, will have recorded that which he intended, and his sleep is a charity given to him by his Lord, the Mighty and Sublime.” Sufyān contradicted him. (Ṣaḥīḥ)

Comments:
Habīb had narrated this Hadīth in Marjū form, whereas Sufyān narrates it Mawqūf.

1789. It was narrated from Sufyān, that ‘Abdāb said: “I heard Suwaid bin Ghafalāh (narrate it) from Abū Dharr and Abū Ad-Dardā.” (Ṣaḥīḥ) in Mawqūf form.

Chapter 64. How Many Rak‘ahs Should A Person Pray Who Slept And Missed (Praying Qiyām Al-Lāl) Or Was Prevented From Doing So By Pain

1790. It was narrated from ‘A‘ishah that when the Messenger of Allāh  did not pray at night because he was prevented from doing so by sleep—meaning, sleep overcame him— or by pain, he would pray
Chapter 66. The Reward Of One Who Prays Twelve Rak‘ahs Apart From The Prescribed Prayers During The Day And Night

Comments:
The venerable ‘Atâ has narrated this report in one place from ‘A‘ishah and in another place from Umm Habibah. Moreover, sometimes, he keeps anonymous the link between himself and Umm Habibah, and at other times he names his name. This conflict, in reality, is among his pupils. One of them has transmitted this narration in one way, while the other has done so in another way.

1795. It was narrated that ‘A‘ishah said: “The Messenger of Allâh ﷺ said: ‘Whoever persists in praying twelve Rak‘ahs each day and night will enter Paradise: Four before Zuhr and two after, two Rak‘ahs after Maghrib, two Rak‘ahs after ‘Ishâ’ and two Rak‘ahs before Fajr.’” (Hasan)

Comments:
These prayers are called the confirmed or the stressed Sunnah - proven by the excellent example of the Prophet ﷺ. Allâh’s Messenger ﷺ used to offer them regularly and persistently. Even if he missed some of them, he would make up for them. Hence, one should guard against abandoning them on account of slothfulness.

1796. It was narrated from ‘A‘ishah that the Messenger of Allâh ﷺ said: “Whoever persists in praying

Comments:
twelve Rak'ahs each day and night, Allâh, the Mighty and Sublime, will build for him a house in Paradise: Four before Zuhr and two after Zuhr, two Rak'ahs after Maghrib, two Rak'ahs after 'Ishâ' and two Rak'ahs before Fajr.” (Hasan)

1797. It was narrated that ‘Atâ’ said: “I was told that Umm Habibah bint Abî Sufyân said: ‘I heard the Messenger of Allâh say: Whoever prays twelve Rak’ahs during the day and night apart from the prescribed prayers, Allâh will build for him a house in Paradise.’” (Saheeh)

1798. Ibîn Juraij said: “I said to ‘Atâ’: ‘I heard that you pray twelve Rak’ahs before Jumu’ah. What did you hear concerning that?’ He said: ‘I was told that Umm Habibah bint Abî Sufyân said: ‘I heard the Messenger of Allâh say: ‘Whoever prays twelve Rak’ahs during the day and night apart from the prescribed prayers, Allâh, the Mighty and Sublime, will build for him a house in Paradise.’” (Saheeh)
1799. It was narrated from ‘Atâ, from ‘Anbasah bin Abî Sufyân, that Umm Ḥabibah said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever prays twelve Rak’ahs a day, Allâh, the Mighty and Sublime, will build for him a house in Paradise.’” (Sahîh)


1800. It was narrated that Ya’la bin Umayyah said: “I came to At-Ṭâ’if and entered upon ‘Anbasah bin Abî Sufyân when he was dying. I saw that he was afraid so I said: ‘You will be fine.’ He said: ‘My sister Umm Habîbah told me that the Messenger of Allâh ﷺ said: ‘Whoever prays twelve Rak’ahs by day or by night, Allâh, the Mighty and Sublime, will build for him a house in Paradise.’” (Sahîh) Abû Yûnus Al-Qušairî contradicted him.

Comments:

Abû Yûnus is the pupil of the venerable ‘Atâ. He has disagreed with the other pupils of ‘Atâ by mentioning Shahr bin Havshab as the mentor of ‘Atâ bin Abî Rabah, whose narration has just preceded. Another difference is that Abû Yûnus made no mention of the Messenger of Allâh ﷺ in the report. Instead of the Marfu’ narration, he narrated the Mawquf report, whereas the other disciples classify it as a Marfu’ report.
1801. It was narrated that Umm Ḥabībah bint Abī Sufyān said: "Whoever prays twelve Rak'ahs in a day and prays before Zuhr, Allāh will build for him a house in Paradise." (Sāhiḥ)

1802. It was narrated from Umm Ḥabībah that the Messenger of Allāh ﷺ said: "Twelve Rak'ahs, whoever prays them Allāh will build for him a house in Paradise: four Rak'ahs before Zuhr and two Rak'ahs after Zuhr, two Rak'ahs before 'Asr, two Rak'ahs after Maghrib and two Rak'ahs before Subh prayer." (Sāhiḥ)

1803. It was narrated that Umm Habibah said: "The Messenger of Allāh ﷺ said: 'Whoever prays twelve Rak'ahs, Allāh will build for him a house in paradise: Four before Zuhr and two after, two before 'Asr, two after Maghrib, and two before Subh.'" (Daʿīf)
Abū ‘Abdur-Rahman (An-Nasā’ī) said: Fulaiḥ bin Sulaimān is not strong (as a narrator).

1804. It was narrated that Umm Habībah said: “Whoever prays twelve Rak‘ahs during the night and day other than the prescribed prayers, a house will be built for him in Paradise: four before Zuhr and two Rak‘ahs afterward, two before ‘Asr, two after Maghrib and two before Fajr.” (Da‘if)

Chapter 67. The Difference In The Reports From Ismā‘il Bin Abī Khālid

1805. It was narrated from Umm Habībah that the Prophet ﷺ said: “Whoever prays twelve Rak‘ahs during the day and night, a house
will be built for him in Paradise." 

(Sahih)

Comments:

Ismail's disciple Yazid bin Hâroon has narrated this Hadith as Marfu'. Whereas Ya‘la and 'Abdullâh have reported it as Mawquf, as is evident from the three upcoming narrations.

1806. It was narrated that Umm Ḥabibah said: "Whoever prays twelve Rak'ahs during the night and day apart from the prescribed prayers, a house will be built for him in Paradise." (Sahih)

1807. It was narrated that Umm Ḥabibah said: "Whoever prays twelve Rak'ahs during the night and day apart from the prescribed prayers, Allâh, The Mighty and Sublime, will build for him a house in Paradise." (Sahih)

Husain did not narrate it in Marfu' form, and he put Dhakwân between 'Anbasah and Al-Misâyyab.
1808. 'Anbasah bin Abī Sufyān narrated that Umm Ḥabībah told him: “Whoever prays twelve Rak‘ahs, a house will be built for him in Paradise.” (Ṣahih)

1809. It was narrated that Umm Ḥabībah said: “The Messenger of Allāh ﷺ said: ‘Whoever prays twelve Rak‘ahs in a day apart from the obligatory prayers, Allāh will build for him, or there will be built for him, a house in Paradise.’” (Ṣahih)

1810. It was narrated from Umm Ḥabībah that the Messenger of Allāh ﷺ said: “Whoever prays twelve Rak‘ahs in a day and night, Allāh will build for him a house in Paradise.” (Ṣahih)

1811. It was narrated that Umm Ḥabībah said: “Whoever prays twelve Rak‘ahs in a day, a house will be built for him in Paradise.” (Ṣahih)
It was narrated from Abû Hurairah that the Prophet ﷺ said:

"Whoever prays twelve Rak'ahs in a day apart from the obligatory prayers, Allâh will build for him a house in Paradise.” (Da'îf)

Abû ‘Abdūr-Rahmān (An-Nasā'r) said: This is a mistake, and Muhammad bin Sulaimān is weak, he is Ibn Al-Aṣbahānī. This Hadith has been related through routes other than this route, without the wording previously mentioned.

تاريخ: [إسناده ضعيف] أَخْرَجَهُ أَبِنُ مَاجِهَ، إِقَامَةُ الصُّلُوَاتِ، بَابُ مَاجِهِ فِي ثَنَى عَشَرَةٍ رَكْعَةٌ مِّنَ الْسَّنَةِ، ح: 1142 م من حديث محمد بن سلیمان الأصبهاني به، وهو في الكبرى، ح: 1478 م.

It was narrated that Hassān bin ʿAtiyah said: "When ‘Anbasah was dying, he started to groan in pain. The people spoke to him and he said: ‘I heard Umm Ḥabībah, the wife of the Prophet ﷺ, narrating that the Prophet ﷺ said: Whoever prays four Rak'ahs before Zuhr and four after, Allâh, the Mighty and Sublime, will forbid his flesh for the Fire. And I never stopped praying them from the time I heard that.” (Hasan)
It was narrated that 'Anbasah bin Abī Sufyān said: "My sister Umm Ḥabībah, the wife of the Prophet, told me that her beloved Abū Al-Qāsim told her: ‘There is no believing slave who prays four Rak‘ahs after Zuhr whose face will ever be touched by the Fire, if Allāh, the Mighty and Sublime, wills.’" (Ṣaḥīḥ)

It was narrated from Umm Ḥabībah that the Messenger of Allāh used to say: "Whoever prays four Rak‘ahs before Zuhr and four after, Allāh, the Mighty and Sublime, will forbid him for the Fire.” (Ṣaḥīḥ)
1816. It was narrated from Umm Ḥabībah - and when this was narrated to Sa'eed from Umm Ḥabībah from the Prophet ﷺ, he would approve it and not deny it, but when he narrated it to us, he did not attribute it to the Prophet ﷺ - she said: “Whoever prays four Rak‘aḥs before Zuhr and four after it, Allāh will forbid him for the Fire.” (Ṣahīh)

Abū `Abdur-Rahmān (An-Nāsā’ī) said: Makhūl did not hear anything from ‘Anbasah.

1817. Sulaimān bin Mūsā narrated that when Muhammad bin Abī Sufyān was dying, he was greatly distressed and said: “My sister Umm Ḥabībah bint Abī Sufyān said: ‘The Messenger of Allāh ﷺ said: Whoever maintains four Rak‘aḥs before Zuhr and four after, Allāh will forbid him for the Fire.’” (Ṣahīh)

1818. It was narrated from Umm Ḥabībah that the Prophet ﷺ said: “Whoever prays four Rak‘aḥs before Zuhr and four after, the Fire will not touch him.” (Ṣahīḥ)
Abū ‘Abdur-Rahman said: This is a mistake, and the correct narration of Marwân is from Sa‘eed bin ‘Abdul-‘Azîz.\[1\]

شغبان, عن أم حبيبة عن النبي قال: من صلى أربعًا قبل الظهر وأربعًا بعدها لم تمسه التأثر.

قال أبو عبد الرحمن: هذة خطة والصواب خليث مروان بن حليث سعيد بن عبد العزيز.

Comments:
1. Imam An-Nasâ‘î has recorded several different chains of transmission (as many as twenty-four) of the narration of Umm Habibah رضي الله عنها. He had to resort to such lengthy repetitions in order to reveal some transmitters' errors.

2. In some narrations, there is mention of four Rak'ahs before the 'Isha' and the 'Asr prayers; and their merits have also been stated. But they are not established or insisted customary observances (Sunan Al-Mu‘akkada) because Allâh's Messenger ﷺ did not perform them regularly. It has, however, been encouraged. These units, therefore, are commendable.

3. Imam An-Nasâ‘î, here, has recorded only those narrations which consist of twelve units. In some narrations, instead of twelve units, the very same recompense has been described upon the performance of ten units. In them, before the noon prayer, instead of four, two units have been stated. Even so, if one resorts to occasionally offering two units, there is no harm in doing so. But the usual practice should be of four units.

[1] That is No. 1815 and 1816.
English Translation of

Sunan An-Nasâ‘i

Volume 3

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21. The Book Of Funerals

Chapter 1. Wishing For Death

1819. It was narrated from Abū Hurairah that the Messenger of Allāh  said: “None of you should wish for death. Either he is a doer of good, so perhaps he may do more good, or he is an evildoer but perhaps he will give up his evil ways.” (Sahih)

Comments:

The term Janāiz is the plural form of Janāza. Lexically, the expression Janāza signifies everything that is veiled, hidden, or concealed. In the common knowledge or usage, it signifies the deceased, which has been covered with a shroud. It is correct to pronounce the Arabic term Janāza or Jināza. The purpose of the author is to delineate the issues concerning the deceased.

1820. It was narrated from Abū ‘Ubaid the freed slave of ‘Abdur-Rahmān bin ‘Awf that he heard Abū Hurairah say: “The Messenger of Allāh  said: ‘None of you should wish for death. Either he is a doer of good, so if he lives he will do more good, or he is a doer of evil but perhaps he will give up his evil ways.”’ (Sahih)
Death is under Allâh’s Command. Death does not get postponed or expedited by someone asking or trying to stop it. Then what is the benefit of asking such a thing, which cannot be achieved by supplicating. In reality, the time of death is appointed or fixed.

1821. It was narrated from Anas that the Messenger of Allâh ﷺ said: “None of you should wish for death because of some harm that befalls him, rather he should say: ‘Allâhumma aḥinī mā kānatīl-hayātū khairānī wa tawaffāni idhā kānatīl-wafātū khairānī’ (O Allâh, keep me alive so long as life is good for me, and cause me to die when death is good for me.)” (Sahih)

1822. It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘None of you should wish for death because of some harm that befalls him. If he must wish for death, let him say: Allâhumma aḥinī mā kānatīl-hayātū khairānī wa tawaffāni idhā kānatīl-wafātū khairānī’ (O Allâh, keep me alive so long as life is good for me, and cause me to die when death is good for me.)” (Sahih)
Chapter 2. Praying For Death

1823. It was narrated that Anas said: "The Messenger of Allâh said: 'Do not pray for death or wish for it. Whoever insists on praying for it let him say: Allâhumma aâhûma mâ kânâtîl-hayâtû khairâni wa tawaffânî idhâ kânâtîl-wafâtû khairâni' (O Allâh, keep me alive so long as life is good for me, and cause me to die when death is good for me.)'" (Sâhibh)

1824. Qais said: "I entered upon Khabbâb when he had been cauterized on his stomach seven times. He said: 'Were it not that the Messenger of Allâh forbade us to pray for death, I would have prayed for it.'" (Sâhibh)

Comments:
In that period of time, cauterization (with fire) was considered a remedy of some diseases. But Allâh’s Messenger did not like it, because it was extremely painful. It is permissible only when there is an overwhelmingly dire need. The venerable Khabbâb must have probably become overwhelmed, or he might not have come to know of narrations indicating its prohibition.

Chapter 3. Remembering Death

Often

1825. It was narrated that Abû
Hurairah said: “The Messenger of Allah said: ‘Remember often the destroyer of pleasures.’”

(Hasan)

Abū ‘Abdur-Rahmān (An-Nasā’i) said: Muhammad bin ʿIbrāhīm (one of the narrators) is the father of Abū Bakr Ibn Ābī Ṣaḥīb.

1826. It was narrated that Umm Salamah said: “I heard the Messenger of Allah say: ‘When you see the dead, say something good, for the angels say Āmīn to whatever you say.’” When Abū Salamah died, I said: ‘O Messenger of Allah, what should I say?’ He said: ‘Say: Alāhumma wa lahu wa a ‘qibnā minhu ‘uqbat āḥsanah (O Allah, forgive us and him, and compensate me well for this loss.)’” Then Allāh, the Mighty and Sublime, compensated me with Muḥammad.” (Ṣaḥīḥ)

Comments:

Special angels arrive at the person whose death is imminent or near, who pronounce Āmīn; meaning if you visit the place of a deceased, you should not bewail the dead or lament in a raised voice as a display of grief, nor curse yourself. Rather you should supplicate for the deceased’s well-being.
Chapter 4. Prompting The Dying Person Talqin

1827. It was narrated that Abû Sa'eed said: “The Messenger of Allâh ﷺ said: ‘Prompt your dying ones to say Lâ ilâha illallâh (there is none worthy of worship except Allâh).’” (Sâhih)

Comments:
Talqin means sitting beside him (the dying) and reciting the Testimony of faith (lâ ilâha illallâh) so that he may also heed it and be encouraged to recite it for himself.

1828. It was narrated that ‘Aishah ﷺ said: “The Messenger of Allâh ﷺ said: ‘Prompt your dying ones to say Lâ ilâha illallâh (there is none worthy of worship except Allâh).’” (Sâhih)

Chapter 5. The Sign Of The Death Of A Believer

1829. It was narrated from ‘Abdullâh bin Buraidah, from his father, that the Messenger of Allâh ﷺ said: “The believer dies with sweat on his forehead.” (Sâhih)
1830. It was narrated from (Ibn Buraidah) that his father said: “I heard the Messenger of Allâh said: ‘The believer dies with sweat on his forehead.’” (Sahih)

Chapter 6. The Hardship Of Death

1831. It was narrated that ‘Aishah said: “The Messenger of Allâh died while he was between my chest and my chin, and I never disliked the agony of death for anyone after I saw the Messenger of Allâh.”

Comments:
Death in itself is a very painful phenomenon. Other hardships, compared to it are trivial. A believer is given the reward of this hardship also, and his sins are forgiven on account of it.
said: “The last time I saw the Messenger of Allâh ﷺ, he drew back the curtain when the people were in rows behind Abû Bakr, may Allâh be pleased with him. Abû Bakr wanted to step back, but he gestured to them to stay as they were, and let the curtain drop. He died at the end of that day, and that was a Monday.” (Sâhîh)

Chapter 8. Dying Somewhere Other Than The Place Where One Was Born

It was narrated that ‘Abdullâh bin ‘Amr said: “A man who had been born in Al-Madinah died there, and the Messenger of Allâh ﷺ prayed for him, then he said: ‘Would that he had died somewhere other than the place where he was born.’ They said: ‘Why is that, O Messenger of Allâh?’ He said: ‘If a man dies somewhere other than the place where he was born, a space in Paradise will be measured out for him equal to the distance between the place where he was born and the place where he died.’” (Hasan)

Comments:

The intent of the Prophet ﷺ is not that had the man died outside of the city of Madinah, but it signifies that lest he had not been from Madinah by birth, but born in some other place and emigrated to Madinah, because the merits of dying in Madinah are to be found in Ahâdîth.
Chapter 9. The Honor With Which The Believer Is Met When His Soul Comes Out

1834. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the believer is dying, the angels of mercy come to him with white silk and say: ‘Come out content and with the pleasure of Allâh upon you to the mercy of Allâh, fragrance and a Lord Who is not angry.’ So it comes out like the best fragrance of musk. They pass him from one to another until they bring him to the gate of heaven, where they say: ‘How good is this fragrance that has come to you from the Earth!’ Then the souls of the believers come to him and they rejoice more over him than any one of you rejoices when his absent loved one comes to him. They ask him: ‘What happened to so-and-so, what happened to so-and-so?’ They say: ‘Let him be, for he was in the hardship of the world. When he says, ‘Did he not come here? They say: ‘He was taken to the pit (of Hell).’ When the disbeliever is dying, the angels of punishment come to him with sackcloth and say: ‘Come out discontent, subject of Divine wrath, to the punishment of Allâh, the Mighty and Sublime.’ So it comes out like the foulest stench of a corpse. They bring him to the gates of the Earth, where they say: ‘How foul is this stench!’ Then they bring him to the souls of the disbelievers.” (Sahîh)
Comments:

“They pass him from one to another” like a newborn baby whose kith and kin joyfully hold and view him.

Chapter 10. One Who Loves To Meet Allâh

1835. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.’” (One of the narrators) Shurailî said: ‘I went to Aishah and said: O mother of the believers! I heard Abû Hurairah narrate from the Messenger of Allâh ﷺ a Hadîth which, if that is the case, we are all doomed. She said: ‘What is that?’ He said: ‘The Messenger of Allâh ﷺ said: Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him. But there is no one among us who does not hate death.’ She said: ‘The Messenger of Allâh ﷺ did say that, but it is not what you think. When the eyes begin to stare, the death rattle sounds in the chest and the flesh shiver, at that point, whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.’” (Sahîh)
Comments:
When the moment of death draws near, and the angels become discernible and they commence their work, the believer at that moment becomes glad that he would be meeting his Lord. And the disbelieving hypocrite dreads the meeting with Allâh, Most High, at that moment, because of his past deeds. Otherwise everyone dislikes death during one’s lifetime.

1836. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh, the Most High, said: If My slave loves to meet Me, I love to meet him, and if he hates to meet Me, I hate to meet him.”’ (Sahîh)

1837. It was narrated from ‘Ubadah that the Prophet ﷺ said: “Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.” (Sahîh)

1838. It was narrated that ‘Ubadah bin As-Sâmit said: “The Messenger of Allâh ﷺ said: ‘Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.”’ (Sahîh)
1839. It was narrated from ‘Aishah that the Messenger of Allâh ﷺ said: “Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.” ‘Amr (one of the narrators) added in his narration: “It was said: ‘O Messenger of Allâh, does hating to meet Allâh mean hating death? For all of us hate death.’ He said: ‘That is when he is dying; if he is given the glad tidings of the mercy and forgiveness of Allâh, he loves to meet Allâh and Allâh loves to meet him. But if he is given the tidings of the punishment of Allâh, he hates to meet Allâh and Allâh hates to meet him.” (Sahîh)

Comments:

Although, death is a painful thing, the believer’s longing to see Allâh, Most High, and meet Him, and the glad tidings of His forgiveness and mercy overwhelm the severity of death. And for the disbeliever, apart from the pain and severity of death, the perception of punishment and chastisement becomes formidable. Therefore, he does not want to die even at the time of death.

Chapter 11. Kissing The Deceased

1840. It was narrated from ‘Aishah that Abû Bakr kissed the Prophet
between the eyes when he had died. (*Sahih*)

1841 It was narrated from Ibn ‘Abbâs and ‘Aishah that Abû Bakr kissed the Prophet ﷺ when he had died. (*Sahih*)

1842. It was narrated that ‘Aishah said that Abû Bakr came riding a horse from his home in As-Sunuh, then he dismounted and entered the Masjid. He did not speak to the people until he met ‘Aishah and the Messenger of Allâh ﷺ was covered with a Hibrah Burd.[1] He uncovered his face, bent over him and kissed him, and wept. Then he said: “May my father be ransomed for you. By Allâh! Allâh will never cause you to die twice; the death that was decreed for you, you have died.” (*Sahih*)

[1] A type of cloth from Yemen, some of them say that the Hibrah is green.
Chapter 12. Covering The Deceased

1843. Jābir said: "My father was brought on the day of Uhud and he had been mutilated. He was placed in front of the Messenger of Allâh, covered with a cloth. I wanted to uncover him but my people forbade me to do so. The Prophet ordered that he be lifted up, and when he was lifted up, he heard the voice of a woman weeping. He said: 'Who is this?' They said: 'This is the daughter of 'Amr, or the sister of 'Amr.' He said: 'Do not weep,' or 'She should not weep, for the angels kept on shading him with their wings until he was lifted up.'" (Sahîh)

Comments:
The deceased should be covered with a piece of cloth after death, so that if any change in his face, etc., has taken place due to the severity of death, it could be concealed from people's view.

Chapter 13. Weeping For The Deceased

1844. It was narrated that Ibn 'Abbâs said: "When a young daughter of the Messenger of Allâh was dying, the Messenger of Allâh picked her up and held her to his chest, then he put his hand on her, and she died in front of the Prophet's companions and wept." (Sahîh)
of the Messenger of Allāh ﷺ. Umm Ayman wept and the Messenger of Allāh ﷺ said to her: ‘O Umm Ayman, are you weeping when the Messenger of Allāh ﷺ is with you?’ She said: ‘Why shouldn’t I weep when the Messenger of Allāh ﷺ is weeping?’ He said: ‘I am not weeping, rather it is compassion.’ Then the Messenger of Allāh ﷺ said: ‘The believer is fine whatever the situation; even when his soul is being pulled from his body and he praises Allāh, the Mighty and Sublime’” (Hasan)

Comments:

In fact, Allāh’s Messenger ﷺ wept, but Umm Ayman was crying audibly. Therefore, Allāh’s Messenger ﷺ stopped her. As far as weeping is concerned, it is a natural, inevitable reaction.

1845. It was narrated from Anas that Fātimah wept for the Messenger of Allāh ﷺ when he died. She said: “O my father, how close he is now to his Lord! O my father, we announce the news (of his death) to Jibril! O my father, Jannat Al-Firdaws is now his abode!” (Sahih)

Comments:

Crying loudly is something different, and speaking well while weeping is something else. The former is forbidden; the latter is desirable, and it is proven from the excellent example of the Prophet ﷺ himself.

1846. It was narrated from Jābir that his father was killed on the day of Uḥud. He said: “I started to
uncover his face, weeping. The people told me not to do that but the Messenger of Allâh ﷺ did not forbid me. My paternal aunt started to weep, and the Messenger of Allâh ﷺ said: ‘Do not weep, for angels kept on shading him with their wings until you lifted him up.’” (Saḥīḥ)

Chapter 14. Prohibition Of Weeping For The Dead

1847. It was narrated from Jâbir bin ‘Abdâl-lâh bin ‘Aţîk that ‘Aţîk bin Al-Hârîth – who was the grandfather of ‘Abdullâh bin ‘Abdullâh, his mother’s father – told him that Jâbir bin ‘Aţîk told him that the Prophet ﷺ came to visit ‘Abdullâh bin Thâbît (when he was sick) and found him very close to death. He called out to him and he did not respond, so the Messenger of Allâh ﷺ said: “Truly, to Allâh we belong and truly, to Him we shall return,” and said: “We wanted you to live but we were overtaken by the decree of Allâh, O Abū Ar-Rabî’.” The women screamed and wept, and Ibn ‘Aţîk started telling them to be quiet. The Messenger of Allâh ﷺ said: “Leave them; when the inevitable comes, no one should weep.” They said: “What is the inevitable, O Messenger of Allâh?”
He said: “Death.” His daughter said: “I had hoped that you would become a martyr, for you had prepared yourself for it.” The Messenger of Allâh ﷺ said: “Allâh, the Mighty and Sublime, has rewarded him according to his intention. What do you think martyrdom is?” They said: “Being killed for the sake of Allâh.” The Messenger of Allâh ﷺ said: “Martyrdom is of seven types besides being killed for the sake of Allâh. The one who dies of the plague is a martyr; the one who dies of an abdominal illness is a martyr; the one who drowns is a martyr; the one who is crushed by a falling building is a martyr; the one who dies of pleurisy is a martyr; the one who is burned to death is a martyr, and the woman who dies in pregnancy is a martyr.” (Sahîh)

Comments:

“The martyrs are seven or there are seven kinds of martyrdom”: in some narrations several other types of martyrdom are mentioned.

1848. It was narrated that ‘Aîshah said: “When news of the death of Zaid bin Ḥârithah, Ja’far bin Abî Ṭâlib and ‘Abdullâh bin Rawâhah was announced, the Messenger of Allâh ﷺ sat down and it could be seen that he was grieving. I was looking through a crack in the door, and a man came and said: ‘Ja’far’s womenfolk are weeping.’ The Messenger of Allâh ﷺ said:
'Go and prevent them.' He went away, then he came back, and said: 'I told them not to do that, but they refused to stop.' He said: 'Go and prevent them.' He went away, then he came back, and said: 'I told them not to do that, but they refused to stop. He said: 'Go and prevent them.' He went away, then he came back, and said: 'I told them not to do that, but they refused to stop. He said: 'Throw dust in their mouths.' 'Aīshah said: 'I said: 'May Allāh rub his nose in the dust, the one who is over there! You did not leave the Messenger of Allāh alone but you were not going to do (what he told you to do).'' (Sahih)

Comments:
This corroborates that it is not permissible to cry or wail loudly over the dead. That is why the Prophet commanded to stop them (from wailing aloud).

1849. It was narrated from Ibn 'Umar, from 'Umar, that the Prophet said: "The deceased is punished due to the weeping of his family for him." (Sahih)

1850. It was narrated that 'Abdullāh bin Subaih said: "I heard Muḥammad bin Sūrūn say: 'It was mentioned in the presence of 'Imrān bin Huṣain that the deceased is punished due to the weeping of the living,' 'Imrān said: "The Messenger of Allāh said it." (Sahih)
It was narrated that Ibn Shihāb said: ‘Sālim said: ‘I heard ‘Abdullāh bin ‘Umar say: ‘Umar said: The Messenger of Allāh  ﷺ said: The deceased is punished due to his family’s weeping for him.’’”

(Sahih)

Comments:
The deceased person is punished who dies commanding his household to wail over him, or who does not forbid their wailing, when there is a custom to do so; or when the deceased considered it good to wail during his life and encouraged it.

Chapter 15. Wailing Over The Dead

It was narrated from Ḥakīm bin Qais, that Qais bin ‘Aṣim said: “Do not wail over me, for no one wailed over the Messenger of Allāh  ﷺ.” This is an abridgment. (Sahih)

Comments:
“Wailing” denotes wailing loudly and describing the deceased person’s qualities (whether true or false). This is forbidden, because generally in such a situation, people resort to exaggeration.
1853. It was narrated from Anas that when the Messenger of Allâh accepted the women's oath of allegiance, he accepted their pledge that they would not wail (over the death). They said: “O Messenger of Allâh, there are women who helped us to mourn during the Jâhîlyah; should we help them to mourn?” The Messenger of Allâh said: “There is no helping to mourn in Islam.” (Sahîh)

Comments:
This sort of cooperation was common during the period of ignorance. It was not for the reason of expressing grief. The women rather would go forth to bewail the dead, because the female kith and kin of a deceased person would go to other's household when one of their family members died. It is forbidden to offer such requitals.

1854. It was narrated that 'Umar said: “I heard the Messenger of Allâh say: ‘The deceased is punished in his grave due to the wailing over him.’” (Sahîh)

1855. It was narrated that 'Imrân bin Husain said: “The deceased is punished due to his family's wailing for him.” A man said to him: “A man died in Khurâsân and his...
family wailed for him here; will he be punished due to his family’s wailing?” He said: “The Messenger of Allâh ﷺ spoke the truth and you are a liar.” (Sâhih)

1856. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘The deceased is punished due to his family’s weeping over him.’ Mention of that was made to ‘Âishah and she said: ‘He is wrong; rather the Prophet ﷺ passed by a grave and said: ‘The occupant of this grave is being punished and his family are weeping for him.’’ Then she recited: And no bearer of burdens shall bear another’s burden.\(^\text{[1]}\) (Sâhih)

1857. It was narrated from ‘Amrah that she heard ‘Âishah say, when she was told that Ibn ‘Umar said that the deceased is punished due to the weeping of the living for him, ‘Âishah said: “May Allâh forgive Abu ‘Abdur-Rahmân; he is not lying, but he has forgotten or made a mistake. The Messenger of Allâh ﷺ passed by a (deceased) grave and said: ‘The deceased is being punished due to his family’s weeping over him.’” (Musnad)

\(^{[1]}\) Fâtîr 35:18.
Jewish woman for whom people were weeping and he said: ‘They are weeping for her and she is being punished.’” (Sahih)

1858. Ibn ‘Abbás said: “‘Aishah said: Rather the Messenger of Allâh ﷺ said: ‘Allâh, the Mighty and Sublime, increases the punishment of the disbeliever due to some of his family’s weeping for him.’” (Sahih)

1859. ‘Abdul-Jabbâr bin Al-Ward narrated: “I heard Ibn Abî Mulaikah say: ‘When Umm Abîn died, I attended with the people. I sat in front of ‘Abdullâh bin ‘Umar and Ibn ‘Abbâs, and the women wept. Ibn ‘Umar said: ‘Why don’t you tell them not to weep? For I heard the Messenger of Allâh ﷺ say: The deceased is punished due to some of his family’s weeping for him.’” Ibn ‘Abbâs said: “Umar used to narrate something like that. I went out with Umar and when we got to on uninhabited area, he saw a caravan beneath a tree. He said: ‘See whose caravan this is.’ I went and I found Suhâib and his family. I came back to him and
said: ‘O Commander of the Believers! This is Šuhaib and his family.’ He said: ‘Bring Šuhaib to me.’ When we entered Al-Madinah, ‘Umar was attacked and Šuhaib sat by him, weeping and saying, ‘O my brother, O my brother.’ ‘Umar said: ‘O Šuhaib, do not weep, for I heard the Messenger of Allâh ﷺ say: The deceased is punished due to some of the weeping of his family for him. He said: I mentioned that to ‘Âishah and she said: ‘By Allâh you are not narrating this Hadîth from two liars who have disbelieved, but sometimes you mishear. And in the Qur’ân you have that which gives you the answer: And no bearer of burdens shall bear another’s burden. And the Messenger of Allâh ﷺ said: ‘Allâh increases the punishment of the disbeliever because of his family’s weeping for him.” (Sâlih)

Chapter 16. Concession
Allowing Weeping For The Deceased

1860. It was narrated from Muhammad bin ‘Amr bin ‘Atâ’ that Salamah bin Al-Azraq said: “I heard Abû Hurairah say: ‘Someone from the family of the Messenger of Allâh ﷺ died, and the women gathered, weeping for him. ‘Umar stood up and told them not to do that, and threw them out, but the

Messenger of Allâh سallerى said: “Let them be there, O 'Umar, for the eye weeps and the heart grieves, but soon we will join them.” (Da'îf)

Chapter 17. The Calls Of The Jâhiliyyah

1861. It was narrated that 'Abdullâh said: “The Messenger of Allâh سallerى said: ‘He is not one of us who strikes his cheeks, rends his garment, calls out the calls of the Jâhiliyyah.’” (Sahîh)

Comments:
“'He is not one of us” means he does not adhere to the Sunnah, rather he is like unbelievers in this particular act, not that he becomes an unbeliever.

Chapter 18. Raising The Voice In Lamentation

1862. It was narrated that Safwân bin Muhriz said: “Abû Mûsa fell unconscious and they wept for him. He said: ‘I say to you the words of disavowal that the Messenger of Allâh سallerى said: He is not one of us
who shaves his head (as a sign of mourning), rends his garments, or raises his voice in lamentation.””

(Šaḥīḥ)

Comments:
Some have understood the term “Ṣalāq” (raising the voice in lamentation) to mean slapping or lashing the cheeks.

Chapter 19. Striking The Cheeks
1863. It was narrated from ‘Abdullāh that the Prophet ﷺ said:
“He is not one of us who strikes his cheeks, rends his garment, and calls the calls of the Jāhiliyyah.” (Šaḥīḥ)

Chapter 20. Shaving (As A Sign Of Mourning)
1864. It was narrated from Abū Sakhrah, that ‘Abdūr-Raḥmān bin Yazīd and Abū Burdah said:
“When Abū Mūsā was close to death, his wife started to scream.” They said: “He woke up and said:
‘Did I not tell you that I am free from what the Messenger of Allāh ﷺ is free?’” They said: “He used to narrate that the Messenger of Allāh ﷺ said: ‘I am free from the one who shaves his head, rends his garments or raises his voice in lamentation.”” (Šaḥīḥ)
Chapter 21. Rending One's Garment

1865. It was narrated from 'Abdullāh that the Prophet ﷺ said:
“He is not one of us who strikes his cheeks, rends his garment, and calls the calls of the Jāhiliyyah.” (Ṣaḥīḥ)

1866. It was narrated from Yazīd bin Aws, that Abū Mūsā said he fell unconscious and an Umm Walad[1] of his wept. When he woke up, he asked her: “Have you not heard what the Messenger of Allāh ﷺ said?” She said: “He said: ‘He is not one of us who raises his voice in lamentation, shaves his head, or rends his garments.’” (Ṣaḥīḥ)

1867. It was narrated from Umm 'Abdullāh, the wife of Abū Mūsā, that Abū Mūsā said: “The Messenger of Allāh ﷺ said: ‘He is not one of us who shaves his head, raises his voice in lamentation or rends his garments.’” (Ṣaḥīḥ)

[1] Umm Walad: A concubine who has borne her master a child.
1868. It was narrated that Al-Qartha’ said: “When Abū Mūsā was close to death, his wife screamed and he said: ‘Do you not know what the Messenger of Allāh ﷺ said?’ She said: ‘Yes.’ Then she fell silent and it was said to her after that: ‘What did the Messenger of Allāh ﷺ say?’ She said: ‘The Messenger of Allāh ﷺ cursed the one who shaves his head, raises his voice in lamentation or rends his garment.’” (Sahih)

Chapter 22. The Command To Seek Reward And Be Patient At The Time Of Calamity

1869. It was narrated that Abū Uthmān said: “Usāmah bin Zaid told me: ‘The daughter[1] of the Prophet ﷺ sent word to him telling him: A son of mine is dying, come to us. He sent word to her, conveying his greeting of Salām and saying: “To Allāh belongs that which He takes and that which He gives, and everything has an appointed time with Allāh. Let her be patient and seek reward.” She sent word to him adjuring him to

[1] She was Zainab as is explicit in other reports.
go to her. So he got up and went, accompanied by Sa'd bin 'Ubadah, Mu'adh bin Jabal, Ubayy bin Ka'b, Zaid bin Thabit and some other men. The boy was lifted up to the Messenger of Allâh, with the death rattle sounding in him, and his eyes filled with tears. Sa'd said: "O Messenger of Allâh, what is this?" He said: "This is compassion which Allâh has created in the hearts of His slaves. Allâh has mercy on His compassionate slaves." (Sahîh)

Comments:

"Patience" signifies adherence to the rulings of the Divine law, not that one should not grieve or shed tears. That is natural and inherently instinctive.

1870. It was narrated that Thabit said: "I heard Anas say: 'The Messenger of Allâh said: True patience is that which comes at the first blow.'" (Sahîh)

Comments:

Meaning that the reward for patience only comes when it is valid, and this is a condition of its validity. See No. 1283 of Al-Bukhârî and its explanation in Fath Al-Bârî. As for the reward, see the following chapter.

1871. Abû Iyâs – Mu'awiyah bin Qurrah – narrated from his father that a man came to the Prophet...
accompanied by a son of his. He said to him: “Do you love him?” He said: “May Allāh love you as I love him.” Then he (the son) died and he noticed his absence and asked about him. He said: “Will it not make you happy to know that you will not come to any of the gates of Paradise but you will find him there, trying to open it for you?” (Ṣahīḥ)

Chapter 23. The Reward Of One Who Is Patient And Seeks Reward

1872. ‘Amr bin Sa‘eed bin Abī Ḥusayn told us that ‘Amr bin Šhu‘aib wrote to ‘Abdullāh bin ‘Abdūr-Rahmān bin Abī Ḥusayn to offer condolences for a son of his who had died. In his letter he mentioned that he had heard his father narrate, that his grandfather, ‘Abdullāh bin ‘Amr bin Al-‘Āṣ said: “The Messenger of Allāh ﷺ said: ‘Allāh does not approve for His believing slave, if He takes away his loved one from among the people of the Earth, and he bears that with patience and seeks reward, and says that which he is commanded – any reward less than Paradise.’” (Ṣahīḥ)

Comments:

Obviously, the sins will surely be forgiven because the forgiveness of sins is essential before entering the Paradise.
Chapter 24. The Reward Of One Who Seeks Reward For (The Loss Of) Three Of His Own Children

1873. It was narrated from Anas that the Messenger of Allâh ῶ said: “Whoever seeks reward for (the loss of) three of his own children, he will enter Paradise.” A woman stood up and said: “Or two?” He said: “Or two.” The woman said: “I wish that I had said, ‘or one.’” (Sahîh)

Comments:
In reality, the reward is for patience, whether it is upon the death of one child, or two or three children, though, there would be decrease or increase in the magnitude of the reward. In any case, in order to be admitted into Paradise, to supplicate for patience and recompense upon the death of one child would suffice, as has preceded in Hadîth 1872!

Chapter 25. One Who Loses Three

1874. It was narrated that Anas said: “The Messenger of Allâh ῶ said: ‘There is no Muslim, three of whose children die before reaching puberty, but Allâh will admit him to Paradise by virtue of His mercy towards them.’” (Sahîh)

Comments:
This reward is specific to a minor child, because he is apparently sinless.
Affection for him also happens to be tremendous, and grief over his passing away also happens to be very great.

1875. It was narrated that Sa’sa’ah bin Mu’awiyah said: “I met Abū Dharr and said: ‘Tell me a Hadith.’ He said: the Messenger of Allāh ﷺ said: There are no two Muslims, three of whose children die before reaching puberty, but Allāh will forgive them by virtue of His mercy towards them.” (Sahih)

1876. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “No Muslim, three of whose children die, will be touched by the Fire, except in fulfillment of the (Divine) oath.”[1] (Sahih)

Comments:
Since man is inherently a wrongdoer, everyone’s traversing the bridge (As-Sirāt) is inevitably rational. It is altogether a different thing that sinless beings, for instance the Prophet ﷺ, would traverse it with the speed of lightning.

1877. It was narrated from Abū Hurairah that the Prophet ﷺ said: “There are no two Muslims, three of whose children die before reaching puberty, but Allāh will

[1] “There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished.” (Maryam 19:71).
admit them to Paradise by virtue of His mercy toward them. It will be said to them: ‘Enter Paradise.’ They will say: ‘Not until our parents enter.’ So it will be said: ‘Enter Paradise, you and your parents.’” (Ṣaḥīḥ)

Comments:
This distinct privilege shall be bestowed upon those parents, who beside giving proof of patience and acceptance (of the Divine decree) would have lived a life of faith and piety.

Chapter 26. One Whose Three Children Precede (In Death)

1878. It was narrated that Abū Hurairah said: “A woman came to the Messenger of Allāh ﷺ with a son of hers who was ill and said: ‘O Messenger of Allāh, I fear for him, and I have already lost three.’ The Messenger of Allāh ﷺ said: ‘You have a great protection against the Hellfire.’” (Ṣaḥīḥ)

Chapter 27. Announcement Of Death

1879. It was narrated from Anas that the Messenger of Allāh ﷺ announced the news of the death of Zaid and Ja’far before news of death of another one. محمد بن يوسف الأرقم، وهو في الكبرى، ح: 1964. * عوف هو ابن أبي جملة الأعرابي، ومحمد هو ابن سيرين.


Comments:
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them came. He announced their death and his eyes were overflowing with tears. (Sahîh)

Comments:

Giving intimation of death is appropriate. In one Hadîth, Na‘a is forbidden (Mussnad Ahmad 385/5), but in fact that (Na‘a) signifies the manner of announcement of death that was prevalent during the period of ignorance. It was done by making use of lofty, false and true appellations, merely for the sake of false vanity and pride.

1880. Abû Salamah and Ibn Al-Musayyab narrated that Abû Hurairah told them, that the Messenger of Allâh ﷺ had told them of the death of An-Najâshî, the ruler of Ethiopia, on the day that he died, and he said: “Pray for forgiveness for your brother.” (Sahîh)

Comments:

Najashi was his agnomen or title. His name was As‘hamah. Allâh’s Messenger ﷺ had systematically conducted his funeral prayer, forming rows of worshippers.

1881. Rabî‘ah bin Sa‘îd Al-Mu‘âfîrî narrated from Abû ‘Abdur-Rahmân Al-‘Hubulî, from ‘Abdullâh bin ‘Amr, who said: “While we were traveling with the Messenger of Allâh ﷺ, he saw a woman, and did not think that he knew her. When she was halfway to him, he stopped until she reached him, and it was Fâtîmah, the daughter of the Messenger of Allâh ﷺ. He said to her: ‘What brought you out of your
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Chapter 28. Washing The Deceased With Water And Lote Leaves

1882. It was narrated from Muhammad bin Sirîn that Umm 'Atîyyah Al-Ansârîyyah said: "The Messenger of Allâh entered upon us when his daughter died, and said: 'Wash her three times or five, or more if you think (that is needed), with water and lote leaves, and put some camphor in it the last time, and when you have finished call me.' When we finished we called him and he gave us his waist-wrap, and said: 'Shroud her in it.'" (Sahîh)

Comments:
She was his daughter Zainab. Though, some commentators have stated her to be Umm Kulthum also.

Chapter 29. Washing The Deceased With Warm Water

1883. It was narrated from Abû Al-Hasan, the freed slave of Umm Qais bint Mihsan, that Umm Qais said: “My son died, and I felt very sad. I said to the one who was washing him: ‘Do not wash my son with cold water and kill him.’” ‘Ukâshah bin Mihsan went to the Messenger of Allâh ﷺ and told him what she had said, and he smiled then said: “What did she say, may Allâh give her long life?” And we do not know of any woman who lived as long as she lived. (Da‘îf)

Chapter 30. Undoing The Hair Of The Deceased

1884. It was narrated from Ayyûb: “I heard Hafsah saying: ‘Umm ‘Atiyyah said: They tied the hair of the daughter of the Prophet ﷺ in three braids.’” ‘I said: Did they undo it, then make three braids? She[1] said: ‘Yes.’” (Sahîh)

[1] That is Umm ‘Atiyyah according to Ibn Hajar in Fath Al-Bârî No. 1260.
The Hanafites are of the view of parting the hair into two parts, instead of plaing the hair. Thereupon, both the parts should be placed on the breast. But there is mention of three plaits in Alhâdîth.

Chapter 31. Starting On The Right And With The Parts Washed In Wudû' (When Washing) The Deceased

1885. It was narrated from Umm ‘Atiyyah that the Messenger of Allah said concerning the washing of his daughter: “Start on the right and the parts that were washed in Wudû’.” (Sahîh)

Chapter 32. Washing The Deceased An Odd Number Of Times

1886. It was narrated that Umm ‘Atiyyah said: “One of the daughters of the Prophet died, and he sent word to us saying: ‘Wash her with water and lotus leaves, and wash her an odd number of times, three, or five, or seven if you think (that is needed), and put some camphor in it the last time. And when you have finished, inform me.’ When we finished, we informed him, and he threw his waist-wrap to us, and said: ‘Shroud
her in it.’ And we combed her hair and put it in three braids, and put it behind her.” (Sahih)

Chapter 33. Washing The Deceased More Than Five Times

1887. It was narrated that Umm ‘Atiyah said: “The Messenger of Allâh ﷺ entered upon us when we were washing his daughter and said: ‘Wash her three times or five, or more if you think (that is necessary), with water and lotus leaves, and put camphor, or some camphor in it the last time. And when you have finished, inform me.’ When we finished, we informed him, and he threw his waist-wrap to us and said: ‘Shroud her in it.’” (Sahih)

Chapter 34. Washing The Deceased More Than Seven Times

1888. It was narrated that Umm ‘Atiyah said: “The Messenger of Allâh ﷺ entered upon us while we were washing his daughter and said: ‘Wash her three times, or five, or more if you think (that is necessary), with water and lotus leaves, and put camphor, or some camphor in it the last time. And when you have finished, inform me.’ When we finished, we informed him, and he threw his
waist-wrap to us, and said: 'Shroud her in it.'" (Sahih)

1889. Something similar was narrated from Umm 'Atiyyah except, that he (the narrator) said: "Three times or five, or seven, or more than that, if you think that (is necessary)." (Sahih)

1890. It was narrated that Umm 'Atiyyah said: "A daughter of the Messenger of Allah died and he told us to wash her. He said: 'Three times, or five, or seven, or more than that, if you think that (is necessary).' I said: 'An odd number?' He said: 'Yes, and put camphor, or some camphor, in (the water) the last time. And when you have finished, inform me.' So when we finished, we informed him, and then gave us his waist-wrap and said: 'Shroud her in it.'" (Sahih)

Chapter 35. Camphor For Washing The Deceased

1891. It was narrated from Ayyûb, from Muhammad, that Umm 'Atiyyah said: "The Messenger of Allah told us to wash the deceased. He said: 'Three or seven or nine or more than that, if you think that (is necessary).'

خَفَّةَاتَا عِشْرَةَ نِسْبَةَ وَعْنَ أَمِّيَّةَ حَذْتُنَا حَذَاةَ...
Allâh came to us when we were washing his daughter. He said: 'Wash her three times, or five, or more than that if you think that (is necessary), with water and lotus leaves, and put camphor, or some camphor in (the water) the last time. And when you have finished, inform me.' When we finished, we informed him and he threw his waist-wrap to us and said: 'Shroud her in it.' He said: "Hafṣah said: [1] 'We washed her three, or five, or seven times.' Umm ‘Atiyah said: ‘We combed her hair into three braids.’" (Ṣaḥīḥ)

**Comments:**

The repetition of the same narration under the same chapter is with an objective of displaying some of the subtleties of the chains of narrations, as has preceded a number of times. To perceive these subtleties, careful study of the chain of transmission is essential.

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[1] That is, in her version of the narration, Umm ‘Alîyyah said that.
Chapter 36. Shrouding

1894. Muḥammad bin Ṣirīn said: “Umm ‘Aṭiyyah was a woman from among the Anṣār who told us: ‘The Prophet entered upon us while we were washing his daughter and said: ‘Wash her three times, or five, or more than that if you think that (is necessary), with water and lotus leaves, and put camphor, or some camphor in it the last time. And when you have finished, inform me.’” So when we finished we informed him, and he threw his waist-wrap to us and said: ‘Shroud her in it.’” And he did not add to that. He (the narrator) said: ‘I do not know which of his daughters, that was.’ I said: ‘What did he mean by: ‘Shroud her in it?’ Did he mean to put it on like an Ḫizār?’ He said: ‘No, I think he meant to wrap her completely.” (Ṣaḥīḥ)

1895. It was narrated that Umm ‘Aṭiyyah said: “One of the daughters of the Prophet died and he said: ‘Wash her three times, or five, or more than that if you think that (is necessary). Wash her with water and lotus leaves and put camphor, or some camphor in it the last time. And when you have finished inform me.’ We informed him, and he threw his waist-wrap to us and said: ‘Shroud her in it.’” (Ṣaḥīḥ)
 Comments:

“He threw it”, so to say he did not hand it out or pass it, this was because Allâh’s Messenger’s hand did not touch any marriageable woman throughout his life. This is the precaution of the highest order, which he adopted with a view to teaching his nation.

Chapter 37. The Command To Shroud Well

1896. It was narrated that Ibn Juraij said: “Abû Az-Zubair told me that he heard Jâbir say: The Messenger of Allâh delivered a speech and mentioned a man among his Companions who had died. He had been buried at night and wrapped in a shroud that was not sufficient. The Messenger of Allâh rebuked (them) and said that no one should be buried at night unless constrained to do that. And the Messenger of Allâh said: When one of you wants to takes care of his brother, let him shroud him well.” (Sahih)

(المعجم (الحلفعة7) 1896 - أخبرنا عبيد الرحمِن بن خاليد الوَقَفَ الْقَطَانَ وَالْفَضْلَ بِن سَدِيدَ - والْفَضْلَ لَهُ - قال: أخبرنا حَجَّاجُ عَنْ أَبِيِّ نُحَرِّجَ قَالَ: أَخْبِرْيَ أَبَوَ الْمُتْرَكِرَ أَنَّهُ سَمِعَ جَايَرًا يَقُولُ: خَطِبَ رُسُولُ ٱللَّهِ ﷺ فَذَكَّرَ رَجُلًا مِنْ أَصْحَابِهِ أَنْ تُفْرِقَ لَيْلًا، وَكَانَ فِي كَنْفٍ غَيْرِ طَائِلٍ، فَزَرَّ رُسُولُ ٱللَّهِ ﷺ أَنَّهُ يُقُرِّبُ إِسْتَنَابٍ لَّيْلًا إِلَّا أَنْ يُضِطَرَّ إِلَى ذَلِكَ وَقَالَ رُسُولُ ٱللَّهِ ﷺ: إِذَا وَلَى أَحَدُكُمْ أَحَدَهُۥ فَلْيُحْصِنَ كَفُّهُۥ.

Comments:

“Shroud him well” denotes that cloth ought to be clean and tidy, not unclean and dirty. It should be of some moderate price, and should not appear inadequate to the look. And the common people should have been customarily using it. It should be plain, not decorative.

Chapter 38. Which Shroud Is Better?

1897. It was narrated from Damirah that the Prophet said: “Wear white clothes for they are purer and better, and shroud your dead in them.” (Sahih)
Comments:

Even slight dirt and filth becomes evident in white cloth. It is, therefore, cleaned soon, and it stays clean and tidy. Dirt is not easily noticed in colored clothes.

Chapter 39. The Shroud Of The Prophet

1898. It was narrated that 'Aishah said: "The Prophet was shrouded in three white Suhūlī [1] garments." (Sahīh)

1899. It was narrated from 'Aishah that the Messenger of Allah was shrouded in three white Suhūlī garments, among which was no shirt and no turban. (Sahīh)

1900. Hishām narrated from his father, from 'Aishah that the

[1] Named after a city in Yemen, more description follows.
Messenger of Allâh ﷺ was shrouded in three white Yemeni garments of cotton, among which was no shirt and no turban. It was mentioned to ‘Aîshah that they said: “He was buried in two garments and a Burd made of Hibrah.” She said: “A Burd was brought, but they sent it back and did not shroud him in it.” (Sahîh)

Comments:

For men, three cloths are Masnîn or established as the Sunnah of the Prophet ﷺ. Two also could serve the purpose. If unavailable, one could also suffice, as some martyrs of the Battle of Uhud were shrouded in one.

Chapter 40. A Shirt As A Shroud

1901. It was narrated that ‘Abdullâh bin ‘Umar said: “When ‘Abdullâh bin Ubayy died, his son came to the Prophet ﷺ and said: ‘Give me your shirt so that I may shroud him in it, and (come and) offer the (funeral) prayer for him, and pray for forgiveness for him.’ So he gave him his shirt then he said: ‘When you have finished, inform me and I will offer the (funeral) prayer for him.’ But ‘Umar stopped him and said: ‘Hasn’t Allâh forbidden you to offer the (funeral) prayer for the hypocrites?’ He said: ‘I have two options. Whether you ask forgiveness for them (hypocrites) or ask no forgiveness for them.’”[1]

So he offered the (funeral) prayer

for him. Then Allâh, Most High, revealed: ‘And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.’[1]

So he stopped offering the (funeral) prayer for them.” (Sahîh)

Comments:

“He gave him his ḍāba shirt”: it is said that this shirt, in fact, was in return for that shirt which 'Abdullâh bin Ubayy had given to the Prophet’s uncle Abbâs as a captive of the Battle of Badr.

1902. It was narrated from Sufyân, from ‘Amr who said he heard Jâbir say: “The Prophet ḍâba came to the grave of ‘Abdullâh bin Ubayy when he had been placed in his grave and stood over it. He commanded that he be brought out to him and placed on his knees, and he dressed him in his shirt and blew on him (for blessing). And Allâh knows best.” (Sahîh)

1903. It was narrated that ‘Amr heard Jâbir say: “And Al-Abbâs was in Al-Madinah, and he asked the Anṣâr for a garment to clothe him in, but they could not find a shirt that would fit him except the shirt of ‘Abdullâh bin Ubayy, so they clothed him in it.” (Sahîh)

1904. Khabbāb said: “We emigrated with the Messenger of Allāh  Diseeking the Face of Allāh, the Most High, so our reward became due from Allāh. Some of us died without enjoying anything of his reward (in this world) among them is Mus‘ab bin Umair. He was martyred on the day of Uhud and we could not find anything to shroud him in except a Namirah;[1] if we covered his head with it, his feet were uncovered, and if we covered his feet with it, his head became uncovered. The Messenger of Allāh  told us to cover his head with it and to put Ḥidhkhīr[2] over his feet. And for some of us, the fruits of our labor have ripened and we are gathering them.” This is the wording of Ismā‘īl (Ṣaḥīḥ) [3]

Comments:

These words do not signify that they would not receive reward in the Hereafter. On the contrary, the objective is to stress that they gained some fruit of their emigration in this world also. They shall get the reward in the life to come, in any case. But the station and rank of Companions like Mus‘ab would be immensely high.

Chapter 41. How Should The Pilgrim In Ḥirām Be Shrouded If He Dies?

1905. It was narrated that Ibn

[1] A cloak with stripes, or markings, made of wool, and mention of it preceded.
[3] Imām An-Nāṣārī had reported the Ḥadīth from ‘Ubaidullāh bin Sa‘īdeed and Ismā‘īl bin Mas‘ūd.
'Abbās said: “The Messenger of Allāh س.أ. said: ‘Wash the Muḥrīm in the two garments in which he entered Ihrām, and wash him with water and lotus leaves, and shroud him in his two garments, and do not put perfume on him nor cover his head, for he will be raised on the Day of Resurrection in Ihrām.”’ (Sahīh)

Comments:
It clearly transpires from this Ḥadīth that if the Muḥrīm dies, the state of his Ihrām should be maintained; it means perfume should not be applied nor his head be covered.

Chapter 42. Musk

1906. It was narrated that Abū Sa‘eed said: “The Messenger of Allāh س.أ. said: ‘The best of perfume is musk.’” (Sahīh)

 Supplements: (المعجم (42) - اليمامة (التحفة (42)

1907. It was narrated that Abū Sa‘eed said: “The Messenger of Allāh س.أ. said: ‘One of the best of your perfumes is musk.’” (Sahīh)
Chapter 43. Notification Of Funerals

1908. It was narrated from Abū Umāmah bin Sahl bin Hunaif that a poor woman fell sick and the Messenger of Allāh ﷺ was informed of her sickness. The Messenger of Allāh ﷺ used to visit the poor when they were sick and ask about them. The Messenger of Allāh ﷺ said: “If she dies, then inform me.” Then her funeral took place at night and they did not like to wake the Messenger of Allāh ﷺ. When morning came, the Messenger of Allāh ﷺ was told what had happened to her. He said: “Did I not tell you to inform me?” They said: “O Messenger of Allāh, we did not like to wake you up at night.” The Messenger of Allāh ﷺ went out and the people lined up by her grave and he said four Takbirs. (Sahih)

Comments:
Besides corroborating the issue of the chapter, it is also proven that the funeral prayer could be performed again, at the grave.

Chapter 44. Hastening With The Janâzah

1909. It was narrated from 'Abdullāh bin Mihrān that Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘When the righteous man is placed on his bier, he says: Take me quickly, take me quickly. And when the bad man
is placed on his bier he said: Woe to me! Where are you taking me?”

(Hasan)

Comments:

After death, the dead enters the intermediate realm or the Barzakh, (the period of time or the state from the day of death to the Resurrection). Upon him are applied the commands of the intermediate realm, which are different from those of the world. Hence, this utterance of the deceased does not relate to our world. Therefore, we are not able to hear it.

1910. Abû Sa‘eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: ‘When the Janâzah (prepared body) is placed (on the bier) and the men lift it onto their shoulders, if it was a righteous person it says: Take me quickly, take me quickly. And if it was not a righteous person it says: Woe to me! Where are you taking me! And everything hears its voice except man, and if man heard it he would faint.’”

(Sahîh)

Comments:

It is not inconceivable that the animals comprehend that which humans cannot. This is because Allâh, Most High, has gifted animals with powerful faculties. For example, the dog’s sense of smell is far greater than that of man, to an amazing limit. He can reach a person by merely sniffing the clothes worn by him.

1911. It was narrated from Abû Hurairah, who attributed it to the Prophet ﷺ: “Hasten with the Janâzah, for if it was righteous then
Walking briskly while carrying the deceased could denote two things:

1. Do not keep the deceased long inside the house; rather make haste in enshrouding and preparing the deceased for burial.

2. Walk at a fast pace when carrying the deceased.

1912. Abū Hurairah said: "I heard the Messenger of Allāh ﷺ say: 'Hasten with the Janâzah, for if it was righteous then you are taking it toward something good, and if it was otherwise, then it is an evil of which you are relieving yourselves.'" (Sahīh)

1913. ‘Uuyaynah bin ‘Abdur-Rahmān bin Jawsh said: "My father told me: I witnessed the funeral of ‘Abdur-Rahmān bin Samurah. Ziyâd came out, walking in front of the bier, and some men from the family of ‘Abdur-Rahmān and their freed slaves came out, facing the bier and walking backward, saying: 'Slow down, slow down, may Allâh bless you.' And they were walking slowly. Then when they were partway to Al-Mirbad,[1] Abû Bakrah joined us
on his mule. When he saw what they were doing, he rushed to them on his mule, brandishing his whip, and said: ‘Move on, for by the One Who honored the face of Abū Al-Qāsim, I remember when we were with the Messenger of Allāh, we were walking fast, so the people speeded up.’” (Ṣaḥīḥ)

1914. It was narrated that Abū Bakrāh said: “I remember when we were with the Messenger of Allāh, and we were walking fast with it (the Janāzah).” This is the wording of Hushain.[1] (Ṣaḥīḥ)

1915. It was narrated from Abū Sa‘eed that the Messenger of Allāh said: “When a funeral passes by you, stand up, and whoever follows it, let him not sit down until it is put down (in the grave).”[2] (Ṣaḥīḥ)

[1] One of the narrators.

[2] The author later mentions the chapter: “Concession Allowing One To Not Stand Up” in which is the narration of ‘Alī rejecting it. It is apparent that the author’s view is that it is recommended to stand, but not required. Similar to this narration (1915) Ash-Shawkānī (Ad-Darrāt Al-Mudāyiyah) said that there is a distinction between one who follows the funeral – he does not sit until the burial – and one that a funeral passes by, in which case his view is that the order to stand is abrogated. In Ar-Rawdat An-Nadīliyih, Siddīq Ḥasan Khan contradicted Ash-Shawkānī, considering the proofs not sufficient to claim abrogation. Shaikh Al-Albānī holds the view of abrogation (see Ahkām Al-Jazāʾīr), as do many others. Others hold that to stand is only recommended, as appears to be the view of the author, and Imām Ahmad said that there is no harm in standing or not. The view expressed in the comments is also a popular view.
Comments:

One’s death reminds others of their imminent death. Hence, if one notices a deceased person being carried away, one should rise to his feet. In some narrations, it is mentioned that standing up is due to showing reverence to the angels accompanying the deceased.

Chapter 45. The Command To Stand Up For A Funeral

1916. It was narrated from ‘Âmir bin Rabî’ah that the Prophet ﷺ said: “When any one of you sees a funeral and is not walking with it, let him stand up until it has passed him, or until (the body) is placed (in the grave) before it passes him.” (Sahîh)

1917. It was narrated from ‘Âmir bin Rabî’ah Al-‘Adawi that the Messenger of Allâh ﷺ said: “When you see a funeral, stand up, and whoever follows it, let him not sit down until (the body) is placed (in the grave).” (Sahîh)

1918. It was narrated that Abû Sa‘eed said: “The Messenger of Allâh ﷺ said: ‘When you see a funeral, stand up, and whoever follows it, let him not sit down until (the body) is placed (in the grave).’” (Sahîh)
1919. It was narrated that Abī Hurairah and Abī Sa'eed said: "We never saw the Messenger of Allāh ﷺ attend any funeral where he sat down until (the body) was placed (in the grave)." (Sahih)

1920. It was narrated from Abū Sa'eed that a funeral passed by the Messenger of Allāh ﷺ and he stood up. (One of the narrators) 'Amr said: "If a funeral passed by the Messenger of Allāh ﷺ he would stand up." (Sahih)

1921. It was narrated from Yazīd bin Thābit that they were sitting with the Messenger of Allāh ﷺ when a funeral appeared. The Messenger of Allāh ﷺ stood up, and those who were with him stood up, until it had passed by. (Sahih)
Chapter 46. Standing Up For The Funerals Of The People Of Shirk

1922. It was narrated that ‘Abdur-Rahmân bin Abî Laila said: “Sahl bin Ḥunaif and Qais bin Sa‘d bin ‘Ubâdah were in Al-Qâdisiyyah when a funeral passed by them, so they stood up and it was said to them: ‘It is one of the local people.’ They said: ‘A funeral passed the Messenger of Allâh and he stood up, and it was said to him: It is a Jew. He said: ‘Is it not a soul?’” (Sahîh)

Comments:

Irrespective of the religion, humanity should also be respected.

1923. It was narrated that Jâbir bin ‘Abdullâh said: “A funeral passed by us and the Messenger of Allâh stood up and we stood with him. I said: ‘O Messenger of Allâh, it is a Jewish funeral.’ He said: ‘Death is something terrifying, so if you see a funeral, stand up.’” This is the wording of Khâlid. (Sahîh)

تخريج: [السید محمد] ١٤٢٨/٤ من حديث عثمان بن حكيم فيه، وهو في الكتب: ج: ٢٠٤٧ مروان هو ابن معاوية الفزاري. (السالم)
Chapter 47. Concession
Allowing One To Not Stand Up

1924. It was narrated that Abû Ma’mâr said: “We were with ‘Âli and a funeral passed by him, and they stood up for it. ‘Âli said: ‘What is this?’ They said: ‘The command of Abû Músâ.’ He said: ‘Rather the Messenger of Allâh stood up for a Jewish funeral but he did not do it again.’” (Sahîh)

Comments:
The venerable ‘Âli is talking about his own knowledge and his personal visual experience. Otherwise narrations containing the mention of Allâh’s Messenger’s standing up (at the sight of a Janazah) have explicitly been handed down from the Companions. The verbal narrations are in addition to it, which include every sort of Janazah. These narrations are given preference. The most that can be derived from the narration of ‘Âli, and Ibn ‘Abbâs (which follows) and the like, is that standing up is not compulsory.

1925. It was narrated from Muḥammad that a funeral passed by Al-Hasan bin ‘Âli and Ibn ‘Abbâs. Al-Hasan stood up but Ibn ‘Abbâs did not. Al-Hasan said: ‘Didn’t the Messenger of Allâh stand up for the funeral of a Jew?’ Ibn ‘Abbâs said: ‘Yes, then he sat down.’” (Sahîh)

Transliteration:

Chapter 47. Concession
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The Book of Funerals

Comments:
The gist of the statement of Ibn ‘Abbâs is that the same thing happened later. Someone’s Janazah passed by, but he stayed sitting. Even so, to keep sitting is also permitted. But the verbal narrations could only be abrogated by a verbal Hadith.

1926. It was narrated that Ibn Sîrîn said: “A funeral passed by Al-Hasan bin ‘Alî and Ibn ‘Abbâs. Al-Hasan stood up but Ibn ‘Abbâs did not. Al-Hasan said to Ibn ‘Abbâs: ‘Didn’t the Messenger of Allâh stand up for it?’ Ibn ‘Abbâs said: ‘He stood up for it then he sat.”’ (Sahîh)

1927. It was narrated from Ibn ‘Abbâs and Al-Hasan bin ‘Alî that a funeral passed by them and one of them stood and the other sat. The one who stood up said: “By Allâh, I know that the Messenger of Allâh stood up.” The one who was sitting said: “I know that the Messenger of Allâh sat.” (Sahîh)

1928. It was narrated from Ja’far bin Muhammad from his father that Al-Hasan bin ‘Alî was sitting when a funeral passed by. The people stood until the funeral had passed, and Al-Hasan said: “The funeral of a Jew passed by when the Messenger of Allâh was sitting in its path, and he did not want the funeral of a Jew to pass over his head, so he stood up.” (Sahîh)
The Book of Funerals

1929. Abû Az-Zubair narrated that he heard Jâbir say: “The Prophet ﷺ and his Companions stood up for the funeral of a Jew that passed by him, until it disappeared.” (Sahîh)

1930. Jâbir ﷺ said: “The Prophet ﷺ and his Companions stood up for the funeral of a Jew until it disappeared.” (Sahîh)

1931. It was narrated from Anas that a funeral passed by the Messenger of Allâh ﷺ and he stood up. It was said: “It is the funeral of a Jew.” He said: “We stood up for the angels.” (Hasan)

Comments:

Three reasons have been mentioned in authentic Traditions for standing up on witnessing a Janazah. All these three reasons are still valid. Therefore, the command for standing up is still abiding.

Chapter 48. The Believer Finds Relief In Death

1932. It was narrated from Abû
Qatādah bin Rib'i that he used to narrate: “A funeral passed by the Messenger of Allāh ﷺ and he said: ‘He is relieved and others are relieved of him.’ They said: ‘What does relieved mean and what does relieved of him mean? He said: ‘The believing slave is relieved of the hardships and troubles of this world, and the people, the land, the trees and the animals are relieved of the immoral slave.’” (Ṣaḥīḥ)

تخريج: أخرجه مسلم، الجنائز، باب ماجاء في مستريح ومستراح منه، ح: 950 عن قتيبة، والبيخاري، الواقف، باب سكرات الموت، ح: 512 من حديث محمد بن عمرو بن حلحلة، وهو في البخارى، ح: 507.

Comments:
1. “A believing slave”: means a person who is Allāh-conscious, who does not harm people, or tyrannize fellow creatures.
2. “An evil-doer” denotes not only a disbeliever but it includes those people also who tyrannize others, harm fellow creatures and animals, and destroy habitations. Beside all these, they pay no heed to the rights of Allāh.

Chapter 49. Being Relieved Of The Disbelievers

1933. It was narrated that Abū Qatādah said: “We were sitting with the Messenger of Allāh ﷺ when a funeral appeared. The Messenger of Allāh ﷺ said: ‘He is relieved and others are relieved of him. When the believer dies he is relieved of the calamities, hardships and troubles of this world, and when the evildoer dies, the people, the land, the trees and the animals are relieved of him.’” (Ṣaḥīḥ)
Comments:
In the chapter the term used is Kāfir or disbeliever; whereas in the text of the Ḥadīth, the term Fājir or libertine is used. The indication is that the term libertine or the Fājir connotes a disbeliever or like disbelievers.

Chapter 50. Praising The Deceased

1934. It was narrated that Anas said: "A funeral passed by and the deceased was praised." The Prophet ﷺ said: "It is granted." Another funeral passed by and the deceased was criticized. The Prophet ﷺ said: "It is granted." ‘Umar said: "May my father and mother be ransomed for you. One funeral passed by and the deceased was praised, and you said, 'It is granted,' then another funeral passed by and the deceased was criticized and you said, 'It is granted?"' He said: "Whoever is praised will be granted Paradise, and whoever is criticized will be granted Hell, You are the witnesses of Allāh on Earth."

(Sahih)

1935. It was narrated that Abū Hurairah said: "A funeral passed by the Prophet ﷺ and they praised (the deceased). The Prophet ﷺ
said: 'It is granted.' Then another funeral passed by and they criticized (the deceased). The Prophet said: 'It is granted.' They said: 'O Messenger of Allâh, you said in both cases, 'It is granted?"' The Prophet said: 'The angels are the witnesses of Allâh in heaven, and you are the witnesses of Allâh on Earth.'" (Sahîh)

**Comments:**

The angels would present the written record of deeds and humans would describe their own experiences and transactions. Based on these both, the verdict will be pronounced.

1936. It was narrated that Abû Aswâd Ad-Dîfî said: "I came to Al-Madînah and sat with 'Umar bin Al-Khattâb. A funeral passed by and the deceased was praised, and 'Umar said: 'It is granted.' Then another passed by and the deceased was praised, and 'Umar said: 'It is granted.' Then a third passed by, and the deceased was criticized, and 'Umar said: 'It is granted.' I said: 'What is granted, O commander of the believers?' He said: 'I said what the Messenger of Allâh said: Any Muslim for whom four people bear witness and say good things, Allâh will admit him to Paradise.' We said: 'Or three?' He said: 'Or three.' We
said: ‘Or two?’ He said: ‘Or two.’” (Sahih)

Comments:
It is essential that the preconditions of giving witness be found in them. That means they should be just believers. The just means they should be abiding by the obligatory observances prescribed by the Divine law and be protected from enormities or major sins. Obviously, witnesses of this type would give true testimony.

Chapter 51. The Prohibition Of Saying Anything But Good About The Deceased

1937. It was narrated that 'Aishah said: “Something bad was said in the presence of the Prophet about a person who had died. He said: ‘Do not say anything but good about your dead.’” (Sahih)

Comments:
Disparaging someone behind his back in his lifetime also constitutes slander, which is strictly forbidden, although the possibility of his defending himself exists. How could slandering a deceased person be permissible, when he can no more rise to his defence?

Chapter 52. Prohibition Of Verbally Abusing The Dead

1938. It was narrated that 'Aishah said: “The Messenger of Allah said: ‘Do not verbally abuse the dead, for they have reached the consequences of what they did.’” (Sahih)
The affairs of the dead should be entrusted to Allâh, Most High, because only the verdict of Allâh is right. If we call a person evil who is good before Allâh, then this is a matter of great sin. Therefore, the reasonable thing is to remain silent. However, those unbelievers, hypocrites or libertines who are openly known to common folks by their vices, and die with their wicked qualities, they could be mentioned with their evils, so that people may not behave like them.

1939. It was narrated that 'Abdullâh bin Abî Bakr said: "I heard Anas bin Mâlik say: The Messenger of Allâh ﷺ said: 'The dead person is followed by three: His family, his wealth and his deeds. Then two of them come back: His family and his wealth, and there remain only his deeds.'"

(Sahîh)

Comments: "His wealth" demotes slaves, etc. During the period of ignorance, people used to take the horses and weapons of the deceased along with his Janazah for pride.

1940. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The believer owes six duties toward his fellow believer: To visit him when he is sick, to attend his funeral when he dies, to accept his invitation, to greet him with Salâm when he meets him, to reply to him (say: Yarhamuk Allâh, may Allâh have mercy on you) when he sneezes and to be sincere to him, whether he is absent or present."(Hasan)
Chapter 53. The Command To Attend Funerals

1941. It was narrated that Al-Barâ’ bin ‘Ázib said: “The Messenger of Allâh ﷺ commanded us to do seven things, and forbade us from seven things. He commanded us to visit the sick, to reply (say: Yarhamuk Allâh, may Allâh have mercy on you) to one who sneezes, to fulfill our oaths, to support the oppressed, to spread the greeting of Salâm, to accept invitations, and to attend funerals. And he forbade us from using gold rings, silver vessels, Mayâthîr, the Qasiyyah, Al-Istabraq, silk and Ad-Dîbâj.” (Sahîh)

Chapter 54. The Virtue Of Following The Janâzah

1942. It was narrated that Al-

[1] Silk cushions stuffed with cotton that were placed under the rider on the saddle.
[2] Linen clothes containing silk brought from an Egyptian town.
Musayyab bin Râfi' said: "I heard Al-Barâ' bin 'Azib say: The Messenger of Allâh ﷺ said: 'Whoever follows a Janâzah until the prayer is offered, he will have one Qirât of reward and whoever walks with the funeral until (the body) is buried will have two Qirâts of reward, and a Qirât is like Uhud.'" (Sahîh)

**Comments:**

"Each Qirât being equivalent to Uhud": the reason for this specification was that the popular weight of a Qirât happens to be very insignificant. (The Qirât is a small weight, a twentieth or twenty-fourth of a Dinar - a gold coin).

1943. It was narrated that 'Abdullâh bin Al-Mughaffal said: "The Messenger of Allâh ﷺ said: 'Whoever follows a Janâzah until it is finished, he will have two Qirâts, and whoever goes back before it is finished, he will have one Qirât.'" (Sahîh)

1944. It was narrated that Al-Mughirah bin Shu'bah said: "The Messenger of Allâh ﷺ said: 'The riders should move behind the Janâzah and the pedestrian may walk wherever he wishes, and the (funeral) prayer should be offered for a child.'" (Hasan)
Comments:

“The funeral of a child”: Imam Ahmad bin Hanbal has understood it to be general, whether the baby is born alive or dead. This is because the deceased had once been living, unless the period of conception is less than four months. In that case, the fetus would not have been in the shape of a human being, and would not yet have received a soul. The majority of jurists acknowledge the funeral of a baby which is born alive and later dies. There is an authentic explicit Hadīth found of this import. Hence, this course of action is strong.

Chapter 56. The Place For Pedestrians When Following Janāzah

1945. It was narrated that Al-Mughīrah bin Shu‘bāh said: “The Messenger of Allāh ﷺ said: ‘The rider should travel behind the Janāzah and the pedestrian may travel wherever he wishes, and the (funeral) prayer should be offered for a child.’” (Hasan)

1946. It was narrated from Sālim that his father saw the Messenger of Allāh ﷺ, Abū Bakr and ‘Umar, may Allāh be pleased with them, walking in front of the Janāzah. (Hasan)
1947. Sâlim narrated that his father told him that he saw the Prophet ﷺ, Abû Bakr, 'Umar and 'Uthmân walking in front of the Janâzah. (Hasan)

Abû 'Abdur-Raḥmân (An-Nasâ') said: This is a mistake, what is correct is that it is Mursal.[1]

Comments:
The Hanafites do not consider walking in front of the Janâzah appropriate. Their argumentation is based on the Ḥadîth: “The Janâzah is followed, it follows no one. The one, who precedes it, is not with it.” Although this signifies that one should go along with the Janâzah so that if a need to carry Janâzah arises, he could cooperate. One should not arrive at the graveyard ahead of the Janâzah, separately. Otherwise, he would not receive the reward of accompanying the Janâzah.

Chapter 57. The Command To Pray For The Deceased

1948. It was narrated that 'Imrân bin Ḥuṣain said: “The Messenger of Allâh ﷺ said: ‘Your brother has died, so get up and pray for him.’” (Sahîh)

[1] Meaning that in this narration, what is correct is that it is a report of Sâlim, rather than a report of 'Abdullâh bin 'Umar, attributed to the Messenger ﷺ.
The purpose of Imam An-Nasâ’î is to demonstrate that to offer the funeral prayer is a communally obligatory (Fard Kifâyah), which means that it is necessary to perform the funeral prayer over every deceased Muslim, whether some people perform it or a large number of people. Otherwise, all will be guilty of a serious sin for neglecting the obligation. This Hadâth also corroborates the performance of the funeral prayer over someone whose deceased body is absent, as a natural corollary.

Chapter 58. (Funeral) Prayer
For Boys

1949. The mother of the believers, 'Aishah, said: “One of the children of the Anṣâr (who had died) was brought to the Messenger of Allah, so he prayed for him.” 'Aishah said: “How fortunate he is, one of the little birds of Paradise. He never did any evil or reached the age of puberty.” He said: “It is better not to say anything, O 'Aishah. Allah, the Mighty and Sublime, created Paradise and created people for it, He created them in the loins of their fathers. And He created Hell and created people for it, and He created them in the loins of their fathers.” (Sahîh)

Chapter 59. (Funeral) Prayer
For Children

1950. It was narrated from Al-
Mughîrah bin Shu‘bah that the Messenger of Allâh ﷺ said: “The rider should move behind the Janâzah and the pedestrian may walk wherever he wishes, and the (funeral) prayer should be offered for a child.” (Hasan)

Chapter 60. The Children Of The Idolaters

1951. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ was asked about the children of the idolators and he said: ‘Allâh knows best what they would have done.’” (Sahîh)

1952. It was narrated from Abû Hurairah that the Prophet ﷺ was asked about the children of the idolators, and he said: “Allâh knows best what they would have done.” (Sahîh)

1953. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ was asked about the
children of the idolators and he said: 'Allāh created them when He created them, and He knows best what they would have done.'" (Ṣahīh)

1954. It was narrated that Ibn ‘Abbās said: "The Messenger of Allāh ﷺ was asked about the children of the idolators and he said: 'Allāh knows best what they would have done.'" (Ṣahīh)

Chapter 61. Offering The Funeral Prayer For Martyrs

1955. It was narrated from Shaddād bin Al-Hād that a man from among the Bedouins came to the Prophet ﷺ and believed in him and followed him, then he said: "I will emigrate with you." The Prophet ﷺ told one of his Companions to look after him. During one battle the Prophet ﷺ got some prisoners as spoils of war, and he distributed them, giving him (that Bedouin) a share. His Companions gave him what had been allocated to him. He had been looking after some livestock for them, and when he came they gave him his share. He said: "What is this?" They said: "A share that
the Prophet ﷺ has allocated to you.” He took it and brought it to the Prophet ﷺ and said: “What is this?” He said: “I allocated it to you.” He said: “It is not for this that I followed you. Rather I followed you so that I might be shot here – and he pointed to his throat – with an arrow and die and enter Paradise.” He said: “If you are sincere toward Allâh, Allâh will fulfill your wish.” Shortly after that they got up to fight the enemy, then he was brought to the Prophet ﷺ; he had been shot by an arrow in the place he had pointed to. The Prophet ﷺ said: “Is it him?” They said: “Yes.” He said: “He was sincere toward Allâh and Allâh fulfilled his wish.” Then the Prophet ﷺ shrouded him in his own cloak and put him in front of him and offered the (funeral) prayer for him. During his supplication he said: “O Allâh, this is Your slave who went out as an emigrant (Muhâjjir) for Your sake and was killed as a martyr; I am a witness to that.” (Sahîh)

Comments:

1. What a lofty rank the Bedouin received! Allâh’s Messenger ﷺ himself is giving vehement testimony in favor of this man. May Allâh be pleased with him, and he may also be pleased!

2. “Performed prayer”: Some people of knowledge have instead understood it to mean to have supplicated. Or we may state in accord with Imam Ahmad that a funeral prayer may be conducted over a martyr. But it is not essential.

1956. It was narrated from ‘Uqbah that the Messenger of Allâh ﷺ went out one day and offered the
funeral prayer for the people of Uhud, then he went to the Minbar and said: “I am your predecessor and I am a witness over you.” 

(Sahih)

Comments:

1. “Your predecessor”: there is an implicit hint here of the Prophet’s departure from this world. The predecessor signifies the one who precedes or goes first; goes before the people or the caravan for the purpose of making arrangements (for instance, residence, water, and other basic necessities, etc.); and he is appointed for this task.

2. Witness or testimony: Allâh, Most High, Himself, is All-Aware of everything. But the testimony of the Messenger of Allâh will be sought in favor of the Companions, and that will be in order to exalt and honor them; this testimony will be heard by each and every nation or Ummah. May Allâh be pleased with them and they be pleased also.

Chapter 62. Not Offering The Funeral Prayer For Them (Matyrs)

1957. It was narrated from 'Abdur-Rahmân bin Ka'b bin Mâlik that Jâbir bin 'Abdullâh told him that the Messenger of Allâh put two men from those who had been slain in Uhud in one shroud, then he would ask which of them had learned more Qur'an and when one of them was pointed out, he would put him in the Lahd (grave) first. He said: “I am a witness to these.” And he ordered that they be buried with their blood, and that the funeral prayer should not be offered, and they should not be washed. (Sahih)
Comments:

- Burying the martyr, without ritually washing his body or without performing a funeral prayer over him, is his distinctive grand rank.

Chapter 63. Not Offering The Funeral Prayer For One Who Has Been Stoned To Death

1958. It was narrated from Jābir bin ‘Abdullāh that a man from Aslām came to the Prophet and confessed to committing Zina, and he turned away from him. He admitted it again, and he turned away from him. He admitted it again, and he turned away from him. Then when he had testified against himself four times, the Prophet said: “Are you crazy?” He said: “No.” He said: “Have you been married?” He said: “Yes.” So the Prophet ordered that he be stoned. When the stones struck him, he ran away, but they caught up with him and stoned him and he died. Then the Prophet spoke well of him but he did not pray for him. (Sahih)

Comments:

1. He was Māīz Aslām.

2. “He turned away from him”: in it there is an implicit hint that if someone commits sin and there do not exist any witnesses, one should seek Allāh’s forgiveness instead of confessing the sin. Thereupon one should sincerely repent. The repentance also effaces the sin. The prescribed legal penalty...
Chapter 64. Offering The Funeral Prayer For One Who Was Stoned To Death

1959. It was narrated from 'Imrân bin Husain that a woman from Juhainah came to the Messenger of Allâh and said: "I have committed Zina." And she was pregnant. He handed her over to her guardian and said: "Look after her, and when she has given birth, bring her to me." When she gave birth, he brought her to him. He ordered that her garment be wrapped around her, then he stoned her, then he offered the funeral prayer for her. 'Umar said to him: "Are you praying for her even though she committed Zina?"
He said: "She has repented in a manner that, if it were to be shared among seventy of the people of Al-Madinah it would suffice them. Have you ever seen repentance better than the one who sacrificed herself for the sake of Allâh, the Mighty and Sublime?" (Sahîh)

Comments:
"Handed her over to her guardian", because the baby born out of adultery is innocent.

Chapter 65. Offering The Funeral Prayer For One Who Was Unjust In His Bequests

1960. It was narrated from 'Imrân bin Husain that a man freed six slaves of his when he was dying,
and he did not have any wealth apart from them. News of that reached the Prophetﷺ and he was angry about that. He said: “I was thinking of not offering the funeral prayer for him.” Then he called the slaves and divided them into three groups. He cast lots among them, then freed two and left four as slaves. *(Sahih)*


**Comments:**

The funeral prayer over such a person shall be performed, but his bequest or will *(wasiyya)* shall be amended according to the Divine law.

**Chapter 66. Offering the Funeral Prayer For The One Who Stole From The Spoils Of War**

1961. It was narrated that Zaid bin Khālid said: “A man died at Khaibar and the Messenger of Allāh ﷺ said: ‘Pray for your companion; he stole from the spoils war.’ We inspected his luggage and found some of the beads of the Jews that were not even worth two *Dirhams.*” *(Hasan)*

**Tafsīr:** [مَعْمَوْمِ ٦٦] – الصلاة على من غَلَّ (المعجم ٦٦) - الصلاة على من غَلَّ

*(التفسير ٦٦)*

**Comments:**

Even so, a few individuals should perform the funeral prayer over such people; special concern or anxiety ought not to be displayed. And prominent
personalities should not participate in the funeral, so that it should serve as
deterrence to such criminals and they may dread it.

Chapter 67. Offering The
Funeral Prayer For The One
Who Owes A Debt

1962. 'Abdullâh bin Abî Qatadâh
narrated from his father that a man
was brought to the Prophet for
him to offer the funeral prayer, and
he said: "Pray for your companion,
for he owes a debt." Abû Qatâdah
said: "I will pay it." The Prophet
did: "In full?" He said: "In full." So he prayed for him.
(Sahîh)

Comments:
Earlier it used to be the Prophet's practice that he would not perform the
funeral prayer over the deceased who had not left sufficient wealth for paying
back of his debt. However, if someone had sincerely intended to defray the
debt but was not capable of doing so, such an overwhelmed person shall not
be sinful. Later on, when there was abundance in the Bait Al-Mâl, the
Prophet would perform the funeral prayer, and the debt of the deceased
was defrayed from the wealth of the Bait Al-Mâl.

1963. Salamâh - meaning, bin Al-
Akwa' - said: "A Janâzah was
brought to the Prophet and they
said: 'O Prophet of Allâh, pray for
him.' He said: 'Did he leave any
debt behind?' They said: 'Yes.' He
said: 'Did he leave anything?' They
said: 'No.' He said: 'Pray for your
companion.' A man among the
Ansâr who was called Abû Qatâdah
called: 'Pray for him, and I will pay

(المحجم 67 - الصلاة على من على أины ذين
(التحفة 67)
off his debt.' So he prayed for him." (Sahih)

١٩٦٤ - أخبرنا يحيى بن سعيد القطان
قال: حدَّثنا عبيد الزراري قال: أخبرنا مأمون
عن الزهري، عن أبي سلمة، عن جابر قال: كان النبي ﷺ لا يضلي على رجلٍ على
عذبة ذي أثوابٍ يمسفان: (أعلى إلى) دينار؟ قالوا: نعم، عليه دينار، قال: "صلوا
على صاحبكم، قال: أخبرني صديقٌ ﷺ رجلٍ: (أعلى إلى) الله عليكم، رسل الله! فصلنا عليه قلتما فتح الله على
رسل الله، قال: إذا أولى بكل مؤمنين من
ذويه، من ترك دينٍ فعلاً ونفق ترك مالًا
فليؤمِّئه." (Sahih)

تخريج: [صحح] أخرجه أبو داود، البخاري، باب: في التشديد في الدين، ح: ٣٣٤٢ من
حديث عبد الرزاق، وهو في المصدر، ح: ١٦٥٥، والكرى، ح: ١٠٨٩، وصححه ابن
جعفر، ح: ١١١١، وابن الجاردي، ح: ١١١١، وله شواهد عند أحمد: ٣٣٠٣، ومسلم وغيرهما.

١٩٦٥ - أخبرنا يحيى بن عبد الأعلى
قال: حدثنا ابن وهب قال: أخبرني يحيى
وأبي أتيب ذهب عن ابن شهاب، عن أبي
سلمية، عن أبي بكر، النبي ﷺ كان إذا توفي المؤمن وعليه ذكرفتان: هل
ترك لي دينٍ فلما فتح الله، وأنا قالوا: نعم، صلى
عليه وننا قالوا: لا. قال: "صلوا على
صاحبكم، فلمما فتح الله عر وسل على رسوله
the believers than their own selves.
Whoever dies and leaves behind a
debt, I will pay it, and whoever
leaves behind wealth, it is for his
heirs.” (Sahih)

Comments:
In the early period of Islam only Allâh’s Messenger ﷺ used to refuse to offer the funeral prayer over the dead laden with debt so that people may not grow slothful in the paying back of their debts. Other people used to perform the funeral. However, there is no such instance when a single sinning Muslim was buried without praying the funeral prayer over him.

Chapter 68. Not Offering The Funerary Prayer For The One Who Killed Himself

1966. It was narrated from Jâbir bin Samurah that a man killed himself with an arrowhead and the Messenger of Allâh ﷺ said: “As for me, I will not pray for him.” (Sahih)

1967. It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever throws himself down from a mountain and kills himself, he will be in the Fire of Hell, throwing himself down forever and ever. Whoever sips poison and kills himself, he will be in the Fire of Hell with his poison in his hand, sipping it forever and ever. And whoever kills himself with a piece of iron” – then I missed something.
The Book of Funerals

(one of the narrators) Khālid said –

"will have his piece of iron in his hand, stabbing himself in the stomach in the Fire of Hell, forever and ever." (Ṣaḥīḥ)

Comments:

Man is not the real owner of his body or life. Hence, if he harms himself, so he harms the thing which belongs to Allāh, Most High. Killing one's self is a crime like killing others. Therefore, suicide is forbidden and is an enormity or a major sin.

Chapter 69. Offering The Funeral Prayer For The Hypocrites

1968. It was narrated that 'Umar bin Al-Khaṭṭāb said: “When 'Abdullāh bin Ubayy bin Sallūl died, the Messenger of Allāh ﷺ was called upon to offer the funeral prayer for him. When the Messenger of Allāh ﷺ stood up (to offer the prayer), I got up quickly and said: 'O Messenger of Allāh! Are you going to pray for Ibn Ubayy when he said such-and-such on such-and-such an occasion?' And I started to list all the things that he had said. The Messenger of Allāh ﷺ smiled and said: 'Leave me alone, O 'Umar.' When I spoke too much he said: 'I have been given the choice and I have chosen (to offer the prayer for him). If I knew that he could be forgiven by asking Allāh’s forgiveness more than seventy times, I would have done so.' The Messenger of Allāh ﷺ offered the funeral prayer for..."
him, then left. A short while later, the two Verses from Sūrah Barā' were revealed: 'And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger, and died while they were rebellious.'[1] Later I was astonished by my audacity toward the Messenger of Allāh ﷺ on that day. And Allāh and His Messenger know best.” (Sahih)

Comments:
1. “Never pray for any of them who dies”: here by the hypocrite is meant the hypocrite in belief. That means one who has not come to believe from the depth of his heart or sincerely; he in whose heart disbelief resides, and the one who has merely recited the Kalimah (the testimony of faith or Tawhīd), with a view to deceiving.
2. “Was astonished”: in actuality, this courage was also bestowed upon him by Allāh the Almighty and the Glorified. Otherwise, ’Umar could not utter a word before the Prophet ﷺ. Several incidents posit this fact, and in the display of this courage there was much wisdom.

Chapter 70. Offering The Funeral Prayer In The Masjid

1969. It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ did not offer the funeral prayer for Suhail bin Baidā’ anywhere but in the Masjid.” (Sahih)

Comments:
1. Suhail bin Baydâ: Baydâ was the name of his mother. They were three brothers: Suhail, Sahl, and Safwin. Suhail died in the year 9AH.
2. “In the Masjid”: the common practice of the Prophet ﷺ had been to perform the funeral service outside of the mosque, but occasionally he performed it inside the mosque also. Later, the funerals of Abû Bakr and ‘Umar ﷺ were also performed inside the Prophet’s mosque.

1970. It was narrated from ‘Abdul-Wâhid bin Hamzah that ‘Abbâd bin ‘Abdullâh bin Az-Zubair told him that ‘Aishah said: “The Messenger of Allâh ﷺ did not offer the funeral prayer for Suhail bin Bайдâ’ anywhere but inside the Masjid.” (Saḥîh)

Chapter 71. Offering The Funeral Prayer At Night

1971. Abû Umâmah bin Sahl bin Hunain said: “A poor woman in Al-‘Awâlî fell sick and the Prophet ﷺ used to ask them about her. He said: ‘If she dies, do not bury her until I have offered the funeral prayer for her.’ She died and they brought her to Al-Madînah after dark, and they found that the Messenger of Allâh ﷺ had gone to sleep. They did not like to wake him up, so they offered the funeral prayer for her and buried her in Baqî’ Al-Gharqad. The next morning they came and the Messenger of Allâh ﷺ asked them about her. They said: ‘She has been buried, O Messenger of Allâh. We came to you and found you sleeping, and we did not like to...”
wake you up.' He said: 'Let's go.' He set out walking and they went with him and showed him her grave. The Messenger of Allâh ṣ said: 'Let's go.' He stood and they formed rows behind him, and he offered the funeral prayer for her, saying the Takbîr four times.' (Sâhih)

Comments:
It transpires from this Hadîth that the funeral prayer might be conducted over the grave; even if the deceased has been already buried, providing there exists a reasonable cause. Moreover, in the second funeral, the people who had participated in the earlier funeral may also join! Thus we come to learn that re-performance of the funeral service was not the attribute or the specialty of the Prophet ṣ.

Chapter 72. Forming Rows To Offer The Funeral Prayer

1972. It was narrated from Jâbir that the Messenger of Allâh ṣ said: "Your brother An-Najâšî has died, so get up and offer the funeral prayer for him." He stood up and put us in rows as is done for the funeral prayer, and we prayed for him. (Sâhih)

1973. It was narrated from Abû Hurairah that the Prophet ṣ announced the death of An-Najâšî to the people on the day that he died, then he took them out to the prayer place and put them in rows and offered the funeral prayer for him, saying the Takbîr four times. (Sâhih)
1974. It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ announced the death of An-Najāshī to his Companions in Al-Madînah, so they formed rows behind him and he offered the funeral prayer for him, saying the *Takbîr* four times.” *(Sahîh)*

Abū 'Abdur-Rahmân (An-Nasâ’î) said: I did not understand “Ibn Al-Musayyab” as I wanted to.[1]

1975. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “Your brother has died, so get up and offer the funeral prayer for him.” So we formed two rows to pray for him. *(Sahîh)*

1976. It was narrated that Jâbir said: “I was in the second row on the day the Messenger of Allâh ﷺ offered the funeral prayer for An-Najāshī.” *(Sahîh)*

[1] Who was one of the two who narrated it from Abâ Hurairah. And the meaning is that when it was narrated to An-Nasâ’î, he did not hear it clearly or was not sure that his *Shaikh* said “Ibn Al-Musayyab.”
1977. It was narrated that 'Imrân bin Ḥuṣain said: “The Messenger of Allâh ﷺ said to us: ‘Your brother An-Najâshî has died, so get up and offer the funeral prayer for him.’ So we got up and formed rows to pray for him, as rows are formed to pray for the dead, and he led us in praying for him as people pray for the dead.” (Sahîh)

Comments:

“As people pray for the dead”: Formation of ranks for the performance of funeral prayer is a popular and undisputed issue. The usage of the term Salâh for the funeral service itself provides evidence that besides compliance to the specific commands for the funerals, the entire set of rules concerning the ritual prayer would be applied to it, for instance, facing the Qiblah, performing ablution, straightening of the ranks, and the recitation of Al-Fâtiḥah, etc.

Chapter 73. Offering The Funeral Prayer While Standing

1978. It was narrated that Samurah said: “I offered the funeral prayer with the Messenger of Allâh ﷺ for Umm Ka'b who had died in childbirth, and the Messenger of Allâh ﷺ stood in line at her mid-section to pray.” (Sahîh)
Comments:
1. Inclusively we get to learn that in the funeral service of a woman, the prayer-leader would stand at the waist of the deceased.
2. The theme of the chapter is corroborated by the apparent wording, that the Messenger of Allāh ﷺ stood... So to say, it was the practice of the Prophet ﷺ.

Chapter 74. Combining The Funerals Of A Boy And A Woman

1979. It was narrated that ‘Ammār said: “The Janâzah of a boy and a woman were brought. The boy was placed closer to the people and the woman was placed beyond him, and the funeral prayer was offered for them. Among the people were Abū Sa‘eed Al-Khudrî, Ibn ‘Abbâs, Abû Qatâdah and Abû Hurairah. I asked them about that and they said: ‘(It is) Sunnah.’” (Hasan)

Chapter 75. Combining The Funerals Of Men And Women

1980. Ibn Juraij said: “I heard Nâﬁ‘ claim that Ibn ‘Umar offered the funeral prayer for nine together. He put the men closer to the Imâm and the women closer to the Qiblah, and he placed them (the women) in one row. And the
body of Umm Kulthûm bint ‘Alî the wife of ‘Umar bin Al-Khattâb, and a son of hers called Zaid were placed together. The Imâm that day was Sa‘eed bin Al-‘Aṣ and among the people were Ibn ‘Umar, Abû Hurairah, Abû Sa‘eed and Abû Qatâdah. The boy was placed closer to the Imâm. A man said something objecting to that, so I looked at Ibn ‘Abbâs, Abû Hurairah, Abû Sa‘eed and Abû Qatâdah and said: ‘What is this?’ They said: ‘It is the Sunnah.’”

(Sahîh)

Comments:

When a Companion designates any act as the Sunnah, it would in reality be taken to signify, invariably, the Sunnah of the Prophet ﷺ.

1981. It was narrated from Samurah bin Jundab that the Messenger of Allâh ﷺ offered the funeral prayer for a mother who had died in childbirth, and he stood in line with her middle.

(Sahîh)

Comments:

There is no mention of more than one deceased in this narration. This report might probably have been brought under this chapter, reckoning the full-term baby in the mother’s womb, as an entirely separate person.

Chapter 76. The Number Of Takbîrs In The Funeral Prayer

1982. It was narrated from Abû
The Book of Funerals

Hurairah that the Messenger of Allah announced the death of An-Najâshî to the people, and he led them out and arranged them in rows, and said the Takbîr four times. (Sahîh)

**1983.** It was narrated that Abî Umâmah bin Sahl said: “A woman from among the people of Al-‘Awâli fell sick and the Prophet was the best in visiting the sick. He said: ‘When she dies, inform me.’ She died at night and they buried her without telling the Prophet. The following morning he asked about her and they said: ‘We did not like to wake you, O Messenger of Allah.’ So he went to her grave and offered the funeral prayer for her and said the Takbîr four times.” (Sahîh)

**Comments:**

“When she dies, inform me”: Thus, by way of Revelation (Wahiy) or in view of her condition, the Prophet had become certain of her imminent death. This is why the Prophet made use of the phrase “when” instead of “if”, which posits certainty. Further details have preceded in Hadîth 1971.

**1984.** It was narrated from Abû Laila that Zaid bin Arqam offered the funeral prayer and said the Takbîr five times, and said that the Messenger of Allah had said the Takbîr like this. (Sahîh)

**Chapter 77. Supplication**

**1985.** It was narrated that ‘Awf bin
Mālik said: “I heard the Messenger of Allāh ṣallAllāhu ‘alayhi wasallāhu ‘alai’r-rahmān bi-mā’ wath-thalin wa-barad, wa naqqihi min al-ḥāṭāyā kamā yunaqqa ath-thawb al-abyaḍ min ad-danas. Wa abdiḥu dāran khayran min dārihi wa aḥlan khayran min ahlīhi, wa zawjān khayran min zawjihi. Wa qīhī ‘adḥāb al-qabri wa ‘adḥāb an-nār (O Allāh, forgive him and have mercy on him, forgive him and keep him safe and sound, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of his sin as a white garment is cleansed of dirt. Give him a house better than his house and a family better than his family and a wife better than his wife. Protect him from the torment of the grave and the torment of Hell-fire).” ‘Awf said: “I wished that I was that deceased person because of the supplication that the Messenger of Allāh ṣallAllāhu ‘alayhi wasallāhu ‘alai’r-rahmān said for that deceased person.” (Ṣaḥīḥ)

Comments:

1. “I heard”: the expression signifies that Allāh’s Messenger ṣallAllāhu ‘alayhi wasallāhu ‘alai’r-rahmān was conducting the funeral service aloud. Therefore, audible or loud recitation in the funeral service is permissible. Outwardly, it seems evident that the entire funeral service was conducted aloud. But it can also be stated that this Ḥadīth corroborates mere loud recitation of the supplication of prayer.

2. According to the majority of scholars, after the first Ṭakbīr al-Ṭhānā (the laudatory praise) and the Al-ṣaḥḥāt be said; after the second Ṭakbīr, Allāh’s blessings and peace should be invoked upon the Messenger of Allāh ṣallAllāhu ‘alayhi wasallāhu ‘alai’r-rahmān; after
the third Takbîr, prayers of supplication for the deceased; and after the fourth affirmation, the salutation would be pronounced.

1986. It was narrated that Jubair bin Nufair Al-Ĥadrâmî said: “I heard ‘Awf bin Mâlik say: ‘I heard the Messenger of Allâh ﷺ offering the funeral prayer for one who had died, and I heard him say in his supplication: Allâhu rhammahu lahu warhamhu wa ‘âfîhi, wa a‘fî ‘anhu, wa akrim nuzulahu wa wâssî, mudkhâlahu waghsilhu bil-mâ, wâsh-thâlii wal-barad, wa naggîhi min al-khafayâ kamâ naqqait-thâwb al-abayd min ad-dânas. Wa adhîhu dârân khairan min dârîhi, wa ahdan khayran min ahlîhi, wa zawjân khayran min zawjihi. Wa adkhilahul-jannah wa najjihi min an-nâr’” (O Allâh, forgive him and have mercy on him, keep him safe and sound and forgive him, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of his sin as you cleanse a white garment of dirt. O Allâh, give him a house better than his house and a family better than his family and a wife better than his wife, and admit him to Paradise and save him from Hellfire.’)’ Or he said: “Wa a‘idhhu min ‘adhâb al-gabr (And protect him from the torment of the grave.)” (Sahîh)

Comments:

“As you have cleansed the white cloth of the stain of dirt”: because the white substance of the cloth has been created by Allâh Himself, which is protected from every sort of stain.

1987. It was narrated from ‘Amr bin Maimûn from ‘Abdullâh bin
Rubayy'ah As-Sulamî, who was also one of the Companions of Allâh's Messenger ﷺ, from 'Ubaid bin Khâlid As-Sulamî, that the Messenger of Allâh ﷺ established the bond of brotherhood between two men. One of them was killed and the other died after him. We offered the funeral prayer for him, and the Prophet ﷺ said: "What did you say?" They said: "O Allâh, forgive him; O Allâh, have mercy on him; O Allâh, join him with his companion." The Prophet ﷺ said: "Where is his Salâh in comparison to his companion's Salâh? Where are his deeds in comparison to his companion's deeds? Indeed the difference between them is as great as that between heaven and Earth." (One of the narrators) 'Amr bin Mâmun said: "I was happy with that because he raised it for me."[1] (Hasan)

[1] It appears that he means, the one whom he narrated it from was a Companion, so he was pleased that he heard it from a Companion. And Allâh knows best.
Comments:

In the narration, the mentor of `Amr bin Maimün is a Companion, and he is transmitting from yet another Companion. Even if one Companion does not mention the link of another Companion, the chain of transmission rank of the narration does not become weak. The mentor of the link is commendable. That is why Imrân bin Husain expressed his delight upon this narration.

1988. It was narrated from Abū Ibrāhīm Al-Anṣārī, from his father, that he heard the Prophet say, when offering the funeral prayer for one who had died: Allâhumnighfir lihâyyinâ wa mayytinâ wa shâhidinâ wa ghâ’ibinâ wa dhakarinâ wa undhânâ wa sağhûnâ wa kabînâ (O Allâh, forgive our living and our dead, those who are present among us and those who are absent, our males and our females, our young and our old). (Ṣâhîh)

Comments: This corroborates that even in the funeral service, recitation (of the Qur'ân) is essential.

1989. It was narrated that Tâlḥah bin `Abdullâh bin `Awf said: “I offered the funeral prayer behind Ibn `Abbâs. He recited Fâtilat Al-Kitâb and a Sûrah, which he recited loudly, such that we could hear him. When he finished I took him by the hand and asked him. He said: ‘(It is) Sunnah and the truth.’” (Ṣâhîh)
1990. It was narrated that Taḥlāh bin ʿAbdullāh said: “I offered the funeral prayer behind Ibn ʿAbbās and I heard him reciting ʿĀthār Al-Kitāb. When he finished I took him by the hand and asked him: ‘Did you recite?’ He said: ‘Yes, it is the truth and the Sunnah.’” (Ṣaḥḥīḥ)

1991. It was narrated that Abū Umānah said: “The Sunnah, when offering the funeral prayer, is to recite ʿUmm Al-Qurʾān (the Essence of the Qurʾān) quietly in the first Takbir, then to say three (more) Takbirs and to say the Tasālim after the last one.” (Ṣaḥḥīḥ)

Comments:

“Inaudibly”: in the preceding Ḥadīth 1989, there is explicit mention of audibility. Therefore, both of these forms are permissible, whether one recites audibly or inaudibly.

1992. A similar report was narrated from Ad-Dāḥak bin Qais Ad-Dimashqī. (Ṣaḥḥīḥ)
Chapter 78. The Virtue Of The One For Whom One Hundred People Offer The Funeral Prayer

1993. It was narrated from 'Āishah that the Prophet ﷺ said: “There is no deceased person for whom a group of Muslims whose number reaches one hundred, offers the funeral prayer, interceding for him; but their intercession for him will be accepted.” (One of the narrators)

Sallām said: “I narrated it to Shu‘aib bin Al-Habīb and he said: ‘Anas bin Mālik narrated it to me from the Prophet ﷺ.” (Ṣaḥīḥ)

Comments:

This narration is transmitted by 'Āishah ﷺ, and also by Anas ﷺ.

1994. It was narrated from 'Āishah that the Prophet ﷺ said: “No Muslim dies and a group of people whose number reaches one hundred offers the funeral prayer for him, interceding for him, but their intercession for him will be accepted.” (Ṣaḥīḥ)

1995. Abū Bakkār Al-Ḥakam bin Farrūkh said: “Abū Al-Malīḥ led us in offering the funeral prayer and we thought that he had said the Takbīr, but he turned to us and said: ‘Make your rows straight and intercede properly.’ Abū Al-Malīḥ said:
Abdullâh – meaning Ibn Salīṭ – narrated to me that one of the Mothers of the believers, Maimûnah the wife of the Prophet ﷺ, said: The Prophet ﷺ told me: ‘There is no deceased person for whom a group of people offers the funeral prayer, but their intercession for him will be accepted.’ I asked Abû Al-Malîh about the (number of that) group and he said: ‘Forty.’” (Hasan)

Comments:
In some of the narrations, from Allâh’s Messenger ﷺ, an equivocal mention of forty persons occurs. (Sâhih Muslim: Al-Janâiz, Hadîth 948). Therefore, in this narration too, Abû Al-Malîh interpreted the expression “Umânah” or the as comprising forty individuals.

Chapter 79. The Reward Of The One Who Offers The Funeral Prayer

1996. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever offers the funeral prayer will have one Qirât and whoever stays until (the body) is placed in the Lahd will have two Qirâts, and the two Qirâts are like two great mountains.’” (Saḥîḥ)

Comments:
(For details see Hadîth 1942)
1997. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever attends a funeral until the prayer is offered will have one Qirāt and whoever attends until (the body) is buried will have two Qirāts.’” It was said: “What are the two Qirāts, O Messenger of Allāh?” He said: “Like two great mountains.” (Sahih)

1998. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever follows the funeral of a Muslim man, seeking reward, and offers the prayer and buries him, will have two Qirāts. And whoever offers the funeral prayer then goes back before the burial, then he returns with one Qirāt of reward.” (Sahih)

1999. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever follows a funeral and offers the funeral prayer then leaves, will have one Qirāt of reward. And whoever follows it and offers the funeral prayer then stays until the burial is completed will have two Qirāts of reward, both of which are greater than Uḥūd.” (Sahih)
Chapter 80. Sitting Before The Body Is Placed In The Grave

2000. It was narrated that Abū Sa‘eed said: “The Messenger of Allāh ﷺ said: ‘If you see a funeral, then stand up, and whoever follows it, then let him not sit down until (the body) is placed in the grave.’” (Sahih)

Chapter 81. Standing For Funerals

2001. It was narrated from ‘Ali bin Abī Ṭālib that mention was made of standing at the funeral until the body is placed in the grave. ‘Ali bin Abī Ṭālib said: “The Messenger of Allāh ﷺ stood, then he sat down.” (Sahih)

2002. It was narrated that ‘Ali said: “I saw the Messenger of Allāh ﷺ stand so we stood, and we saw him sit, so we sat.” (Sahih)

2003. It was narrated that Al-Barā’ said: “We went out with the Messenger of Allāh ﷺ for a
funeral, and when we reached the grave the Lahd had not yet been prepared. He sat, and we sat around him, as if there were birds on our heads."[11] (Hasan)

Chapter 82. Burying The Martyr In His Blood

2004. It was narrated that 'Abdullâh bin Tha'labah said: "The Messenger of Allâh ﷺ said, concerning those who had been slain at Uhud: 'Wrap them up in their clothes that are stained with blood, for there is no wound that is sustained for the sake of Allâh, but it will come bleeding on the Day of Resurrection; its color will be the color of blood, but its fragrance will be the fragrance of musk.'" (Sahîh)

Comments:
It is agreed upon that the martyr shall not be given the ritual bath. He would rather be enshrouded in appropriate garments; he would be given a burial in the same blood-stained garments.

Chapter 83. Where Should The Martyr Be Buried?

2005. It was narrated that a man called ‘Ubaidullâh bin Mu‘ayyah said: “Two Muslim men were killed on the day of At-Ţâ’if, and they were taken to the Messenger of Allâh ﷺ. He commanded that they be buried where they were killed.” Ibn Mu‘ayyah was born during the time of the Messenger of Allâh ﷺ. (Hasan)

Comments:

Generally, Islam does not encourage the transportation of the deceased from one place to another. But, if there is a dire need or overwhelming circumstance, the deceased could be transported.

2006. It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ commanded that those who had been killed at Uhud should be taken back to the place where they fell; they had been brought to Al-Madinah. (Sahîh)

2007. It was narrated from Jâbir that the Prophet ﷺ said: “Bury the slain where they fell.” (Sahîh)
Comments:
Allâh’s Messenger ﷺ had learned that some people had taken the bodies of their closely-related martyrs to Madînah, and there was still further possibility of so doing. Hence, the Prophet ﷺ issued this command.

Chapter 84. Burying An Idolater

2008. It was narrated that ‘Ali said: “I said to the Prophet ﷺ: ‘Your paternal uncle, the old misguided man has died. Who will bury him?’ He said: ‘Go and bury your father, then do not do anything until you come to me.’ So I buried him then I came, and he told me to perform Ghusl and he prayed for me, and he mentioned a supplication that I do not remember.” (Hasan)

Comments:
“A disbelieving relative shall also be buried, particularly so when the deceased is someone’s father, then he would be buried respectfully. (And bear them company in this world’s life with kindness - 31:15). However, the enshrouding and the burial according to the Sunnah, would be conducted for Muslims only. Moreover, the grave of an unbeliever should be apart in a place farther than the graves of the Muslims.

Chapter 85. The Laḥd (Niche) And The Ditch

2009. It was narrated that Sa’d said: “Make a niche for me in the side of the grave and set up (bricks) over me as was done for the Messenger of Allâh ﷺ.” (Sahîh)
Comments:

A *Lahd* is a grave with a lateral hollow large enough for the body, dug into the side of the bottom of the grave that is toward the direction of the *Qiblah*. The *Shaqq* means a simple trench dug down into the middle of the floor of the grave with low block walls raised along the trench sides in which the deceased is placed before the walls are ceilinged with blocks, and the earth is shovelled back into the grave on top of them. Both these methods are permissible, but the *Lahd* is superior.

2010. It was narrated from ʿĀmir bin Saʿd that when Saʿd was dying he said: “Make a niche for me in the side of the grave and set up (bricks) over me as was done for the Messenger of Allāh ﷺ.” (Ṣahīh)

2011. It was narrated from Saʿeed bin Jubair that Ibn ʿAbbās said: The Messenger of Allāh ﷺ said: “The niche is for us and the ditch is for others.” (Daʿīf)

Comments:

“For others”: it comes in *Musnad Ahmad* that the *Shaqq* kind of grave is for the People of the Book. But it does not denote that *Shaqq* is impermissible for Muslims. In some regions, the *Lahd* kind of graves are impossible to dig.

Chapter 86. It Is Recommended To Make The Grave Deep

2012. It was narrated that Hīṣām
bin ‘Âmir said: “We complained to the Messenger of Allâh ﷺ on the day of Uhud, saying: ‘O Messenger of Allâh ﷺ, it is too difficult for us to dig a grave for each person.’” The Messenger of Allâh ﷺ said: ‘Dig graves and make them good and deep, and bury two or three in one grave.’ They said: ‘Who should we put in first, O Messenger of Allâh ﷺ?’ He said: ‘Put in first the one who knew more Qur’ân.’” He said: “My father was the third of three in one grave.” (Sahih)

Comments:

If necessity demands, more than one person may also be buried in a single grave. But it is essential that the shrouds should be separate for each one of them. However, a woman should not be buried along with a marriageable person.

Chapter 87. It Is Recommended To Make The Grave Wide

2013. It was narrated from Sa’eed bin Hishâm bin ‘Âmir that his father said: “On the day of Uhud some of the people among the Muslims were killed, and people were wounded. The Messenger of Allâh ﷺ said: ‘Dig graves and make them wide, and bury two or three in a grave, and put the one who knew more Qur’ân in first.’” (Sahih)
Comments:
Burying in a spacious or wide grave would be relatively easier, and the body would remain protected from being desecrated and from earth falling down. This is, therefore, commendable.

Chapter 88. Placing A Cloth In The Lahd

2014. It was narrated that Ibn 'Abbās said: "When the Messenger of Allāh ﷺ was buried, a red velvet cloak was placed beneath him." (Sahih)

Comments:
This outer wrapping garment or mantle (Qatifah) remained with the Prophet ﷺ in use. One of his freed slaves Shaqrān thought it is appropriate that this garment should not fall into the hands of others for use. He, therefore, spread it additionally beneath the sacred body of the Prophet ﷺ without telling other Companions.

Chapter 89. The Times During Which It Is Prohibited To Bury The Dead

2015. ‘Uqbah bin ‘Amir Al-Juhani said: "There are three times at which the Messenger of Allāh ﷺ forbade us to pray or to bury our dead: When the sun has risen fully until it is higher, when it reaches its zenith until it has passed the zenith, and when the sun starts to set." (Sahih)

Comments:
From the outward phrasing of this Hadith, the prohibition of praying during these three times and burying the dead is proven.

2016. Jâbir said: “The Messenger of Allâh ﷺ delivered a Khutbah and mentioned a man among his Companions who had died and had been buried at night in a shroud that was not sufficient. The Messenger of Allâh ﷺ reprimanded them, telling them not to bury a person at night except in cases of emergency.” (Sahîh)

Chapter 90. Burying A Number Of People In One Grave

2017. It was narrated that Hishâm bin ‘Âmir said: “On the day of Uhud the people were exhausted. The Prophet ﷺ said: ‘Dig graves and make them wide, and bury two or three in a grave.’ They said: ‘O Messenger of Allâh ﷺ, who should we ‘put in first?’ He said: ‘Put in first the one who knew the Qur’ân most.’” (Sahîh)

Comments:
(See Hadîth 2012 for details)

2018. It was narrated from Sa’d bin Hishâm bin ‘Âmir that his father said: “Many people were wounded on the day of Uhud and
complaints were made to the Messenger of Allâh ﷺ about that. He said: ‘Dig graves and make them good and wide, and bury two or three in a grave, and put in first the one who knew the Qur’ân most.’” (Sahîh)

2019. It was narrated from Hishâm bin ‘Amir that the Messenger of Allâh ﷺ said: “Dig graves and dig them well, and bury two or three (together), and put in first the one who knew the Qur’ân most.” (Sahîh)

Chapter 91. Who Should Be Put In First?

2020. It was narrated that Hishâm bin ‘Amir said: “My father was killed on the day of Uhud, and the Prophet ﷺ said: ‘Dig graves and make them good and wide, and bury two or three in a grave, and put in first the one who knew the Qur’ân most.’ My father was the third of three, and the one who knew the Qur’ân most was placed (in the grave) first.” (Sahîh)

Comments:

Knowledge is the special attribute of a man. Hence, it is the basis of merit or...
excellence among men. And the Glorious Qur’ān, in actuality, is the real Fount of Knowledge. That is why Allāh’s Messenger ﷺ made it the standard of meritorious excellence.

Chapter 92. Bringing The Deceased Out Of The Lahd After He Has Been Placed Therein

2021. Jābir said: “The Prophet ﷺ came to ‘Abdallāh bin Ubayy after he had been placed in his grave, and commanded that he be brought out. He placed him on his knees and blew on him and clothed him in his shirt. And Allāh knows best.” (Sahīḥ)

2022. Jābir said: “The Prophet ﷺ commanded that ‘Abdullāh bin Ubayy be brought out of his grave, then he placed his head on his knees and blew on him and put his shirt on him.” Jābir said: “And he prayed for him. And Allāh knows best.” (Sahīḥ)

Comments:

(See Hadith 1901, 1902, 1968 for details)
restless until I brought him out and buried him on his own.” (Sahîh)

 Comments: 
This happened six months after the burial, and his body was in the same condition as it was laid before. May Allâh be pleased with him, and may he be pleased with Allâh.

Chapter 94. Praying At The Grave

2024. It was narrated from Yazîd bin Thâbit that they went out with the Messenger of Allâh ﷺ one day and he saw a new grave. He said: "What is this?" They said: "This is so-and-so, the freed slave woman of Banu so-and-so" – whom Messenger of Allâh ﷺ knew – "she died at midday and we did not like to wake you up when you were fasting and taking a nap." The Messenger of Allâh ﷺ stood (for prayer) and the people formed rows behind him. He said four Takbîrs over her then he said: "If anyone among you dies while I am still among you, inform me, for my prayer for him is a mercy." (Sahîh)

 Comments: 
If someone is buried without having the funeral prayer performed over him; offering funeral service over his grave is an agreed upon issue.

2025. It was narrated from Sulaimân Ash-Shaibânî from Ash-
Sha‘bî: “Some people passed by an isolated grave with the Messenger of Allâh ﷺ and he led them in prayer and they formed rows behind him.” I said: “Who was that O Abû ‘Amr?” He said: “Ibn ‘Abbâs.” (Sahîh)


2026. Ash-Shaibâni narrated that
Ash-Shaibâni said: “Someone who saw the Prophet pass by an isolated grave told me that he offered the funeral prayer there and his Companions formed rows behind him.” It was said: “Who told you this?” He said: “Ibn ‘Abbâs.” (Sahîh)

Tahrij: [Sahîh] an-Naẓîr al-Hadîth al-Sâlih, and is in al-Khûli, H: 2151.

2027. It was narrated from Jâbir that the Prophet prayed at the grave of a woman after she had been buried. (Sahîh)

Tahrij: [Sahîh] and is in al-Khûli, H: 2152, and is transmitted by Hâmid and with good transmission.

Chapter 95. Riding After Finishing The Funeral

2028. It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh ﷺ went out to the funeral of Ibn Ad-Dadâh, and when he...
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came back an unsaddled horse was brought to him, so he rode and we walked with him.” (ṣaḥīḥ)

Comments:
The person accompanying the Ḥanāẓah should walk along with it. Angels also accompany the Ḥanāẓah. Their veneration is also essential. However, while returning, there remains no cause for walking; hence, there is no harm in returning on a mount.

Chapter 96. Making The Grave Larger

2029. It was narrated that Jābir said: “The Messenger of Allāh ﷺ forbade building over graves, making them larger or plastering over them.” (One of two narrators) Sulaimān bin Mūsā added: “Or writing on them.” (ṣaḥīḥ)

Comments:
Meaning to raise the grave high like an edifice or building, or constructing an edifice around the grave, whether it be for the protection of the grave or for the convenience of visitors, is forbidden in any form. This is because in this way, the grave will remain for a long time. It would cause discomfort to those arriving after it. Moreover, it is the cause of grave worship. Nowadays, such graves have become the rendezvous of drug-addicts and criminals.

Chapter 97. Building Over Graves

2030. Jābir said: “The Messenger of Allāh ﷺ forbade plastering over graves, building over them or sitting on them.” (ṣaḥīḥ)
Comments:

"It is forbidden to sit upon a grave" because it is the desecration of the occupant of the grave, or it may have been prohibited to sit by the grave mournfully, or it may denote staying there like the grave's neighbour.

Chapter 98. Plastering Over Graves

2031. It was narrated that Jābir said: “The Messenger of Allâh forbade plastering over graves.” (Sahîh)

Comments:

During that period of time, lime was used, which has now been replaced by the cement. Hence, the use of cement in graves is also forbidden. (For further details, see Hadîth 2029)

Chapter 99. Leveling Graves If They Have Been Made High

2032. Thumâmah bin Shufa narrated: “We were with Fadâlâh bin 'Ubaid in the land of the Romans, and a companion of ours died. Fadâlâh ordered that his grave be made level, then he said: ‘I heard the Messenger of Allâh commanding that it be made level.’” (Sahîh)

Comments:

ختیج: تحریک، باب الأمر بنسویة القبر، ح: 968 من حديث عبد الله بن وهب، وهو في الكبیر، ح: 2157.
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Comments:
The meaning of the Hadith is not that the grave be completely leveled to the ground, because it would thus become impossible to distinguish between a grave and the ground which is not a grave.

2033. 'Ali \(\text{\textregistered} \) said: "Shall I not send you on the same mission as the Messenger of Allâh \(\text{\textregistered} \) sent me? Do not leave any raised grave without leveling it, or any image in a house without erasing it."

(Sahîh)

Chapter 100. Visiting Graves

2034. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Messenger of Allâh \(\text{\textregistered} \) said: 'I forbade you to visit graves but now visit them; and I forbade you to eat the sacrificial meat after three days, but now keep it as long as you want; and I forbade you to make Nabîd in anything but a water-skin but now drink it from any kind of container, but do not drink intoxicants.'" (Sahîh)

(Tafsîr: A'Îrâh Masmîl, al-Munawwar, 100)

2035. 'Abdullâh bin Buraidah narrated from his father that he was in a gathering where the Messenger of Allâh \(\text{\textregistered} \) was present and he said: "I used to forbid you to eat the sacrificial meat for more than three days, but now eat it, give it to others and store it for as long as you want, and I forbade you to make Nabîd in anything but a water-skin but now drink it from any kind of container, but do not drink intoxicants."" (Sahîh)
as you want. And I told you not to make Nabīḏh in these containers: Ad-Dubbā’, Al-Muzaffat, An-Naqīr, and Al-Hantam.[1] But now make Nabīḏh in whatever you want, but avoid everything that intoxicates. And I forbade you to visit graves, but now whoever wants to visit them, let him do so, but do not utter anything which is not suitable.” (Sahih)

Comments:
“Do not utter anything which is not suitable”: for instance, polytheistic gesture, wailing, lamenting, and crying, etc.

Chapter 101. Visiting The Grave Of An Idolater
2036. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ visited the grave of his mother and wept, and caused those around him to weep. He said: ‘I asked my Lord for permission to pray for forgiveness for her and He did not give me permission, and I asked Him for permission to visit her grave and He gave me permission, so visit the graves, for they will remind you of death.’” (Sahih)

Chapter 102. The Prohibition Of Asking For Forgiveness For The Idolaters
2037. It was narrated from Sa’eed

[1] Ad-Dubbā’ is the gourd container, Al-Muzaffat is a bowl coated with pitch, Al-Hantam is a type of earthenware whose description is obscure, and An-Naqīr is a piece of date-palm trunk hollowed into a bowl. See No. 1868 in Sunan At-Tirmidhi.
bin Al-Musayyab that his father said: “When Abū Ṭālib was dying, the Prophet came to him and found Abū Jahl and ‘Abdullāh bin Abī Umayyah with him. He said: ‘O uncle, say Lā ilāha illallāh (there is none worthy of worship except Allāh), a word with which I will defend you before Allāh.’ Abū Jahl and ‘Abdullāh bin Abī Umayyah said: ‘O Abū Ṭālib, are you turning away from the religion of ‘Abdul-Muttalib?’ They kept on speaking to him until the last thing that he said was: ‘The religion of ‘Ahdul-Muttalib.’ Then the Prophet said: ‘I will keep on asking for Allāh’s forgiveness for you unless I am forbidden to do so.’ Then the following was revealed: It is not (proper) for the Prophet and those who believe to ask Allāh’s forgiveness for the idolators. And the following was revealed: Verily, you (O Muhammad) guide not whom you like.”

Comments: It is proven that Abū Ṭālib did not accept Islam, and he died upon disbelief. It is altogether a different thing that Allāh, Most High, will grant him some alleviation in his punishment, because of the Messenger of Allāh. And his punishment shall be the lightest of all.

2038. It was narrated that ‘Alī said: “I heard a man praying for forgiveness for his parents who were idolators, and I said: ‘Are you...”
praying for forgiveness for them even though they are idolators?"
He said: ' Didn’t Ibrāhîm pray for forgiveness for his father?' I went
to the Prophet and told him about that, then the following was
revealed: And Ibrāhîm’s (Abraham) invoking (of Allâh) for
his father’s forgiveness was only because of a promise he (Ibrāhîm)
had made to him (his father).”[1] (Da’īf)

Comments:
One may supplicate for a polytheist or make Du’â for his guidance during his
lifetime, but not upon his dying as a polytheist.

Chapter 103. The Order To Seek Forgiveness For The Believers

2039. Muḥammad bin Qais bin Makhramah said: "Āishah said:
'Shall I not tell you about me and about the Prophet?' We said:
'Yes.' She said: 'When it was my night when he was with me' –
meaning the Prophet – 'he came back (from ‘Ishâ’ prayer), put his
sandals by his feet and spread the
edge of his Izâr on his bed. He
stayed until he thought that I had
gone to sleep. Then he put his
sandals on slowly, picked up his

cloak slowly, then opened the door slowly and went out slowly. I covered my head, put on my veil and tightened my waist wrapper, then I followed his steps until he came to Al-Baqi’. He raised his hands three times, and stood there for a long time, then he left and I left. He hastened and I also hastened; he ran and I also ran. He came (to the house) and I also came, but I got there first and entered, and as I lay down he came in. He said: ‘Why are you out of breath?’ I said: ‘(It is) nothing.’ He said: ‘Tell me, or the Subtle, the All-Aware will tell me.’ I said: ‘O Messenger of Allāh, may my father and mother be ransomed for you,’ and I told him (the whole story). He said: ‘So you were the black shape that I saw in front of me?’ I said, ‘Yes.’ He struck me on the chest, which caused me pain, then he said: ‘Did you think that Allāh and His Messenger would deal unjustly with you?’ I said: ‘Whatever the people conceal, Allāh knows it.’ He said: ‘Jibril came to me when I saw you, but he did not enter upon me because you were not fully dressed. He called me but he concealed that from you, and I answered him, but I concealed that from you too. I thought that you had gone to sleep and I did not want to wake you up, and I was afraid that you would be frightened. He told me to go to Al-Baqi’ and pray for forgiveness for them.’ I said: ‘What should I say, O Messenger of Allāh?’ He said: ‘Say:
Peace be upon the inhabitants of this place among the believers and Muslims. May Allâh have mercy upon those who have gone on ahead of us and those who come later on, and we will join you, if Allâh wills.” (Sahîh)

Comments:
This incident is different from the incident of the preceding Hadîth, as is clearly evident.

2041. It was narrated that ‘Aishah said that every time it was her night for the Messenger of Allâh ﷺ to stay with her, he would go out at the end of the night to Al-Baqi’ and say: “As-salâmu ‘alaykum dâra qawmin mu’minin, wa innâ wa
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iyyázum mutawá‘iddín ghadan wa mutawákilín, wa inna in shá Alláhu bikum lâhiqún. Alláhummaghfr li ahli baqí‘il-gharqad. (Peace be upon you, O abode of believing people. You and we used to remind one another about the Day of Resurrection and we are relying on one another (with regard to intercession and bearing witness).)[1] Soon we will join you, if Alláh willing. O Alláh, forgive the people of Baqí‘ Al-Gharqad.)” (Sahih)

Comments:

“Each other’s support”: meaning on the Day of Resurrection, the prophets, the martyrs, the learned scholars and the righteous would intercede.

2042. It was narrated from Sulaimán bin Buraidah, from his father, that when the Messenger of Alláh came to the graveyard he would say: “As-salámu’aláikum ahli ad-diyá’i min al-mu’mínin wal-muslimin wa inna in shá Alláhu bikum lâhiqún. Antum laná fara’atun wa nahnu lakum taba’un, as’alulláhal-‘áfya’atán laná wa lakum. (Peace be upon the inhabitants of this place among the believers and Muslims. Soon we will join you, if Alláh willing. You have gone on ahead of us and we will follow you. I ask Alláh to keep us and you safe and sound.)” (Sahih)

[1] See the wording of Muslim; No. 2255; “What you were promised will come to you soon, after some delay...” which is the more popularly reported and preserved wording.
2043. It was narrated that Abû Hurairah said: “When An-Najâshî died, the Prophet ﷺ said: ‘Pray for forgiveness for him.’” (Sahîh)

Comments:
We learn here that on being informed about someone’s death with the utterance of “we belong to Allâh”, one should also supplicate for his forgiveness, so that Allâh may forgive us as well.

2044. It was narrated that Abû Hurairah said that the Messenger of Allâh ﷺ announced the death of An-Najâshî, the ruler of Ethiopia, to them on the day that he died, and said: “Pray for forgiveness for your brother.” (Sahîh)

Chapter 104. The Stern Warning Against Putting Lamps On Graves

2045. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ cursed women who visit graves, and those who take them as Masjîds[1] and put lamps on them.” (Da‘îf)

[1] The chain of the narration is weak. As for taking graves as Masjîds, see chapter No. 106; as for women visiting graves - and that the curse is mentioned, it is narrated by other Companions, see Ibn Mâjah Nos. 1574 and 1576, and No. 1056 of At-Tirmidhî, see No. 225 of Ad-Da‘îfah for details.
Comments:

1. Women are not absolutely prohibited from visiting the graveyards; rather frequent visitation by women is not permitted, as is explicitly borne out by another Hadith.

2. Lighting a lamp over the grave could be for veneration, so such display of veneration is forbidden. It amounts to rather placing offerings upon the grave; besides it (lighting) would be futile and profitless. Graves do not need light upon them. They need light within them and that light is related to the righteous actions. If the objective of the lighting is the convenience of the visitors, then instead of graves, some other objects could be chosen to place lamps upon them. In this way, the suspicion of veneration for the graves would not remain, and the violation of the Hadith too would not occur.

Chapter 105. The Stern Warning Concerning Sitting On Graves

2046. It was narrated that Abū Hurairah said: "The Messenger of Allâh ﷺ said: 'If any one of you were to sit on a live coal until it burns his garment, that would be better for him than sitting on a grave.'" (Ṣaḥīḥ)

Comments:

(See Hadith 2030 for details)

2047. It was narrated from 'Amr bin Ḥazm that the Messenger of Allâh ﷺ said: "Do not sit on graves." (Ḥasan)
Chapter 106. Taking Graves As Masjids

2048. It was narrated from `Aishah that the Prophet said: "May Allâh curse people who take the graves of their prophets as Masjids." (Sahîh)

2049. It was narrated from Abû Hurairah that the Messenger of Allâh said: "May Allâh curse the Jews and Christians who took the graves of their prophets as Masjids." (Sahîh)

Chapter 107. It Is Disliked To Walk Between Graves Wearing Sibtîyah Sandals

2050. It was narrated that Bashîr
bin Al-Khaṣāṣiyah said: "I was walking with the Messenger of Allah ﷺ and he passed by the graves of the Muslims and said: ‘They died before a great deal of evil came to them.’ Then he passed by the graves of the idolators and said: ‘They died before a great deal of good came to them.’ Then he turned, and he saw a man walking between the graves in his sandals and he said: ‘O you with the Sibtiyah sandals, take them off.’” (Ṣaḥīḥ)

Comments:

With this, and the following chapter, Imām An-Nasā’ī argues that it is permissible to walk in the graveyard wearing shoes, but not Sibtiyah, or shoes of untanned leather. And this argumentation is strong.

Chapter 108. Leniency With Regard To Footwear Other Than Sibtiyah Sandals

2051. It was narrated from Anas that the Prophet ﷺ said: "When a person is placed in his grave and his companions depart from him, he hears the sound of their sandals.” (Ṣaḥīḥ)
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Prophet of Allâh ﷺ said: ‘When a person is placed in his grave and his companions depart from him, he hears the sound of their sandals. Then two angels come to him and make him sit up, and they say to him: What did you say about this man? As for the believer, he says: “I bear witness that he is the slave of Allâh and His Messenger. Then it is said to him: Look at your place in Hell, which Allâh has replaced for you with a place in Paradise. The Prophet ﷺ said: ‘And he sees them both.”’ (Sahih)

Comments:
1. The arrival of the angels, making him sit, and his interrogation and other matters are conditions that belong to the state of Al-Baizakh. The life of Al-Barzakh or the intermediate period, is beyond our intellect and perception.
2. “About this person” denotes the Messenger of Allâh ﷺ.

Chapter 110. The Questioning Of The Disbeliever

2053. It was narrated from Anas that the Prophet ﷺ said: “When a person is put in his grave and his companions leave him, he hears the sound of their sandals. Two angels come to him, making him sit up, and say to him: ‘What did you say about this man (Muḥammad ﷺ)?’ As for the believer, he says: ‘I bear witness that he is the slave of Allâh and His Messenger.’ It is said to him: ‘Look at your place in Hell; Allâh has replaced it for you with a place better than it.’” The Messenger of
Allāh said: "Then he sees them both." As for the disbeliever or the hypocrite, it is said to him: ‘What did you say about this man?’ He says: ‘I do not know; I used to say what the people said.’ It is said to him: ‘You did not understand and you did not follow those who had understanding.’ Then he is dealt a blow between his ears and the man utters a scream which everything near him hears, except for the two races.”

Comments:
“What the people used to say”, means he did not have faith of his own. The effect of the true faith lasts long. Mere verbal statements disperse in the air. Nothing would, therefore, fall into his hand and he would understand nothing.

Chapter 111. One Who Dies From An Abdominal Illness

2054. ‘Abdullāh bin Yasār said: “I was sitting with Sulaimān bin Ṣārd and Khālid bin ‘Urfūtah, and they said that a man had died as a result of abdominal illness. They wanted to attend his funeral, and one of them said to the other: ‘Didn’t the Messenger of Allāh say: Whoever is killed by an abdominal illness, he will not be punished in his grave? The other said: ‘Yes.'”

Meaning Jinns and humans.
Comments:
The disease of the stomach refers to diarrhea or cholera. Accidental death was deemed martyrdom and diarrhoea or cholera were shown as preventions of the punishment of the grave.

Chapter 112. The Martyr

2055. It was narrated from Râshid bin Sa'd, that a man among the Companions of the Prophet ﷺ said: “O Messenger of Allâh, why will the believers be tested in their graves except the martyr?” He said: “The flashing of the swords above his head is trial enough.” (Sahîh)

Comments:
So to say, the recompense of fighting in the way of Allâh and martyrdom is so immense that all sins are forgiven.

2056. It was narrated that Șafwân bin Umayyah said: “The plague, abdominal illness, drowning and dying in childbirth are martyrdom.” (One of the narrators) said: Abû ʿUthmân narrated this to us several times, and on one occasion he attributed it to the Prophet ﷺ. (Sahîh)

Comments:
Death by such afflictions is like death that results on account of killing. That is why it was also appended to martyrdom.
Chapter 113. The Squeezing Of The Grave

2057. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: “This is the one at whose death the Throne shook, the gates of heaven were opened for him and seventy thousand angels attended his funeral. It squeezed him once then released him.” (Sa'îh)

Comments:

“The Throne shook”: that means in the delight of his welcome. This posits his grandeur and rank.

Chapter 114. The Punishment In The Grave

2058. It was narrated that Al-Barâ’ said about Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter[2] “It was revealed concerning the torment of the grave.” (Sa'îh)

Comments:

“Excerpts from Al-Bukhari’s Sahih” A part of the religious literature in the life of Prophet ﷺ says: 4/268, 182, 218, 1427.

2059. It was narrated from Al-Barâ’ bin ‘Azib that the Prophet ﷺ said: “Heads will be gathered on the Day of Judgment.”

[1] Sa’d bin Mu‘âdhir
said: "Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter."[1] This was revealed concerning the torment in the grave. It will be said to him (the deceased): 'Who is your Lord?' And he will say: 'My Lord is Allāh and my Prophet is Muhammad．' That is what is (the meaning of) His saying: Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter." (Saḥīḥ)

2060. It was narrated from Anas that the Prophet ﷺ heard a sound from a grave and said: "When did this man die?" They said: "He died during the Jāhiliyyah." So he was delighted and said: "Were it not that you would not bury one another, I would have prayed to Allāh to make you bear the torment of the grave." (Saḥīḥ)

٢٠٦٠٠ - أَخَرَّجَ مَسْلِمٌ، فَحَدَّثَ حَدِيثًا: "عَنْ ءَبْنِ زِيدَ بْنِ نَفْسٍ، عَنْ أَبِيهَ عَنْ أَبِي عُمَيْرَةَ، عَنْ النَّبِيِّ ﷺ، مَثَّلَهُ بِأَنَّ النَّبِيَّ ﷺ، فَقَالَ: "عَنْ حَضْرَةٍ مِنْ قَبْلِ فَقَالَ: "قَالَ: "لَيْسَ إِلَّا أَنْ قَدْ وَقَعَتْ عَلَيْهِ آتَى مَاتَكُمُ اللَّهُ أَنْ يُسْتَحْمَلُ عَذَابُ الْقُبْرَاءِ.

Comments:
"Was delighted" that the occupant of that grave was not a Muslim.

2061. It was narrated that Abū Ayyūb said: "The Messenger of Allāh ﷺ went out after the sun had set, and heard a sound. He

said: '(It is) Jews being tormented in their graves.'" (Sahih)

Chapter 115. Seeking Refuge With Allâh From The Torment Of The Grave

2062. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "Allâhumma inni a'îdhu bika min 'adhabîl-qabrâ wa a'îdhu bika min 'adhabîn-nâr, wa a'îdhu bika min fitnahîl-mahyâ wal-mamât, wa a'îdhu bika min fitnahîl-m>a'id-dajjâl (O Allâh, I seek refuge with you from the torment of the grave, and I seek refuge with You from the torment of the Fire, and I seek refuge with You from the trials of life and death, and I seek refuge with You from the trial of the Dajjl)." (Sahih)

Comments:

"From the trial death": it may signify Satan's tempting or misguiding at the moment of death, or not being able to answer correctly at the time of the interrogation in the grave.

2063. It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ after that seeking refuge with Allâh from the torment of the grave." (Sahih)
After this, there is an allusion to the talk of a Jewess who had spoken about the torment of the grave. Its detail is coming in the upcoming Hadith 2066, below.

2064. ‘Urwah bin Az-Zubair (narrated) that he heard Asmâ’ bint Abî Bakr say: “The Messenger of Allâh ﷺ stood up and mentioned the trial with which a person will be tested in his grave. When he mentioned that the people became restless, which prevented me from understanding what the Messenger of Allâh ﷺ had said. When they settled down, I said to a man who was near me: ‘May Allâh bless you, what did the Messenger of Allâh ﷺ say at the end?’ He said: ‘It has been revealed to me that you will be tested in your graves with a trial close to that of the Dajjâl.’” (Sahîh)

“The trial close to that of the Dajjâl” signifies interrogation in the grave. It has been likened to the trial of the Dajjâl, because both are formidable. To abide or cling to the word of truth in the face of terror, domination and powers of the Dajjâl is synonymous to walking on the sharp edge of the sword.

2065. It was narrated from ‘Abdullâh bin ‘Abbâs that the Messenger of Allâh ﷺ used to teach them this supplication as he
taught them *Sûrahs* of the Qur'ân: Allâhu Allâmâ ûndâ hinâ na'âdhû bika min 'adhâbil-jannahâm wa a'âdhû bika min 'adhâbil-qabrî wa a'âdhû bika min fitnati-masihid-dajjâl, wa a'âdhû bika min fitnâtî-mahyâ walmamât (O Allâh, I seek refuge with You from the torment of Hell, and I seek refuge with You from the torment of the grave, and I seek refuge with You from the trial of Al-Masîhid-Dajjâl, and I seek refuge with You from the trials of life and death).” (*Sâhih*)

**Comments:**

The Dajjal or the impostor has been called the Messiah (lit. *Al-Masîh* or the anointed one) because the Jews will follow him, and have been awaiting him. However, the real Messiah was Prophet 'Eîsâ ﷺ, who has already arrived.

2066. It was narrated that 'Aîshah said: “The Messenger of Allâh ﷺ came to me and there was a Jewish woman with me who was saying: ‘You will be tested in your graves.’ The Messenger of Allâh ﷺ got upset and said: ‘Rather the Jews will be tested.’” ‘Aîshah said: “A few nights later, the Messenger of Allâh ﷺ said: ‘It has been revealed to me that you will be tested in your graves.’” ‘Aîshah said: “Afterward I heard the Messenger of Allâh ﷺ seeking refuge with Allâh from the torment of the grave.” (*Sâhih*)

**Comments:**

In this narration, the test and the torment of the grave mean one and the same thing. Seeking refuge in Allâh means asking for Allâh's help to enable
one to remain steadfast and asking for Divine help (Tawfiq) to be able to give the right answers.

2067. It was narrated from ‘Āishah that the Prophet used to seek refuge with Allāh from the torment of the grave and the trial of the Dajjāl, and he said: “You will be tested in your graves.” (Sahih)

2068. It was narrated from ‘Āishah that a Jewish woman came to her and asked her to give her something, so ‘Āishah gave her something, and she said: “May Allāh protect you from the torment of the grave.” ‘Āishah said: “She made me worried, until the Messenger of Allāh came and I mentioned that to him. He said: “They are tormented in their graves with a torment that the animals hear.”” (Sahih)

2069. It was narrated that ‘Āishah said: “Two of the old Jewish women of Al-Madīnah came to me and said: ‘The people of the graves are tormented in their graves.’ But I did not believe them, and I did not want to believe them. They left and the Messenger of Allāh entered upon me, and I said: ‘O Messenger of Allāh, two of the old Jewish women of Al-Madīnah said that the people of the graves are
tortured in their graves.’ He said: ‘They spoke the truth. They are
tortured in a manner that all the
animals can hear.’ And I never saw
him offer any Salāh but he sought
refuge with Allāh from the torment
of the grave.” (Ṣaḥīḥ)

Chapter 116. Placing Palm
Stalks On The Grave

2070. The Messenger of Allāh ﷺ passed by one of the gardens of
Makkah or Al-Madinah and heard
the sound of two men being
tormented in their graves. The
Messenger of Allāh ﷺ said: “They
are being punished but they are not
being punished for anything that
was difficult to avoid.” Then he
said: “Indeed, one of them used
not to take care to avoid getting
urine on his body or clothes, and
the other used to walk around
spreading gossip.” Then he called
for a palm stalk which he broke in
two and placed a piece of it on
each grave. It was said to him: “O
Messenger of Allāh, why did you
do that?” He said: “May it be
reduced for them so long as this
does not dry out” or: “until this
dries out.” (Ṣaḥīḥ)

Comments:
“That was difficult to avoid”: it denotes that for them it was not difficult to
avoid, while committing it will be a tremendous burden upon them.

2071. It was narrated that Ibn
‘Abbās said: “The Messenger of
Allâh passed by two graves and said: 'They are being punished but they are not being punished for anything that was difficult to avoid. One of them used not to take care to avoid getting urine on his body or clothes, and the other used to walk about spreading gossip.' Then he took a fresh palm stalk and broke it in half, and planted one half on each grave. They said: 'O Messenger of Allâh, why did you do that?' He said: 'May it be reduced for them so long as this does not dry out.'" (Sahih)

2072. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "When one of you dies he is shown his place morning and evening. If he is one of the people of Paradise then he is one of the people of Paradise, and if he is one of the people of Hell, then he is one of the people of Hell, until Allâh, the Mighty and Sublime, raises him up on the Day of Resurrection." (Sahih)

2073. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "When one of you dies, he is shown his place morning and evening. If he is one of the people of Hell it is said: 'This is your place, until Allâh, the Mighty and
Sublime, raises you up on the Day of Resurrection.” (Saḥīḥ)

Comments:
This matter of the abode shall be conveyed to every inhabitant of the Paradise and every denizen of Hell.

2074. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “When one of you dies, he is shown his place morning and evening. If he is one of the people of Paradise then he is one of the people of Paradise, and if he is one of the people of Hell then he is one of the people of Hell. It is said: ‘This is your place, until Allāh, the Mighty and Sublime, raises you up on the Day of Resurrection.” (Saḥīḥ)

Comments:
“This is your place” alludes to the actual or ultimate dwelling place. That means your actual abode is this one which is being shown to you but, at the moment you cannot enter it.

Chapter 117. The Souls Of The Believers

2075. Ka‘b bin Mālik used to narrate that the Messenger of Allāh ﷺ said: “The soul of the believer is (like a bird) flying among the trees of Paradise, until
Allâh, the Mighty and Sublime, sends it back to his body on the Day of Resurrection.” (Da‘îf)

2076. It was narrated that Anas said: “We were with ‘Umar between Makkah and Al-Madînah, when he started to tell us about the people of Badr. He said: ‘The Messenger of Allâh ﷺ showed us the day before where they (the disbelievers) would fall. He said: This is the place where so-and-so will fall tomorrow, if Allâh wills.’ ‘Umar said: ‘By the One Who sent him with the truth! They did not miss those places. They were placed in a well and the Prophet ﷺ came to them and called out: O so-and-so, son of so-and-so! O so-and-so, son of so-and-so! Have you found what your Lord promised to be true? For I have found what Allâh promised me to be true.’ ‘Umar said: ‘Are you speaking to bodies in which there are no souls?’ He said: ‘You do not hear what I say any better than they do.’”[1] (Saḥîh)

[1] Meaning: this is part of their torment, as being questioned about him ﷺ occurs to everyone in their grave.
Comments:
The Prophet’s exact fixing of the unbelievers’ places of slaughter was revealed to him, therefore, every slain unbeliever fell exactly in the same place described by the Prophet.

2077. It was narrated that Anas said: “During the night, the Muslims heard the Messenger of Allah standing and calling out at the well of Badr: ‘O Abú Jahl bin Hishám! O Shaibah bin Rabf’ah! O ‘Utbah bin Rabf’ah! O Umayyah bin Khalaf! Have you found what your Lord promised to be true? For I have found what my Lord promised me to be true.’ They said: ‘O Messenger of Allah, are you calling out to people who have turned into rotten corpses?’ He said: ‘You do not hear what I say any better than they do, but they cannot answer.’” (Sahih)

2078. It was narrated from Ibn ‘Umar that the Prophet stood at the well of Badr and said: “Have you found what your Lord promised to be true?” He said: “They can hear what I am saying to them now.” Mention of that was made to ‘Aishah and she said: ‘Ibn ‘Umar is mistaken. Rather the Messenger of Allah said: ‘Now they know that what I used to say to them is the truth.’ Then she recited: So verily, you (O Muhammad) cannot make the
The Book of Funerals

dead to hear, until she recited the verse."

(Šahīh)

2079. It was narrated that Abū Hurairah said: "The Messenger of Allah ﷺ said: 'The whole of the son of Adam will be consumed by the earth, except for the tailbone, from which he was created and from which he will be created anew.'" (Šahīh)

Comments:

"Consumed by the earth" means that all the parts of the body turn into soil, but this is not essentially so for everyone, because there is an evident elucidation concerning the prophets that the earth cannot consume them.

2080. It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: "Allah, the Mighty and Sublime, says: 'The son of Adam denied Me and he had no right to do so. And the son of Adam reviled Me and he had no right to do so. As for his denying Me, it is his saying that I will not resurrect him as I created him in the beginning, but resurrecting him is not more difficult for Me than creating him in the first place. And as for his reviling Me, it is his saying that Allah has taken a son, but I am Allah, the One, the Self-Sufficient Master, I beget not nor was I begotten, and there is none

co-equal or comparable unto Me.”

(Sahih)

Comments:

“The son of Adam”: This expression was used to remind man of his origin. He should feel ashamed that he, having been himself created from dust, is denying the Omnipotence of Allâh, or that he likens Allâh, Most High, to himself.

2081. It was narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘There was a man who wronged himself greatly, and when he was dying he said to his family: When I am dead, burn my body then grind my bones and scatter me in the wind and at sea, for by Allâh, if Allâh gets hold of me, He will punish me in a way that He will not punish anyone else. So his family did that, but Allâh, the Mighty and Sublime, said to everything that had taken any part of him to give up what it had taken. Then there he was, standing. Allâh, the Mighty and Sublime, said: What made you do what you did? He said: Fear of You. So Allâh forgave him.’”

(Sahih)

Comments:

“If my Lord gets hold of me”: He thought that after having his body annihilated thusly, Allâh, Most High, would not be able to reach him. But this was his ignorance, because in this way, the body’s appearance and form could undergo a change; his flesh and bones turned into ashes, but it cannot be completely destroyed or annihilated.

2082. It was narrated from
العذراً جليلًا عن مُضروب، عن ربيّي، عن حديثة عن رسول الله ﷺ قال: "كان رجلًا من كان يُلّكّم السيّءة الطُّلب يعمّله قُلُبًا حضرة الوداع فَقال له: إذا أنا مُت فَأُخْرِفُوني في الطُّغرْنِي، فَأُذْرُونِي في البَحر فإن الله ﻷني يُبَيِّن عليّ نَمَيْن في قبل، فأمر الله عز وجل الملاك عليه ﷺ رُوَّجَه قال: ما حملك على ما فعلت؟ قال: يا رب! ما فعلت إلا بين مخافتي فّلَم يَفْرَح الله ﻷني" (Sahih)

تخريج: أخرجه البخاري، الرقاق، باب الخروج من الله عزوجل، ح: 480 من حديث جرير ابن عبد الحميد، وهو في الكبرى، ح: 207 (المعجم 118) - البُعد (التحفة 118)

Chapter 118. The Resurrection

2083. It was narrated that Ibn 'Abbás said: "I heard the Messenger of Allah ﷺ delivering a Khutbah from the Minbar and he said: "You will meet Allah barefoot, naked and uncircumcised."" (Sahih)

تخريج: أخرجه البخاري، الرقاق، باب الخروج من الله عزوجل، ح: 5065 عن قيبيلة، و وسلم، الجنة ونعمها، باب فتائنا الدنيا وبيان الحشر يوم القيامة، ح: 2860 من حديث سفيان بن عبيدة، وهو في الكبرى، ح: 2080.

Comments:

This means all mankind will be returned to the same condition as they had come forth from this world, and they will be resurrected into the Afterlife. Nothing of this temporal world shall accompany, except one’s deeds.

2084. It was narrated from Ibn 'Abbás that the Prophet ﷺ said: "The people will be gathered on the Day of Resurrection naked and uncircumcised. The first one to be clothed will be Ibrāhīm ﷺ." Then he recited: As We began the first
creation, We shall repeat it\(^1\) (\textit{Sahih})

\textit{إِبْرَاهِيمَ عَلَيْهِ السَّلامُ}، 
\textit{بُلْ أَكُنْتُ أَخْرَجْتُهُ مِنَ النَّارِ}.

**Comments:**

1. It is said that Prophet Ibrāhīm attained this excellence because before casting him into the blazing fire, he was stripped naked; and he bore patiently the ordeal for the immense pleasure of Allāh, and hoped to receive the recompense (in the Afterlife).

2. “As We began the first creation, We shall repeat it.” It means all the limbs and organs of the body will be in the original state.

2085. It was narrated from ‘Āishah that the Messenger of Allāh said: “The people will be raised up on the Day of Resurrection barefoot, naked and uncircumcised.” ‘Āishah said: “What about their ‘Awrah?” He said: “Every man that day will have enough to make him careless of others.”\(^2\) (\textit{Sahih})

**Comments:**

That means the terror and fright would be to such a degree that no one would possess the awareness to glance hither and thither, as it happens during times of calamities and disasters. And the Day of Rising is an immensely tremendous event! None can envision it in the life of this world.

2086. It was narrated from ‘Āishah that the Prophet said: “You will be gathered (on the Day of \footnote{\textit{Al-Anbiya’} 21:104.}
Resurrection) barefoot and naked.” I said: “Men and women looking at one another?” He said: “The matter will be too difficult for people to pay attention to that.” (Sahih)

2087. It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘The people will be gathered on the Day of Resurrection in three ways. (The first will be) those who have the hope (of Paradise) and the fear (of punishment). (The second will be) those who come riding two on a camel, or three on a camel, or four on a camel, or ten on a camel. And the rest of them will be gathered by the Fire which will accompany them, stopping with them where they rest in the afternoon, and staying with them where they stop overnight, and staying with them wherever they are in the morning, and in the evening.'” (Sahih)

Comments:
1. “In three ways” means some purely righteous, some possessing mixed deeds; some absolute unbelievers or this denotes three various stages of the gathering.
2. This fire will emerge from the shore of Aden before the Day of Resurrection.
It was narrated that Abû Dharr said: “The truthful one whom people believe told me: ‘The people will be gathered in three groups: A group who will be riding, well fed and well clothed; a group whom the angels will drag on their faces and whom the fire will drive; and a group who will be walking with difficulty. Allâh will send a disease to kill all the riding beasts and none will remain, until a man would give a garden for a she-camel but he will not be able to have it.’” (Hasan)

Comments:
“Sâdiq and Masdâq”: the expression Sâdiq signifies oneself truthful or the veracious, while Masdâq means the one to whom only the truth has been told (from Allâh, Most High). Thus, in his affair there is no possibility of any falsehood, because neither does he tell lies, nor does the Revelation that comes to him contain any falsehood. From where would falsehood then creep in?

Chapter 119. The First One To Be Clothed

It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh stood up to give an admonition and he said: ‘O people, you will be gathered to Allâh naked.’” (One of the narrators) Abû Dâwûd said: “Barefoot and uncircumcised.” (The narrators) Wâkî and Wahb said: “Naked and uncircumcised: As We began the first creation, We shall repeat it.”[1]
The first one to be clothed on the Day of Resurrection will be Ibrāhīm, peace be upon him. Then some men from among my Ummah will be brought and will be taken toward the left.[1] I will say: ‘O Lord, my companions.’ It will be said: ‘You do not know what they innovated after you were gone.’ And I shall say what the righteous slave 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.’[2] And it will be said: ‘These people kept turning away since you left them.’” (Sahih)

Comments:
“To the left” means they will be driven toward Hell. The denizens of Hell have been called the As’hābush Shimāl: the people of the left.

Chapter 120. Condolences

2090. Mu‘āwiyah bin Qurrah narrated that his father said: “When the Prophet of Allah sat, some of his Companions would sit with him. Among them was a man who had a little son who used to come to him from behind, and he would make him sit in front of him. He (the child) died, and the man stopped attending the circle because it reminded him of his son,


and made him feel sad. The Prophet missed him and said: ‘Why do I not see so-and-so?’ They said: ‘O Messenger of Allâh, his son whom you saw has died.’ The Prophet met him and asked him about his son, and he told him that he had died. He offered his condolences and said: ‘O so-and-so, which would you like better, to enjoy his company all your life, or to come to any of the gates of Paradise on the Day of Resurrection, and find that he arrived there before you, and he is opening the gate for you?’ He said: ‘O Prophet of Allâh! For him to get to the gate of Paradise before me and open it for me is dearer to me.’ He said: ‘You will have that.’”

(Sahîh)

Comments:
This is in the event when one remains patient upon the death of his non-adult child and seeks reward over it.

Chapter 121. Another Kind (Of Condolence)

2091. It was narrated that Abû Hurairah said: “The angel of death was sent to Mûsâ, peace be upon him, and when he came to him, he slapped him and put his eye out. He went back to his Lord and said: ‘You sent me to a slave who does not want death.’ Allâh, the Mighty and Sublime, restored his eye and said: ‘Go back to him and tell him to put his hand on the back of a bull, and for every hair that his hand covers he will have one year.’ He said: ‘O Lord, then what?’ He...
said: 'Death.' He said: 'Let me go now.' And he (Mūsā) asked his Lord to bring him within a stone's throw of the Holy Land, the distance of a stone's throw. The Messenger of Allâh ﷺ said: 'If I were there, I would show you his grave, beside the road beneath a red dune.'” (Sahîh)

Comments:

"Bring him within a stone’s throw of the Holy Land": this demonstrates that to wish to be buried in sacred land is adequate, because the vicinity or the neighborhood has its own effects. Abū Bakr As-Siddiq, 'Umar Al-Farûq and ‘Aîshah (May Allâh be pleased with them) preferred to be buried in the vicinity of the Messenger of Allâh ﷺ. They sought permission for the fulfillment of this desire.
22. The Book Of Fasting

Chapter 1. The Obligation Of Fasting

2092. It was narrated from Ṭalhah bin ‘Ubaydullāh that a Bedouin came to the Messenger of Allāh سُنَّة with unkempt hair and said: “O Messenger of Allāh, tell me what Allāh has enjoined upon me of Salāh.” He said: “The five daily prayers, unless you do any more voluntarily.” He said: “Tell me what Allāh has enjoined upon me of fasting.” He said: “Fasting the month of Ramadān, unless you do any more voluntarily.” He said: “Tell me what Allāh has enjoined upon me of Zakāh.” The Messenger of Allāh سُنَّة told him of the laws of Islam. He said: “By the One Who has honored you, I will not do anything voluntarily, and I will not do less than that which Allāh has enjoined upon me.” The Messenger of Allāh سُنَّة said: “He will succeed if he is sincere,” or, “He will enter Paradise if he is sincere.” (Ṣaḥīḥ)

Comments:
“If he is sincere” means if he does not diminish his obligatory duties.

2093. It was narrated that Anas said: “We were forbidden in the Qur’ān to ask the Prophet سُنَّة about anything not imperative, so we liked it when a wise man from
among the people of the desert came and asked him. A man from among the desert people came and said: ‘O Muḥammad, your messenger came to us and told us that you say that Allāh, the Mighty and Sublime, has sent you.’ He said: ‘He spoke the truth.’ He said: ‘Who created the heavens?’ He said: ‘Allāh.’ He said: ‘Who created the Earth?’ He said: ‘Allāh.’ He said: ‘Who set up the mountains in it?’ He said: ‘Allāh.’ He said: ‘Who created beneficial things in them?’ He said: ‘Allāh.’ He said: ‘By the One Who created the heavens and the Earth, and set up the mountains therein, and created beneficial things in them, has Allāh sent you?’ He said: ‘Yes.’ He said: ‘Your messenger said that we have to offer five prayers each day and night.’ He said: ‘He spoke the truth.’ He said: ‘By the One Who sent You, has Allāh commanded you to do this?’ He said: ‘Yes.’ He said: ‘Your messenger said that we have to pay Zakāh on our wealth.’ He said: ‘He spoke the truth.’ He said: ‘By the One Who sent You, has Allāh commanded you to do this?’ He said: ‘Yes.’ He said: ‘Your messenger said that we have to fast the month of Ramadān each year.’ He said: ‘He spoke the truth.’ He said: ‘By the One Who sent You, has Allāh commanded you to do this?’ He said: ‘Yes.’ He said: ‘Your messenger said that we have to perform Ḥajj, those who can afford it.’ He said: ‘He spoke the truth.’ He said: ‘By the One

أَن تَسَاءَلَ الْبَيْنَيْنَ عَنِ الْمَيْهَ، فَكَانَ يَعْجَبُ بِهَا أَن يَجْعَلَ الرِّجْلَ الْعَالِمِ مِنْ أَهْلِ الْبَابِيَةِ تِبْنَانَةً فَجَاوَرَ رِجْلَ مِنْ أَهْلِ الْبَابِيَةِ قَالَ: يَا مَحْمُوْدَ. أَنَا رَسُولُكَ قَلْتُ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَرَسَلَكَ، قَالَ: صَدَقْتُ، قَالَ: فَمَنْ خَلَقَ السَّمَاءِ؟ قَالَ: اللَّهُ، قَالَ: فَمُنْ خَلَقَ الْأَرْضِ؟ قَالَ: اللَّهُ، قَالَ: فَمَنْ خَلَقَ الْجِبَالَ وَالْأَرْضِ وَتَصَبَّ فِيهَا الْجِبَالَ وَجَعَلَ فِيهَا الْمَطَاعِنَ؟ أَرَسَلَكَ؟ قَالَ: أَنَّ اللَّهَ، قَالَ: وَزُوْمُ رَسُولُكُ أَنْ عَلَيْهَا حَمِيمُ صُلُؤَاتِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، قَالَ: صَدَقْتُ، قَالَ: فَيَلَّيْدُ أَرَسَلَكَ اللَّهُ أَمْرُكَ يَدْهَا؟ قَالَ: أَنْ، قَالَ: وَزُوْمُ رَسُولُكُ أَنْ عَلَيْهَا صَوْمُ شَهْرِ رَمَضَانِ فِي كُلِّ سَبْطٍ، قَالَ: صَدَقْتُ، قَالَ: فَيَلَّيْدُ أَرَسَلَكَ اللَّهُ أَمْرُكَ يَدْهَا؟ قَالَ: أَنْ، قَالَ: وَزُوْمُ رَسُولُكُ أَنْ عَلَيْهَا الْحِجُّ مِنْ اسْتِطَاعَ إِلَيْهِ سِيْرًا، قَالَ: صَدَقْتُ، قَالَ: فَيَلَّيْدُ أَرَسَلَكَ اللَّهُ أَمْرُكَ يَدْهَا؟ قَالَ: أَنْ، قَالَ: وَزُوْمُ رَسُولُكُ أَنْ عَلَيْهَا بَيْتُهُمْ! لَا أَرْبَدُ عَلَيْهِنَّ فَيَا وَلَا أَنْصُرُ فَلَمْ أَتَوْلِي قَالَ الْبَيْنَيْ وَجَدْتُ صَدَقَ لَيْدَخُلُ الْجَبَّةَ.
Who sent You, has Allāh commanded you to do this?’ He said: ‘Yes.’ He said: ‘By the One Who sent you with the truth, I will not do more than this or less.’ When he left, the Prophet ﷺ said: ‘If he is sincere, he will certainly enter Paradise.’” (Sahīh)

Comments:

It transpires from the incident that the venerable Dhimām bin Thalābah (so named in No. 2094) was a very sensible person. He arrived in the presence of the Prophet ﷺ and he did not hurry to announce his faith. He serenely set his camel, tied its hamstring, scrutinized and explored thoroughly; he showed no consideration whatsoever to anyone. When he gained deep certainty, then only did he pronounce his faith, and then disclosed his own identity. He was the leader of his tribe. (May Allāh be pleased with him).

2094. It was narrated that Anas bin Mālik said: “While we were sitting in the Masjid, a man came on a camel and made it kneel in the Masjid, then he hobbled it and said to them: ‘Which of you is Muhammad?’ The Messenger of Allāh ﷺ was reclining amid his Companions, and we said to him: ‘This white man who is reclining.’ The man said to him: ‘O son of ‘Abdul-Muttalib.’ The Messenger of Allāh ﷺ said: ‘I have answered you.’ The man said: ‘O Muhammad, I am going to ask you questions, and I will be harsh in asking; do not get upset.’ He said: ‘Ask whatever you like.’ The man said: ‘I adjure you by your Lord and the Lord of those who came before you, has Allāh sent you to
all the people?’ The Messenger of Allâh ﷺ said: ‘By Allâh, yes.’ He said: ‘I adjure you by Allâh, has Allâh commanded you to offer five prayers each day and night?’ The Messenger of Allâh ﷺ said: ‘By Allâh, yes.’ He said: ‘I adjure you by Allâh, has Allâh commanded you to fast this month each year?’ The Messenger of Allâh ﷺ said: ‘By Allâh, yes.’ He said: ‘I adjure you by Allâh, has Allâh commanded you to take this charity from our rich and distribute it among our poor?’ The Messenger of Allâh ﷺ said, ‘By Allâh, yes.’ The man said: ‘I believe in that which you have brought, and I am the envoy of my people who are coming after me. I am Dimâm bin Thâlabah, the brother of Banu Sa‘d bin Bakr.’ Ya‘qûb bin Ibrâhîm contradicted him.


٢٠٩٥. Anas bin Mâlik said: ‘While we were with the Messenger of Allâh ﷺ, sitting in the Masjid, a man entered on a camel. He made it kneel in the Masjid, then he hobbled it. Then he said: ‘Which of you is Muhammad?’ He ﷺ was reclining among them, and we said to him: ‘This white man who is reclining.’ The man said to him: ‘O son of ‘Abdul-Muṭṭalib.’ The Messenger of Allâh ﷺ said to him: ‘I have answered you.’ The man said: ‘O Muhammad, I am going to ask you questions and I will be
2096. It was narrated that Abu Hurairah said: “While the Prophet was with his Companions a man from among the desert people came and said: ‘Which of you is the son of ‘Abdul-Muttalib?’ They said: ‘This Amghar man who is reclining on a pillow.’ – (One of the narrators) Hamzah said: ‘Amghar means white with a reddish complexion.’ – The man said: ‘I am going to ask you questions and I will be harsh in asking.’ He said: ‘Ask whatever you like.’ He said: ‘Give me your guarantee and the guarantee of your Lord and the Lord of those who came before you, has Allah sent you to all the people?’ The Messenger of Allah said: ‘By Allah, yes.’ He said: ‘I adjure you by Allah, has Allah commanded you to fast this month each year?’ The Messenger of Allah said: ‘By Allah, yes.’ He said: ‘I adjure you by Allah, has Allah commanded you to take this charity from our rich and divide it among our poor?’ The Messenger of Allah said: ‘By Allah, yes.’ The man said: ‘I believe in that which you have brought, and I am the envoy of my people who are coming after me. I am Dimam bin Tha’labah, the brother of Banu Sa’d bin Bakr.”’ (Sahih) ‘Ubaidullah bin ‘Umar contradicted him.
the Lord of those who will come after you; has Allâh sent you?' He said: 'By Allâh, yes.' He said: 'I adjure you by Him, has Allâh commanded you to offer five prayers each day and night?' He said: 'By Allâh, yes.' He said: 'I adjure you by Him, has Allâh commanded you to take from the wealth of our rich and give it to our poor?' He said: 'By Allâh, yes.' He said: 'I adjure you by Allâh, has Allâh commanded you to fast this month out of the twelve months?' He said: 'By Allâh, yes.' He said: 'I adjure you by Him, has Allâh commanded you to go on pilgrimage to this House, whoever can afford it?' He said: 'By Allâh, yes.' He said: 'I believe, and I am Dimâm bin Thâlabah.'

Comments:

Both these reports present the description of the previous Hadîth 2094. The purpose of the author in mentioning them is to bring out the conflict among the transmitters, which became apparent by looking closely at the chain of transmission. For instance, the third Hadîth is from Anas instead of Abû Hurairah, etc.

Chapter 2. Generosity During The Month Of Ramadân

2097. It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that 'Abdullâh bin 'Abbâs used to say: "The Messenger of Allâh ﷺ was the most generous of people, and he was most generous in Ramadân when Jibrîl met him. Jibrîl used to meet him every night
during the month of Ramadân and study Qur’ân with him.” And he said: “When Jibrîl met him, the Messenger of Allâh ﷺ was more generous in doing good than the blowing wind.” (Sâhîh)

Comments:

“More generous”: the recompense of each deed done during the blessed month of Ramadân increases manifold. That is why the Prophet ﷺ was generous to the utmost in the month of Ramadân.

2098. It was narrated that ‘Âishah said: “Hardly anyone ever remembered the Messenger of Allâh ﷺ cursing anyone, and if he had recently met with Jibrîl and studied the Qur’ân with him, he was more generous in doing good than the blowing wind.” (Sâhîh)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: This is a mistake, and what is correct is the (previous) narration of Yûnus bin Yazîd, he put this narration in that Hadîth.[1]

Comments:

What Imâm An-Nasâ’î means to say is to demonstrate that the mention of cursing is an error. The transmitter erroneously mentioned the wording

[1] That is, the mention of the cursing was added to the previous narration by another narrator.
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Chapter 3. The Virtue Of The Month Of Ramadān

2099. It was narrated from Abū Hurairah that the Messenger of Allāh ἡ said: “When the month of Ramadān begins, the gates of Paradise are opened and the gates of Hell are shut, and the devils are fettered.” (Sahih)

2100. It was narrated from Abū Hurairah that the Messenger of Allāh ἡ said: “When Ramadān begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are fettered.” (Sahih)

Comments:
The actual Satan or the occasions of misguidance almost come to an end. During the month of Ramaḍān, the atmosphere is permeated with religious piety and evil doing becomes hard. But all this is for the people of real faith. If the true faith is absent, it is equal whether there is Ramaḍān or no Ramaḍān.

Chapter 4. Mentioning Different Reports From Az-Zuhārī Concerning That

2101. Abū Hurairah said: “The
Messenger of Allah ﷺ said: ‘When Ramadān begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up.’ (Sahih)

2102. Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘When Ramadān comes, the gates of mercy are opened, the gates of Hell are closed, and the devils are chained up.’” (Sahih)

2103. Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘When it is Ramadān, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up.’ It was narrated by Ibn Ishāq from Az-Zuhrī. (Sahih)

2104. It was narrated from Abū Hurairah that the Prophet ﷺ said: “When the month of Ramadān begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up.” (Sahih)
open. The gates of the Fire are closed and the devils are chained up.” (Sahih)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This – meaning, the narration of Ibn Ishâq – is a mistake. Ibn Ishâq did not hear from Az-Zuhri. What is correct is what we mentioned it previously.

(Ch 2105. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “There has come to you Ramadân in which the gates of Paradise are opened, the gates of the Fire are closed and the devils are chained up.” (Sahih)

Abû ‘Abdur-Rahmân said: This narration is a mistake.

Chapter 5. Mentioning Different Reports From Ma‘mar Concerning That

(Ch 2106. It was narrated from Az-Zuhri, from Abû Salamah, from Abû Hurairah that the Prophet ﷺ used to encourage praying Qiyâm Al-Lail in Ramadân, but not forecibly. And he said: “When Ramadân begins, the gates of Paradise are opened and the gates of Hell are closed, and the devils
are chained up." Ibn Al-Mubarak narrated it in Mursal form: (Sahih)

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207. It was narrated Az-Zuhri, from Abû Hurairah that the Prophet ﷺ said: "When Ramadân begins, the gates of mercy are opened and the gates of Hell are closed, and the devils are chained up." (Sahih)

208. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There has come to you Ramadân, a blessed month, which Allâh, the Mighty and Sublime, has enjoined you to fast. In it the gates of heavens are opened and the gates of Hell are closed, and every devil is chained up. In it Allâh has a night which is better than a thousand months; whoever is deprived of its goodness is indeed deprived.'" (Dâ'îf)

209. It was narrated that 'Arfajah said: "We visited 'Utbah bin Farqad (when he was ill) and we talked about the month of Ramadân. He said: 'What are you
talking about?’ We said: ‘The month of Ramaḍān.’ He said: ‘I heard the Messenger of Allâh ﷺ say: In it the gates of Paradise are opened and the gates of the Fire are closed, and the devils are chained up, and a caller calls out every night: O doer of good, proceed; O doer of evil, desist!’”

(Hasan)

Abû ‘Abdur-Rahmân (An-Nâsît) said: This is a mistake.

2110. It was narrated that ‘Arfajah said: “I was in a house with ‘Utbah bin Farqad, and I wanted to narrate a Hadîth, but there was a man from among the Companions of the Prophet ﷺ there, and I felt it was more appropriate for him to narrate the Hadîth than I. The man narrated that the Prophet ﷺ said, concerning Ramaḍān: ‘In it the gates of heavens are opened and the gates of the Fire are shut, and every devil is fettered. A caller calls out every night: O seeker of good, proceed; O seeker of evil, desist!’”

(Hasan)

Comments:

“Calls out”: The governance of Allâh’s universe is done according to Allâh’s Commands and Guidance; and the angels execute these plans. Therefore, whether we hear the call made or do not hear, it matters little, and makes no difference.
Comments:

Here proceed means to do righteous deeds, because this is the springtime of doing righteous actions and in it one could earn abundant rewards.

Chapter 6. Concession Allowing The Month Of Ramadân To Be Called (Merely) Ramadân

2111. It was narrated from Abî Bakrah that the Prophet ﷺ said:

“None of you should say: ‘I fasted Ramadân’ or ‘I prayed Qiyâm throughout the whole month.’” I do not know whether he disagreed self-praise or he said: “Inevitably there will be heedlessness and sleep.” (Da‘îf)

Comments:

So to say, it is not appropriate to attribute righteousness to one’s own self; rather it ought to be attributed to the Divine help. Moreover, one should not make needless pronouncements of one’s righteous deeds.

2112. Ibn ‘Abbâs told us: “The Messenger of Allâh ﷺ said to a woman from among the Anṣâr: ‘When it is Ramadân, perform Umrah then, for ‘Umrah during it is equivalent to Hajj.’” (Sahîh)

Comments:

"Equivalent of Hajj": means it equals the recompense of the Pilgrimage, and not the recompense of the pilgrim, or the one who performs the Hajj. This is because the recompense bestowed upon the pilgrim comprises rewards of his sincerity, endurance of hardship, and expenditures also, which varies from one pilgrim to another.

Chapter 7. The People Of Different Lands Differing In Sighting (The Moon)

2113. Kuraib narrated that Umm Al-Faḍl sent him to Muʿāwiya in Ash-Shām. He said: "I came to Ash-Shām and completed her errand. Then the new crescent of Ramadān was sighted while I was in Ash-Shām. I saw the new crescent on the night of Friday, then I came to Al-Madīnah at the end of the month. ‘Abdullāh bin ‘Abbās asked me about the sighting of the moon and said: 'When did you see it?' I said: 'We saw it on the night of Friday.' He said: 'You saw it on the night of Friday?' I said: 'Yes, and the people saw it and started fasting, and so did Muʿāwiya.' He said: 'But we saw it on the night of Saturday, so we will continue fasting until we have completed thirty days or we see it.' I said: 'Will you not be content with the sighting of Muʿāwiya and his companions?' He said: 'No; this is what the Messenger of Allāh ﷺ enjoined upon us.'" (Ṣaḥīḥ)

Comments:

"This is what the Messenger of Allāh ﷺ has enjoined upon us" means fasting in Ramadān should be commenced with the sighting of the crescent, and celebration of Eid with the sighting of the crescent. This does not signify...
everyone should attempt to sight the moon; if some reliable persons sight the crescent, all the people of that region would commence fasting or would celebrate *Eid*.

Chapter 8. Accepting The Testimony Of One Man Concerning The Crescent Moon Of Ramadān

2114. It was narrated that Ibn ‘Abbās said: “A Bedouin came to the Prophet and said: ‘I have sighted the crescent.’ He said: ‘Do you bear witness that there is none worthy of worship except Allāh, and that Muhammad is His slave and Messenger?’ He said: ‘Yes.’ So the Prophet gave the call, saying: ‘Fast.’” *(Da’if)*


2115. It was narrated that Ibn ‘Abbās said: “A Bedouin came to the Prophet and said: ‘I have sighted the crescent tonight.’ He said: ‘Do you bear witness that there is none worthy of worship except Allāh, and that Muhammad is His slave and Messenger?’ He said: ‘Yes.’ He said: ‘O Bilāl, announce to the people that they should fast tomorrow.’” *(Da’if)*

**Tafsīr:** [ضَعِيف] نَظَرُ الحديث السابق، وهو في الكبیر، ح: 2422.

2116. A similar, *Mursal*, report was narrated from ‘Ikrimah. *(Da’if)*

**Tafsīr:** [ضَعِيف] نَظَرُ الحديث السابق.
2117. A similar, Mursal, report was narrated from 'Ikrimah. (Da'if)

2118. It was narrated that 'Abdur-Rahmân bin Zaid bin Al-Khaṭṭâb addressed the people on the day concerning which there was doubt (as to whether the month had begun) and said: “I sat with the Companions of the Messenger of Allâh and asked them, and they narrated that the Messenger of Allâh said: ‘Fast when you see it and stop fasting when you see it, and perform the rites on that basis. If it is obscured, then complete thirty days, and if two witnesses testify then fast and stop fasting.” (Saḥîh)

Comments:
The day of doubt or uncertainty (as to whether it is the first day of Ramadân) means the thirtieth day of the month of Sha‘ban, because there are both possibilities: it might either be the thirtieth day of Sha‘ban or the first day of Ramadân. This is particularly so in the event that there was a possibility of the appearance of the crescent, but the sky was overcast and the crescent could not be sighted.

[1] Meaning too cloudy so that you cannot see the new crescent.
Chapter 9. Completing Thirty Days Of Sha'bân If It Is Obscured (Cloudy) And Mentioning The Differences Reported By The Narrators From Abû Hurairah

2119. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Fast when you see it and stop fasting when you see it, and if it is obscured from you (too cloudy), then count it as thirty (days).’” (Sahîh)

2120. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Fast when you see it and stop fasting when you see it, and if it is obscured from you (too cloudy), then count it as thirty (days).’” (Sahîh)

Chapter 10. Mentioning The Differences In Reports From Az-Zuhri

2121. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When you see the crescent then fast, and when you see it, stop fasting. If it is obscured from you (too cloudy), then fast thirty days.” (Sahîh)
2122. ‘Abdullāh bin ‘Umar said: I heard the Messenger of Allāh say: ‘When you see the crescent then fast, and when you see it, then stop fasting, and if it is obscured from you (too cloudy), then work it out (from the beginning of the month, to complete thirty days).’ (Sahīh)

Chapter 11. Mentioning The Differences Reported From ʿUbaidullāh Bin ʿUmar

2124. It was narrated from Ibn ʿUmar that the Messenger of Allāh mentioned Ramadān and said: “Do not fast until you see the crescent, and do not stop fasting until you see it, and if it is obscured from you (too cloudy), then work it out.”[1] (Sahīh)

[1] Complete the count, from the beginning of the month to thirty days.
‘Umar that the Prophet said: “Do not fast until you see it, and do not stop fasting until you see it, and if it is obscured from you (too cloudy), then work it out.” (Sahih)

Chapter 12. Mentioning The Differences Reported From ‘Amr Bin Dinâr In The Hadith Of Ibn ‘Abbâs About That

2125. It was narrated that Abî Hurairah said: “The Messenger of Allâh mentioned the crescent and said: ‘When you see it, fast, and when you see it, stop fasting, and if it is obscured from you (too cloudy), then count thirty days.’” (Sahih)
2127. It was narrated that Ibn ‘Abbás said: “I am surprised at those who anticipate the month,[1] when the Messenger of Allâh ﷺ said: ‘When you see the new crescent then fast, and when you see it, then stop fasting, and if it is obscured from you (too cloudy), then complete thirty days.’” (Sâhîh)

Comments:
“"I am surprised” means before sighting of the crescent of the month of Ramadân, one should not fast on the thirtieth doubtful day of Shabîbân; it is clearly an affectation and sternness. In the authentic narrations, fasting on this day has been termed disobedience of the Messenger of Allâh ﷺ.

Chapter 13. Mentioning The Differences Reported From Manûsîr In The Hadîth Of Ribî‘

2128. It was narrated from Ribî‘ bin Hirîsh, from Ḥudhaifah bin Al-Yamân, that the Messenger of Allâh ﷺ said: “Do not anticipate the month[2] until you see the crescent before it, or you complete the number of days. Then fast until you see the new moon, or you complete the number of days.” (Sâhîh)

[1] By fasting a day or two before it begins out of doubt.
[2] By fasting a day or two before it begins out of doubt.
Comments:
In this narration, commencing fasting before sighting the new moon has been explicitly forbidden.

2129. It was narrated from Rib‘î that one of the Companions of the Prophet ﷺ said: “The Messenger of Allâh ﷺ said: ‘Do not anticipate the month until you complete the number, or you see the crescent. Then fast, and do not stop fasting until you see the crescent, or your complete thirty days.’” (Sahîh) Al-Hajjaj bin Artâh reported it in a Mursal from.

2130. It was narrated that Rib‘î said: “The Messenger of Allâh ﷺ said: ‘When you see the crescent then fast, and when you see it, then stop fasting. If it is too cloudy then complete Sha‘bân as thirty days, unless you see the crescent before that, then fast Ramadân as thirty days, unless you see the new crescent before that.’” (Sahîh)

2131. Ibn ‘Abbâs narrated that the Messenger of Allâh ﷺ said: “Fast when you see it, and stop fasting when you see it, and if clouds prevent you from seeing it, then complete the number, and do not fast ahead of Ramadân.” (Da‘if)
Chapter 14. How Long Is The Month? And Mentioning The Differences Reported From Az-Zuhri In the Narration Of ‘Aishah

2133. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ swore not to come to his wives for a month, and twenty-nine days passed. I said: ‘Did you not vow to keep away from your wives for a month? I have counted twenty-nine days.’ The Messenger of Allâh ﷺ said: ‘The month is twenty-nine days.’” [1] (Sahîh)

[1] Regarding the matter of this vow, see Nos. 3485 and 3486, as well as the following narration.
It was narrated that Ibn 'Abbās said: "I was very keen to ask 'Umar bin Al-Khaṭṭāb about the two wives of the Messenger of Allāh ﷺ to whom Allāh said: If you two turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined." And he quoted the Hadīth. He said concerning it: "The Messenger of Allāh ﷺ withdrew from his wives for twenty-nine days because of that, when Hafṣah had made her disclosure to 'Āishah. He had said: ‘I will not enter upon them for a month,’ because he was so upset with them when Allāh, the Mighty and Sublime, informed him of what they had said. When twenty-nine days had passed, he entered upon ‘Āishah, so he started with her. ‘Āishah said to him: ‘O Messenger of Allāh, you swore not to enter upon us for a month, and now twenty-nine days have passed; we have been counting them.’ The Messenger of Allāh ﷺ said: ‘The month is twenty-nine days.’’” (Sahīh)

Chapter 15. Mentioning The Report Of Ibn 'Abbás About That

2135. It was narrated from Ibn 'Abbás that the Prophet ﷺ said: “Jibril, peace be upon him, came to me and said: ‘The month is twenty-nine days.’” (Sahih)

2136. It was narrated that Ibn 'Abbás said: “The Messenger of Allah ﷺ said: ‘The month is twenty-nine days.’” (Sahih)

Chapter 16. Mentioning The Differences Reported From Ismā‘īl In The Narration Of Sa‘d Bin Mālik About That

2137. It was narrated from Muhammad bin Sa‘d bin Abī Waqqās, from his father, that the Prophet ﷺ struck one hand with the other and said: “The month is like this and like this and like this,”
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Chapter 17. Mentioning The Differences Reported From Yahya Bin Abi Kathir In The Narration Of Abû Salamah About That

Comments:

Some have reported it from Abû Salamah, from Abû Hurairah. And some have reported it from Abû Salamah, from 'Abdullâh bin 'Umar. Both are authentic.


[2] Meaning: did Muhammad bin Sa'd report this from his father?
2140. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The month may be twenty-nine days or it may be thirty. When you see it, then fast, and when you see it, then stop fasting, and if it is obscured from you (too cloudy), then complete the count.’” (Sahih)

2141. ‘Abdullāh Ibn ‘Umar said: “I heard the Messenger of Allāh ﷺ say: ‘The month is twenty-nine days.’” (Sahih)

2142. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “We are an unlettered Ummah, we do not use astronomical counting or computation. The month is like this, and this, and this,” he did three times, showing it as twenty-nine. (Sahih)
Comments:

"Unlettered Ummah": In other words, I and my community are simple folk without much formal education (Ummiyya). We do not make a written record of the month, like so and so, in order to arrive at the total of thirty. We do not need such calculations and written record. Of course, the beginning and end of the period of fasting is determined by the appearance of the crescent, rather than by human arithmetic, astronomy and the like.

2143. It was narrated from Sa’eed bin ‘Amr Sa’eed bin Abi Al-‘Aṣ, that he heard Ibn ‘Umar narrate that the Prophet said: “We are an unlettered Ummah; we do not use computation or astronomical calculations. The month is like this, and this, and this,” and he held down his thumb the last time. “And the month is like this, and this, and this,” completing thirty. (Sahih)

Comments:

A lunar month is complete in itself, whether it consists of twenty-nine or thirty days, from the aspect of the rule of laws and the reward.

2144. It was narrated from Ibn ‘Umar that the Prophet said: “The month is like this,” and (one of the narrators) Shu’bah did the same gesture as Jabalah had done, copying, Ibn ‘Umar: “It is twenty-nine, as he gestured twice with all fingers of both hands, and putting down one of his fingers the third time.” (Sahih)
2145. Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'The month is twenty-nine (days).’” (Sahîh)

Chapter 18. Encouraging The Sahûr

2146. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: "Take Sahûr, for in Sahûr there is blessing.”’ Ubaidullâh bin Sa’eed narrated it in Mawqûf form. (Sahîh)

Comments:
1. To partake of a predawn meal (Sahûr) is recommended or desirable, because this would make it easy for one to sustain the fast. Physical energy would remain. Moreover, one would get the reward for having taken it with the intention of fasting.
2. From the expression Barakah or blessedness, it transpires that the predawn meal is not compulsory.
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Chapter 19. Mentioning The Differences In The Reports
From 'Abdul-Malik Bin Abî Sulaimân For This Ḥadîth

2148. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Take Sahîr, for in Sahîr there is blessing.'" (Sahîh)

2149. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Take Sahîr, for in Sahîr there is blessing.'" (Hasan)

2150. It was narrated that Abû Hurairah said: "Eat Sahîr, for in Sahîr there is blessing." (Sahîh Mawqîf) While Ibn Abî Laila narrated it in Marfu' form:
Comments:

So to say, this narration comes from Abû Hurairah, in the Mawqîf form also, but it would cause no deficiency for the Marfu report. A Companion may recapitulate the Prophet’s command. It is not uncommon.

2151. It was narrated from Abû Hurairah that the Prophet said: “Take Sahîr, for in Sahîr there is blessing.” (Hasan)

2152. It was narrated that Abû Hurairah said: “The Messenger of Allâh said: ‘Eat Sahîr, for in Sahîr there is blessing.’” (Hasan)

2153. It was narrated that Abû Hurairah said: “The Messenger of Allâh said: ‘Take Sahîr, for in Sahîr there is blessing.’” (Sahîh)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: In this narration of Yahya bin Sa’eed, its chain is Hasan but it is Munkar, and I fear that the error is from Muḥammad bin Fuḍail.

Translation: [Ibn Tahâlî], حسن, and I fear that the error is from Muḥammad bin Fuḍail.

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Translation: [Ibn Tahâlî], حسن, and I fear that the error is from Muḥammad bin Fuḍail.
Chapter 20. Delaying Saḥūr
And Mentioning The
Differences Reported From
Zirr About That

2154. It was narrated that Zirr said: “We said to Hudhaifah: ‘At what time did you take Saḥūr with the Messenger of Allāh?’ He said: ‘It was daytime, but before the sun had risen.” (Daʿf)

Comments:
It means close to the breaking of dawn, so that the purposes of the predawn meal are fully realized.

2155. Zirr bin Ḥubaish said: “I had Saḥūr with Hudhaifah, then we went out to pray. When we came to the Masjid we prayed two Rakʿahs, then the Iqāmah for prayer was said, and there was only a short time between them.” (Ṣaḥīḥ)

Comments:
[Estasahad صحيح موقف] وهو في الكبيرة، ح: 2462. محمد هو ابن جعفر غندر، عدي هو ابن ثابت.

2156. It was narrated that Śilah bin Zufar said: “I had Saḥūr with Hudhaifah, then we went out to the Masjid. We prayed the two Rakʿahs of Fair, then the Iqāmah for prayer was made, and we prayed.” (Ṣaḥīḥ)

Comments:
Chapter 21. The Length Of Time Between Sahūr And The Subh Prayer

2157. Hisām reported from Qatādah, from Anas, that Zaid bin Thābit said: “We took Sahūr with the Messenger of Allāh ﷺ then we went to pray.” I said: “How long was there between them?” He said: “As long as it takes a man to recite fifty verses.” (Sahih)

Comments:
For a serene recitation of fifty Verses of the Glorious Qur’ān, ten minutes, at the most, should be enough. And Allāh knows best.

Chapter 22. Mentioning The Different Reports From Hishām And Sa’eed From Qatādah About That

2158. It was narrated from Anas that Zaid bin Thābit said: “We had Sahūr with the Messenger of Allāh ﷺ then we went to pray.” I (one of the narrators) said: “It is claimed that Anas said: ‘How long was there between them?’ He said: ‘As long as it takes a man to recite fifty verses.’” (Sahih)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبیر، ح: ٢٤٦٦، وانظر الحديث السابق.
2159. It was narrated that Anas said: "The Messenger of Allâh and Zaid bin Thâbit had Sahûr, then they went and started to pray Subh." We said to Anas: "How long was there between their finishing (Sahûr) and their starting to pray?" He said: "As long as it takes a man to recite fifty Verses." (Sahîh)

Chapter 23. Mentioning The Differences Reported From Sulaimân Bin Mihrân In The Hadîth Of ‘Aîshah About Delaying Sahûr, And The Different Wordings

2160. It was narrated that Abû ‘Atîyyah said: "I said to ‘Aîshah: 'Among us there are two of the Companions of the Prophet , one of whom hastens Ifṣâr and delays Sahûr, and the other delays Ifṣâr and hastens Sahûr.' She said: 'Which of them is the one who hastens Ifṣâr and delays Sahûr?' I said: 'Abdullâh bin Mas‘ûd.' She said: 'That is what the Messenger of Allâh used to do.'" (Sahîh)
Comments:
The other Companion was Abū Mūsā Al-Ash'ari. By way of vigilant caution, he used to practice slight delay in breaking his fast and he ate Sahūr a little ahead of time. But the caution should not degenerate into making alteration in the customary practice of the Prophet ﷺ.

2161. It was narrated that Abū 'Atiyah said: “I said to ‘Aishah: ‘Among us there are two men, one of whom hastens Iftār and delays Sahūr, and the other delays Iftār and hastens Sahūr.’ She said: ‘Which of them is the one who hastens Iftār and delays Sahūr?’ I said: ‘Abdullāh bin Mas‘ūd.’ She said: ‘This is what the Messenger of Allāh ﷺ used to do.’” (Sahih)

2162. It was narrated that Abū 'Atiyah said: “Masrūq and I came to ‘Aishah, and Masrūq said to her: ‘There are two men from among the Companions of the Messenger of Allāh ﷺ, both of whom are good; one of them delays the prayer and Iftār, and the other hastens the prayer and Iftār.’ ‘Aishah said: ‘Which of them is the one who hastens the prayer and Iftār?’ Masrūq said: ‘Abdullāh bin Mas‘ūd.’ ‘Aishah said: ‘That is what the Messenger of Allāh ﷺ used to do.’” (Sahih)
2163. It was narrated that Abū 'Atiyah said: “Masnūq and I came to 'Aishah and we said to her: ‘O Mother of the Believers, two men from among the Companions of Muhammad ﷺ; one of them hastens the Iftār and hastens the prayer, and the other delays Iftār and delays the prayer.’ She said: ‘Which one of them hastens Iftār and hastens the prayer?’ We said: ‘Abdullāh bin Maṣ‘ūd.’ She said: ‘That is what the Messenger of Allāh ﷺ used to do.’”

And the other was Abū Mūsā. (Sahih)

Chapter 24. The Virtue of Sahlūr

2164. ‘Abdullāh bin Al-Ḥarīth narrated that a man from among the Companions of the Prophet ﷺ said: “I entered upon the Prophet ﷺ when he was having Sahlūr. He said: ‘It is a blessing that Allāh has given to you, so do not neglect it.’” (Sahih)

Comments:
This indicates that it is a special favor granted to you; the Jews and the Christians were deprived of this bounty. Therefore, adopt it considering it a distinction.
Chapter 25. Invitation To Sahûr

2165. It was narrated that Al-‘Irbaḍ bin Sâriyah said: "I heard the Messenger of Allâh ﷺ inviting people to have Sahûr in Ramadân. He said: ‘Come to the blessed breakfast.’"[1] (Hasan)

Chapter 26. Calling Sahûr
“Ghadâ” (Breakfast)[2]

2166. It was narrated from Al-Miqdâm bin Ma‘dikarîb that the Prophet ﷺ said: “You should take Sahûr for it is the blessed breakfast.” (Sahîh)

Comments:

The term Ghadâ means meal or breakfast, which is eaten in the beginning of the day. Since the predawn meal for the faster is synonymous to the daytime

[1] Ыфâr is that which is taken to “break fast”; here breakfast is used to refer to Ghadâ or the morning meal.
[2] See the previous note.
meal. In the blessed Hadith, it is called the breakfast or the Ghadâ. We could term the Sahûr, in our common usage, breakfast.

(For further elucidation, see Hadith 2146).

2167. It was narrated that Khâlid bin Ma'dân said: ‘The Messenger of Allâh ﷺ said to a man: ‘Come to the blessed breakfast’ – meaning Sahûr.” (Sahîh)

2168. It was narrated that ‘Amr bin Al-'Âs said: “The Messenger of Allâh ﷺ said: ‘The difference between our fasting and the fasting of the people of the Book, is eating Sahûr.’” (Sahîh)

Chapter 27. The Difference Between Our Fasting And The Fasting Of The People Of The Book

2169. It was narrated that Anas said: “The Messenger of Allâh ﷺ said, at the time of Sahûr: ‘O Anas, I want to fast, so give me something to eat.’ So I brought him some dates and a vessel of water. That was after the ‘Adhân of Bilâl.
He said: ‘O Anas, find a man to come and eat with me.’ So I called Zaid bin Thâbit, who came and said: ‘I drank some Sawîq and I want to fast.’ The Messenger of Allâh ﷺ said: ‘I also want to fast.’ So he ate Sahûr with him, then he got up and prayed two Rak’ahs, then he went out to the prayer.”

(They said): He said:

"And Eat And Drink Until The White Thread (Light) Of Dawn Appears To You Distinct From The Black Thread (Darkness Of Night)."

2170. It was narrated from Al-Barâ’ bin ‘Azib that if one of them went to sleep before eating supper, it was not permissible for him to eat or drink anything that night or the following day, until the sun had set. (That continued) until this Verse was revealed: “And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night).”

Comments:

Bilal used to pronounce the Adhân or the call to prayer a few minutes before the crack of dawn. The Adhân for the Fajr prayer was pronounced by ‘Abdullâh bin Umm Maktum, as has been elucidated in other narrations. It, therefore, should not be imagined that Allâh’s Messenger ﷺ partook of the predawn meal after the pronouncement of the Adhân for the dawn prayer.
revealed concerning Abû Qais bin 'Amr who came to his family after *Maghrib* when he was fasting, and said: 'Is there anything to eat?' His wife said: 'No, but I will go out and try to find something for you to eat.' So she went out, and he lay down and slept. She came back and found him sleeping, so she woke him up, but he did not eat anything. He spent the night fasting and woke up the next day fasting, until he passed out at midday. That was before this Verse was revealed, and Allâh revealed it concerning him." (Sahîh)

**2171.** It was narrated from 'Adiyy bin Ḥâtim that he asked the Messenger of Allâh ﷺ about the Verse "Until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)." He said: "It is the blackness of the night and the whiteness of the day." (Sahîh)

Comments:
The expression *Khayt* signifies thread or string. But here its literal meaning is not intended.

**Chapter 30. What Is Dawn**

**2172.** It was narrated from Ibn...
Mas'ūd that the Prophet ﷺ said: "Bilāl calls the Adhān at night to awaken those of you who are asleep, and so that those who are praying Qiyām can return. Dawn is not when the light appears like this" – and he gestured with his hand – “rather dawn is when it appears like this” – and he gestured with his two forefingers. (Sahih)

Comments:
1. Bilal used to call the Adhān a little before dawn, so that people might stand forth and become free doing their chores, and be able to catch the congregational prayer. This is because it happens to be the time for relieving oneself, taking bath, etc.
2. “So that those praying Qiyām can return.” means that the man who is engaged in offering the night vigil prayer may shorten it and take rest for a little while, so that sluggishness may not engulf him while performing the dawn prayer.

2173. Samurah said: “The Messenger of Allāh ﷺ said: ‘Do not be confused by the Adhān of Bilāl, or by this whiteness, until dawn appears like this” – meaning horizontally. (One of the narrators) Abū Dāwūd said: “And he spread out his hands gesturing to the right and left.” (Sahih)

Comments:
Nonetheless, the Adhān pronounced by Bilal was not for the night vigil prayer or the Tahajjud, because there is no Adhān for the optional accretional prayer; It is invariably for the dawn prayer, but a little ahead of its time.
Chapter 31. Fasting Ahead Of Ramadān

2174. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Do not fast ahead of the month, except for a man who habitually fasts, and that day happens to be one of his regular fasts.” (Ṣaḥīḥ)

Chapter 32. Mentioning The Differences Reported From Yahya Bin Abī Kathīr And Muḥammad Bin ‘Amr From Abū Salamah About That

2175. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “None should fast one or two days ahead of the month except, someone who had a prior habit for fasting, in which case let him fast.” (Ṣaḥīḥ)

2176. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘Do not fast one or two days ahead of the month, unless that happens to be a day that one of you habitually fasts.”
Abū ‘Abdur-Rahmān (An-Nasā‘ī) said: This is a mistake. (Ṣahīh)

Comment:

Imām An-Nasā‘ī stated that the mention of Ibn ‘Abbās instead of Abū Hurairah in this narration is an error on the part of the transmitter.

Chapter 33. Mentioning The Narration Of Abū Salamah About That

2177. It was narrated from Abū Salamah that Umm Salamah said: “I never saw the Messenger of Allāh (ﷺ) fast two consecutive months, but he used to join Sha‘bān to Ramaḍān.” (Ṣahīh)

Comment:

Outwardly, from this narration it appears that Allāh’s Messenger (ﷺ) fasted the month of Sha‘bān in its entirety, but this is clarified in following narrations.

Chapter 34. The Different Reports From Muḥammad Bin Ibrāhīm About That

2178. It was narrated that Umm Salamah said: “The Messenger of Allāh (ﷺ) used to join Sha‘bān to Ramaḍān.” (Ṣahīh)
It was narrated from Abū Salamah bin 'Abdur-Rahmān that he asked 'Āishah about the fasting of the Messenger of Allāh ﷺ. She said: “The Messenger of Allāh ﷺ used to fast until we said: ‘He will not stop fasting,’ and he used not to fast until we said: ‘He will not fast.’ And he used to fast Sha'bān, or most of Sha'bān.” (Sahih)

Comments:
1. A precise standard or scheme cannot be laid down for the observance of the optional fasting; it is rather governed by man's agility or vitality. When one feels like fasting, he may fast and fast as many days as he could. When he feels sluggish, he may stop fasting, or he may punctuate it with intervals. (For further details see Hadith 2359).

It was narrated that 'Āishah said: “One of us (women) would miss some fasts in Ramadān and she would not be able to make it up until Sha'bān began, and the Messenger of Allāh ﷺ did not fast in any month as he fasted in Sha'bān; he used to fast all of it, except a little, he used to fast all of it.” (Sahih)
Chapter 35. Mentioning The Different Wordings Used By Those Who Reported The Narration Of 'Aishah About That

2181. It was narrated that Abû Salamah said: "I asked 'Aishah: 'Tell me about the fasting of the Messenger of Allah ﷺ.' She said: 'He used to fast until we said: He is going to fast (continually), and he used not to fast until we said: He is not going to fast. He never fasted any month more than Sha'bân. He used to fast (all) of Sha'bân except a little, he used to fast all of Sha'bân.'" (Sahîh)

2182. It was narrated that 'Aishah said: "The Messenger of Allah ﷺ did not fast in any month of the year more than he did in Sha'bân. He used to fast all of Sha'bân." (Sahîh)

2183. It was narrated that 'Aishah said: "The Prophet ﷺ used to fast Sha'bân." (Sahîh)
2184. It was narrated that 'Aishah said: "I do not know that the Messenger of Allâh ﷺ recited the whole Qur’ân in one night, or prayed Qiyâm until morning, or ever fasted an entire month except Ramaḍân." (Sâhih)

Comments:
The right way and the Sunnah of the Prophet ﷺ is very much the same, because along with worship, it is essential to take care of one’s physical body and other related matters. Complete adherence to the observance of the obligatory duties and comfort and agility in the observance of the optional acts of worship, and the heedfulness of other obligations consist of the real Religion or Din.

2185. It was narrated that 'Abdullâh bin Shaqîq said: "I asked 'Aishah about the fasting of the Messenger of Allâh ﷺ. She said: 'The Messenger of Allâh ﷺ used to fast until we said that he is going to fast (continually), and he used not to fast until we said: He is not going to fast. And he did not fast for a whole month from the time he came to Al-Madînah, apart from Ramaḍân.'" (Sâhih)

2186. It was narrated that 'Abdullâh bin Shaqîq said: "I said to 'Aishah: 'Did the Messenger of Allâh ﷺ offer Duha prayer?' She said: 'No, unless he was returning from a journey.' I said: 'Did the
Messenger of Allâh ﷺ fast an entire month? She said: 'No, I do not remember him fasting any month in full apart from Ramađân, and he did not break his fast for a whole month, rather he would fast some of (each month) until he passed away.'” (Sâhîh)

2187. It was narrated that ‘Abdullâh bin Shaqîq said: “I said to ‘Âishah: ‘Did the Messenger of Allâh ﷺ offer Duḥa prayer?’ She said: ‘No, unless he was returning from a journey.’ I said: ‘Was the Messenger of Allâh ﷺ known to observe any fast regularly apart from Ramađân?’ She said: ‘By Allâh, he did not observe any fast regularly apart from Ramađân until he passed away, and he did not break his fast for a whole month, rather he would fast some of it (each month).’” (Sâhîh)

Comments:

“Returning from a journey”: Allâh’s Messenger ﷺ generally entered Madînah when the day had advanced a little, or in the bright morning hours when the sun was well up. Then he would, first of all, proceed to the mosque and would perform a two-unit prayer. It may have been Salātun Duḥâ - the midmorning prayer or the prayer of the bright morning hours (considering the time); or prayer of greeting the mosque - Tahâyyutul Masjid (considering the occasion).

Chapter 36. Mentioning The Differences Reported From Khâlid Bin Ma’dân In This Hadîth

2188. It was narrated from Jubair bin Nufair that a man asked...
‘Aishah about fasting and she said: "The Messenger of Allâh ﷺ used to fast all of Sha'bân, and he made sure to fast on Mondays and Thursdays." (Sahîh)

Comments:
In other narrations, Allâh’s Messenger ﷺ has clearly pointed out the reason for fasting on Mondays and Thursdays; the deeds of the worshipper are presented to Allâh, Most High, on these two days. Allâh’s Messenger ﷺ, therefore, said: "I like that my deeds be taken up when I am fasting." (See No. 2359)

2189. It was narrated that ‘Aishah said: "The Messenger of Allâh ﷺ used to fast Sha'bân and Ramadân, and he made sure to fast on Mondays and Thursdays." (Sahîh)

Chapter 37. Fasting On The Day Of Doubt

2190. It was narrated that Silâh said: "We were with ‘Ammâr and a roast sheep was brought and he said: ‘Eat.’ One of the people turned away and said: ‘I am fasting.’ ‘Ammâr said: Whoever fasts on the day concerning which there is doubt, has disobeyed Abû Al-Qâsim ﷺ.” (Da‘îf)

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[1] As to whether Ramadân has begun.
Comments:

This indicates the thirtieth day of the month of Sha'bân, because it is the day when the possibility occurs it might have been the first day of the month of Ramâdân, or the Ramâdân might have possibly commenced. Some people used to fast without having sighted the crescent, out of extreme caution, thinking the crescent might probably have appeared. But this sort of caution is a sheer violation of the veracious Divine law - the Shariah.

2191. It was narrated that Simâk said: "I entered upon ‘Ikrîmah on the day concerning which there was doubt as to whether it was Ramâdân or Sha'bân, and he was eating bread, vegetables and milk. He said: ‘Come and eat.’ I said: ‘I am fasting.’ He adjured me by Allâh to break my fast. I said Subhân-Allâh twice. When I saw that he was insisting, I went forward and said: ‘Give me what you have.’ He said: ‘I heard Ibn ‘Abbâs say: The Messenger of Allâh said: Fast when you see it (the crescent) and stop fasting when you see it, and if clouds or darkness prevent you from seeing it, then complete the number of days of Sha'bân, and do not fast ahead of the month, and do not join Ramâdân to a day of Sha'bân.’” (Sahîh)

Comments:

"Give me what you have": More appropriate is that when he saw Ikrîmah partaking of food with such certainty and assertion, he felt inclined to eat, because he became quite certain that fasting that day is actually inappropriate. He, therefore, said, bring forward the food. Another connotation is also possible that when you are taking an oath with such affirmation and authoritative certitude, then bring forth conclusive evidence. And Allâh knows best!
Chapter 38. Lenience
Concerning Fasting The Day Of Doubt

2192. It was narrated from Abü Hurairah that the Messenger of Allāh ﷺ used to say: “Do not fast one or two days ahead of the month, unless the one who used to observe a regular fast. In that case let him fast.” (Ṣaḥīḥ)

Chapter 39. The Reward Of One Who Prays Ṭāḥah In Ramaḍān And Fasts The Month Out Of Faith And Hope For Reward

2193. It was narrated from Sa‘eed bin Al-Mūsāyyab that the Messenger of Allāh ﷺ said: “Whoever spends the nights of Ramaḍān in prayer (Ṣaḥīḥ) out of faith and in the hope of reward, he will be forgiven his previous sins.” (Ṣaḥīḥ)

2194. Urwah bin Az-Zubair narrated that ‘A‘ishah told him that the Messenger of Allāh ﷺ used to encourage the people to pray
Qiyâm in Ramadân, without insisting on that. He said: “Whoever spends the nights of Ramadân in prayer out of faith and in the hope of reward, he will be forgiven his previous sins.” (Sahîh)

Comments:
1. “Faith and hope of reward” means the purpose or the foundation of fasting ought to be faith and not that most people fast. So seeing them fasting, one fasts along with them, or as a matter of habit or custom, and not as an act of worship (Ibada), or for the achievement of health.
2. “All his previous sins:” provided they are forgivable. That means they should not have been affiliated to the rights of worshippers of Allâh nor to polytheism (Shirk), etc.

2195. It was narrated that Az-Zuhrî said: “Urwah bin Az-Zubair told me that ‘Âishah told him: ‘The Messenger of Allâh sent went out in the middle of the night to pray in the Masjid, and he led the people in prayer,’ and he quoted the same Hadîth, in which she said: ‘He used to encourage the people to pray Qiyâm in Ramadân, without insisting on that.’ He said: ‘Whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, he will be forgiven his previous sins.’ He said: ‘And the Messenger of Allâh passed away when this was the state of affairs.’” (Sahîh)

تخريج: أخرجه البخاري، ح: 924، ومسلم، ح: 761 من حديث الزهري به غير هذا اللفظ، وهو في الكبرى، ح: 752، وله الحديث شواهد وموسي هو ابن أعين.

ح: 178، 711 من حديث يونس بن يزيد به، وهو في البخاري، ح: 2050، إسحاق هو ابن راهيم عن المخزومي، وتمت هذه زكريا السنة * قوله: فترفف!... إلخ *، مدرج من قول الزهري كما في المصدر إلى المصدر للسيوطي، ص: 321، ح: 8 وغيره.
2196. Abū Salamah bin ‘Abdur-Rahmān narrated that Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say concerning Ramadān: ‘Whoever spends its night in prayer (Qiyām) out of faith and in the hope of reward, he will be forgiven his previous sins.’” (Ṣaḥīḥ)

2197. ‘Urwah bin Az-Zubair narrated that ‘Āishah told him: “The Messenger of Allāh ﷺ went out in the middle of the night and prayed in the Masjid,” and he quoted the same Ḥadīth, in which he said: “And he encouraged them to pray Qiyām in Ramadān, without insisting on that, and he said: ‘Whoever spends the nights of Ramadān in prayer (Qiyām) out of faith and in the hope of reward, he will be forgiven his previous sins.’” (Ṣaḥīḥ)

2198. Abū Salamah bin ‘Abdur-Rahmān narrated that Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say concerning Ramadān: ‘Whoever spends its nights in prayer (Qiyām) out of faith and in the hope of reward, he will be forgiven his previous sins.’” (Ṣaḥīḥ)
2199. It was narrated from Ibn Shiháb that Abú Salamah told him that Abú Hurairah said: “The Messenger of Allâh  said: ‘Whoever spends the nights of Ramaḍân in prayer (Qiyâm) out of faith and in the hope of reward, he will be forgiven his previous sins.’” (Sahih)

2200. It was narrated that Abú Hurairah said: “The Messenger of Allâh  used to encourage (us) to pray Qiyâm during Ramaḍân, without insisting on that, and he said: ‘Whoever spends the nights of Ramaḍân in prayer (Qiyâm) out of faith and in the hope of reward, he will be forgiven his previous sins.’” (Sahih)

2201. It was narrated from Abú Hurairah that the Messenger of Allâh  said: “Whoever spends the nights of Ramaḍân in prayer (Qiyâm) out of faith and in the hope of reward, he will be forgiven his previous sins.” (Sahih)
2203. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever spends the nights of Ramadān in prayer (Qiyām) out of faith and in the hope of reward, he will be forgiven his previous sins.” *(Sahih)*

2204. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever fasts during Ramadān” – and according to the Hadīth of Qutaibah, the Prophet ﷺ said: “Whoever spends the nights of Ramadān in prayer (Qiyām) out of faith and in the hope of reward, he will be forgiven his previous sins, and whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, he will be forgiven his previous sins.” *(Sahih)*

2205. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever fasts in Ramadān out of faith and in the hope of reward, he will be forgiven his previous sins.” *(Sahih)*
2206. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever fasts Ramadân out of faith and in the hope of reward, he will be forgiven his previous sins.’” (Sâhih)

2207. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever fasts Ramadân out of faith and in the hope of reward, he will be forgiven his previous sins.’” (Sâhih)

Chapter 40. Mentioning The Differences In The Reports From Yahya Bin Abi Kathir And An-Naâr Bin Shaibân

2208. It was narrated that Abû Salamah bin ‘Abdur-Rahmân said: “Abû Hurairah told me that the Messenger of Allâh ﷺ said: ‘Whoever spends the nights of Ramadân in prayer (Qiyâm) out of faith and in the hope of reward, he will be forgiven his previous sins, and whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, he will be forgiven his previous sins.’” (Sâhih)
2209. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever spends the nights of Ramadān in prayer (Qiṣṣa) out of faith and in the hope of reward, he will be forgiven his previous sins, and whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, he will be forgiven his previous sins.'" (Ṣahīḥ)

2210. An-Nadr bin Shaibān narrated that he met Abū Salamah bin 'Abdur-Rahmān and said to him: "Tell me of the best thing you heard about the month of Ramadān." Abū Salamah said: "Abdur-Rahmān bin 'Awf told me that the Messenger of Allāh ﷺ mentioned Ramadān and said that it is superior to other months, and he said: 'Whoever spends the nights of Ramadān in prayer (Qiṣṣa) out of faith and in the hope of reward, he will emerge from his sins as on the day his mother bore him.'" (Daʿīf)

Abū 'Abdur-Rahmān (An-Nasāʿi) said: This is a mistake, and what is correct is "Abū Salamah, from Abū Hurairah."
2211. A similar report was narrated from Abū Salamah and he said: "Whoever fasts it and spends its nights in prayer out of faith and in the hope of reward." (Da'if)

2212. An-Nadr bin Shaibân said: "I said to Abū Salamah bin 'Abdur-Rahmân: 'Tell me of something — that you heard from your father, that he heard from the Messenger of Allâh, with no one in between your father and the Messenger of Allâh — concerning the month of Ramadân.' He said: 'Yes; my father said: The Messenger of Allâh, may He be blessed and exalted, enjoined the fast of Ramadân upon you, and I have made it Sunnah for you to spend its nights in prayer. Whoever fasts it and spends its nights in prayer out of faith and in the hope of reward, he will emerge from his sins as on the day his mother bore him.'" (Da'if)

Comments:
The obligation of fasting during the blessed month of Ramadân is an entirely agreed upon issue. However, the night's vigil prayer is optional. But this optional prayer is emphasized or confirmed.

Chapter 41. The Virtue Of Fasting, And The Different Reports From Abū Ishâq In The Hadîth Of 'Ali Bin Abî Ṭalib About That

Comments:
A close look at the chains of transmission of the two upcoming narrations, shows that the conflict appears to be that one pupil of Abû Ishâq has
attributed this report to them whereas another pupil Shu'ba has attributed it to 'Abdullâh ibn Mas'ûd. It seems Imam An-Nasâî considers the narration transmitted from 'Ali authentic. And Allâh knows best!

2213. It was narrated from 'Ali bin Abî Tâlib that the Messenger of Allâh ﷺ said: “Allâh, may He be blessed and exalted, says: ‘Fasting is for Me and I shall reward for it. The fasting person has two moments of joy: When he breaks his fast and when he meets his Lord.’ By the One in Whose hand is my soul, the smell that comes from the mouth of the fasting person is better before Allâh than the fragrance of musk.” (Saîîh)

Comments:
“Fasting is for Me”: all the worshipful observances are for the sake of Allâh only, but the specification of fasting bears some rationale.

1. Ostentation (Ar-Riyâ) is not possible in the act of fasting, because it does contain an outward symbol, which one could perceive.

2. In fasting, there is nearness to Allâh, Most High.

2214. It was narrated from Abû Al-Alâwâsh that ‘Abdullâh said: “Allâh, may He be exalted, said: ‘Fasting is for Me and I shall reward for it. The fasting person has two moments of joy: When he breaks his fast and when he meets his Lord. And the smell that comes from the mouth of the fasting person is better before Allâh than the fragrance of musk.’” (Saîîh)

Comments: [I am not sure about the translation here.] It was narrated: [Ar-Riwayah] which is recorded by Ibn Abî Shkâr and is graded Saîîh in the hadeeth Encyclopedia, where it was narrated by Abû Abî 'Alâ’ with a weak chain of narrators. It is the hadeeth that was recorded by ‘Abdullâh bin Mas'ûd. It was narrated by ‘Ali ibn Abî Tâlib that the Prophet ﷺ said: “Fasting is for Allâh, and I shall reward for it. The fasting person has two moments of joy when he breaks his fast and when he meets his Lord.” This is the general consensus of the scholars.
Chapter 42. Mentioning The Different Reports From Abû Sâlih In This Narration

Comments:

Some narrated it from Abû Sâlih, Abû Sa‘eed Al-Khudri, and some from Abû Hurairah the upcoming Ahâdîth.

2215. It was narrated that Abû Sa‘eed said: “The Prophet ﷺ said: ‘Allâh, may He be blessed and exalted, says: Fasting is for Me and I shall reward for it. The fasting person has two moments of joy: When he breaks his fast and when he meets his Lord. By the One in Whose hand is the soul of Muhammad, the smell that comes from the mouth of the fasting person is better before Allâh than the fragrance of musk.” (Sahîh)

2216. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “(Allâh says) fasting is for Me and I shall reward for it. The fasting person rejoices twice: When he breaks his fast and the day when he meets his Lord. And the smell that comes from the mouth of the fasting person is better before Allâh than the fragrance of musk.” (Sahîh)

2217. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “There is no good
deed that the son of Âadam does, but between ten and seven hundred Hasanahs[1] will be recorded for him. Allâh, the Mighty and Sublime, said: ‘Except fasting, for it is for Me and I shall reward for it. He gives up his desires and his food for My sake. Fasting is a shield, and the fasting person has two moments of joy. One when he breaks his fast and another when he meets his Lord. And the smell that comes from the mouth of the fasting person is better before Allâh than the fragrance of musk.’

(Sahîh)

Comments:

“Ten to seven hundred”: the minimal tenfold is in accordance with the promise set forth by Allâh Most High. “Whoever shall come (before Allah) with a good deed, will gain ten times the like thereof.” (Al-An’nîrîz 6: 160) And the abundant increase will be bestowed in proportion to one’s sincerity, as well as other factors.

2218. Abî Hurairah said: “The Messenger of Allâh ﷺ said: ‘(Allâh says) Every deed of the son of Âadam is for him, except fasting; it is for Me and I shall reward for it. Fasting is a shield. If any one of you is fasting, let him not utter obscene talk or raise his voice in anger, and if anyone insults him or wants to fight, let him say: I am fasting. By the One in Whose Hand is the soul of Muhammad, the smell coming from the mouth of the fasting person is better before Allâh than the fragrance of musk.

The fasting person has two moments of joy: When he breaks his fast he rejoices at breaking his fast and when he meets his Lord, the Mighty and Sublime, he will rejoice at having fasted.” *(Sahih)*

Comments:

“Every deed of the son of Ādam is for him” means he may conduct himself with sincerity in his every deed, or may eliminate sincerity altogether if he wishes. But the fast is perceptible to Allāh, Most High, alone. Therefore, its fullest reward shall be given by Allāh alone.

2219. Abū Hurairah said: “The Messenger of Allāh  said: ‘Allāh, the Mighty and Sublime, said: Every deed of the son of Ādam is for him, except fasting; it is for Me and I shall reward for it. Fasting is a shield. If any one of you is observing a fast, let him not utter obscene talk or raise his voice in anger, and if anyone insults him or wants to fight, let him say: I am a person who is fasting. By the One in Whose hand is the soul of Muhammad, the smell coming from the mouth of the fasting person is better before Allāh than the fragrance of musk.’” *(Sahih)*

This Ḥadīth was narrated from Abū Hurairah by Sa‘eed bin Al-Mūsāyyab.

2220. Abū Hurairah said: “I heard the Messenger of Allāh  say: ‘Allāh, the Mighty and Sublime, said: Every deed of the son of Ādam is for him, except fasting; it
is for Me and I shall reward for it.'
By the One in Whose hand is the soul of Muḥammad, the smell coming from the mouth of the fasting person is better before Allāh than the fragrance of musk.”
\(\text{\textit{S̄al̄i̇h}}\)

\(\text{\textit{T̄ht̄it̄i̇h}}\): Ṭ̄ār̄ihu̇ Dė̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂}}
Comments:

“There is nothing like”: It means either from the dimension of reward and recompense or from the aspect of shielding oneself against sins. And perhaps it refers to both.

2223. It was narrated that Rajâ’ bin Ḥaiwāḥ said: “Abû Umâmah Al-Bâhîlî narrated to me: ‘I said: O Messenger of Allâh, tell me of something by which Allâh will benefit me. He said: Take to fasting, for there is nothing like it.’” (Sahîh)

2224. It was narrated from Abû Umâmah that he asked the Messenger of Allâh ﷺ: “Which deed is best?” He said: “Take to fasting, for there is nothing equal to it.” (Sahîh)

2225. It was narrated that Abû Umâmah said: “I said: ‘O Messenger of Allâh, tell me of an action (I should do).’ He said: ‘Take to fasting, for there is nothing equal to it.’” (Sahîh)
2226. It was narrated that Mu‘adh bin Jabal said: “The Messenger of Allâh ﷺ said: ‘Fasting is a shield.’” (Sahîh)

2227. It was narrated that Mu‘adh bin Jabal said: “The Messenger of Allâh ﷺ said: ‘Fasting is a shield.’” (Sahîh)

2228. It was narrated that Mu‘adh said: “The Messenger of Allâh ﷺ said: ‘Fasting is a shield.’” (Sahîh)
It was narrated from Shu'bah: “Al-Hakam said to me: ‘I heard it from him forty years ago.’ Then Al-Hakam said: ‘And Maimun bin Abi Shabib narrated it to me from Mu'adh bin Jabal.’” (Sahih)

Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Fasting is a shield.’” (Sahih)

It was narrated from Sa'eed bin Abi Hind that Mutarrif – a man from Banu 'Amir bin Sa'aa'ah – told him that 'Uthman bin Abi Al-'As called for milk to be given to him (Mutarrif) to drink. Mutarrif said: “I am fasting.” 'Uthman said: “I heard the Messenger of Allah ﷺ say: ‘Fasting is a shield like the shield of any one of you in battle.’” (Sahih)
2233. It was narrated that Mutarrif said: “I entered upon ‘Uthmân bin Abî Al-‘Āş and he called for milk. I said: ‘I am fasting.’ He said: ‘I heard the Messenger of Allâh ﷺ say: ‘Fasting is a shield like the one of you in battle.”’ (Sahîh)

2234. It was narrated that Sa’eed bin Abî Hind said: “Mutarrif entered upon ‘Uthmân” and he narrated something similar in Mursal form. (Sahîh)

2235. Abû ‘Ubaidah said: “I heard the Messenger of Allâh ﷺ say: ‘Fasting is a shield, so long as you do not damage it.’” (Hasan)
2236. It was narrated that 'Aishah said that the Prophet ﷺ said: "Fasting is a shield against the Fire. Whoever starts the day of fasting, let him not act in an ignorant manner during that day. If anyone treats him in an ignorant manner, let him not insult him or curse him, rather let him say: 'I am fasting.' By the One in Whose hand is the soul of Muhammad, the smell that comes from the mouth of a fasting person is better before Allah than the fragrance of musk." (Hasan)

2237. It was narrated that Al-Walid bin Abi Malik said: "Our companions narrated to us that Abû 'Ubaidah said: 'Fasting is a shield, so long as you do not damage it.'" (Hasan)

2238. It was narrated from Sahl bin Sa'id that the Prophet ﷺ said: "For those who fast there is a gate in Paradise called Ar-Rayyân, through which no one but they will enter. When the last of them has entered it, it will be closed. Whoever enters through it will drink, and whoever drinks will never thirst again." (Sahih)
2239. Sahl narrated that in Paradise there is a gate called Ar-Rayyân, it will be said on the Day of Resurrection: “Where are those who used to fast? Would you like to enter through Ar-Rayyân?” Whoever enters through it will never thirst again. Then when they have entered it will be closed behind them, and no one but they will enter through it. (Sahîh)

Comments:
For this good work or action, there is a particular gate (among the gateways of the Garden of Paradise), through which the doers of that good deed will be invited to enter with honor.

2240. It was narrated from Abû Hurairah that the Messenger of Allah said: “Whoever spends on a pair (of things) in the cause of Allah, the Mighty and Sublime, he will be called in Paradise: ‘O slave of Allah, here is prosperity. Whoever is one of the people of Salâh, he will be called from the gate of Salâh. Whoever is one of the people of Jihad, he will be called from the gate of Jihad. Whoever is one of the people of charity, he will be called from the gate of charity. Whoever is one of the people of fasting, he will be called from the gate of Ar-Rayyân.’ Abû Bakr As-Šiddîq said: ‘O Messenger of Allah, no distress or need will befall the one who is called from those gates. Will there be anyone who will be called from all these gates?’ The Messenger of Allah said: ‘Yes, and I hope that you will be one of them.’” (Sahîh)
2241. It was narrated that ‘Abdullāh said: “We went out with the Messenger of Allāh ﷺ and we were young men who could not afford anything.[1] He said: ‘O young men, you should get married, for it is more effective in lowering the gaze and protecting one’s chastity. Whoever cannot afford it should fast, for it will be a restraint Wijā’ for him.” (Sahih)

Comments:
The Arabic term used in the text of the Hadith means restraint is Wijā’. The expression Wijā’ denotes castration. It signifies the contusion of the testicles of a stallion to take away its virility; here it is used to means that fasting—like the Wijā’—curbs sexual desire.

2242. It was narrated from ‘Alqamah that Ibn Mas‘ūd met ‘Uthmān at ‘Arafāt and spoke to him in private. ‘Uthmān said to Ibn Mas‘ūd: “Are you interested in a girl so that I marry her to you?” ‘Abdullāh called ‘Alqamah and he told him that the Prophet ﷺ said: “Whoever among you can afford to get married, let him do so. Whoever cannot afford it, let him fast, for fasting will be a restraint (Wijā’) for him.” (Sahih)

Comments:
From this Hadith we come to know that marriage is required or is necessary for one who feels the need for it. Marriage is not vital for the one who does not feel the need for it, for instance, an old man.

2243. It was narrated that 'Abdullâh said: “The Messenger of Allah said: ‘Whoever among you can afford to get married, let him do so, and whoever cannot afford it should fast, for it will be a restraint (Wîjâ) for him.’” (Saḥîḥ)

2244. It was narrated that 'Abdur-Rahmân bin Yazîd said: “We entered upon 'Abdullâh along with 'Alqamah, Al-Aswad and a group (of others). He told us a Hadith which he only narrated to the people because of me, as I was the youngest of them. The Messenger of Allah said: ‘O young men, whoever among you can afford to get married let him do so, for it is more effective in lowering the gaze and guarding one’s chastity.’” (Saḥîḥ) (One of the narrators) 'Âli said: “Al-'Amash was asked about the narration of Ibrâhîm, so he (the questioner) said: ‘From Ibrâhîm, from 'Alqamah, from ‘Abdullâh; similarly? To which he (Al-'Amash) replied: ‘Yes.’” (Saḥîḥ)

[1] Al-'Amash was asked if Ibrâhîm also narrated the Hadith similarly, from 'Alqamah, from Ibn Mas'ûd, and such versions preceded in Nos. 2242 and 2243.
2245. It was narrated that ‘Alqamah said: “I was with Ibn Mas‘ūd when he was with ‘Uthmān, and ‘Uthmān said: ‘Whoever among you has the means, let him get married, for it is more effective in lowering the gaze and guarding one’s chastity. And whoever cannot, then fasting will be a shield for him.”‘ (Ṣaḥīḥ)

Abū ‘Abdur-Raḥmān (An-Nasā’i) said: This (narrator) is Abū Ma‘ṣhar, his name is Ziyād bin Kulaib, and he is trustworthy. He was a companion of Ibrāhīm. Manṣūr, Mughārah, and Shu‘bah reported from him. (As for) Abū Ma‘ṣhar Al-Madūnī; his name is Najīb and he is weak, and with his weakness, he also became confused, he narrated Munkar narrations, among them: Muḥammad bin ‘Amr from Abū Salamah, from Abū Hurairah, from the Prophet و, who said: “What is between the east and the west is the Qiblah.”[1] And among them: Hishām bin ‘Urwh, from his father, from ‘Āishah, from the Prophet و: “Do not cut meat with the knife, rather gnaw at it.”[2]

Chapter 44. The Reward Of One Who Fasts One Day In The Cause Of Allāh, The Mighty And Sublime, And Mentioning The Differences Reported From Suhail Bin Abī Ṣāliḥ In The Narration About That

2246. It was narrated from Abū
Hurairah that the Messenger of Allāh ﷺ said: "Whoever fasts one day in the cause of Allāh, the Mighty and Sublime, Allāh will remove his face away from the Fire in return for the day (the distance of) seventy autumns." (Sahih)

2247. It was narrated that Abū Sa‘eed Al-Khūdrī said: “The Messenger of Allāh ﷺ said: ‘Whoever fasts one day in the cause of Allāh, Allāh will separate between his face and the Fire by (a distance of) seventy autumns in return for that day.’” (Sahih)

تحريج: [إسناده صحيح] أخرجه أحمد: ٢/٣٠٠ عن أسس بن عياض به، وهو في الكبيرة.

2248. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever fasts one day in the cause of Allāh, Allāh, the Mighty and Sublime, will separate his face from the fire by (a distance of) seventy autumns.”’ (Sahih)

تحريج: [إسناده صحيح] قدم، ح٢٤٦، وهو في الكبيرة.

2249. It was narrated from Abū Sa‘eed that the Prophet ﷺ said: “Whoever fasts one day in the cause of Allāh, the Mighty and Sublime, Allāh will separate his face from the fire by (a distance of) seventy years.” (Sahih)
It was narrated from Abū Sa‘eed that he heard the Messenger of Allāh say: “There is no worshipper who fasts a day in the cause of Allāh, the Mighty and Sublime, but Allāh the Mighty and Sublime, will separate his face from the Fire by (a distance of) seventy autumns in return for that day.” (Sahih)

2250.

2251. It was narrated that An-Nu‘mān bin Abī ‘Ayyaš said: “I heard Abū Sa‘eed Al-Khudrī say: ‘The Messenger of Allāh said: Whoever fasts one day in the cause of Allāh, the Mighty and Sublime, Allāh will separate his face from the Fire by (a distance of) seventy autumns.’” (Sahih)

2252. Abū Sa‘eed Al-Khudrī said: “I heard the Messenger of Allāh say: ‘Whoever fasts one day in the cause of Allāh, Allāh will separate his face from the Fire by (a distance of) seventy autumns.’” (Sahih)
Chapter 45. Mentioning The Differences Reported From Sufyân Ath-Thawrî

Comments:
Clarification as to whether in this narration, Sufyân Ath-Thawrî heard it from Suhayl or Sumiyy? Even if it happens to be both, there is no ambiguity in it when the transmitter is trustworthy.

2253. It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘There is no worshipper who fasts a day in the cause of Allâh, but Allâh, the Most High, will separate (a distance of) seventy autumns between his face and the Fire in return for that day.’” (Sâhîh)

2254. It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “Whoever fasts a day in the cause of Allâh, Allâh will separate his face from the heat of Hell (a distance of) seventy autumns.” (Sâhîh)

2255. It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: Whoever fasts a day in the cause of Allâh,
Allâh will separate his face (a distance of) seventy autumns from the Fire in return for that day.” (Sahîh)
2258. It was narrated that Sa'eed bin Al-Musayyab said: "The Messenger of Allah ﷺ said: 'It is not righteousness to fast when traveling.” (Saḥīḥ)

Abū 'Abdur-Rahmān (An-Nasâ‘i) said: This is a mistake, and what is correct is the one that is before it. We do not know of anyone who followed up Ibn Kathîr.

Comments:
1. In this narration, there is an error in the chain of transmission. The mention of Sa'eed bin Musayyab without a Companion is the error on the part of the transmitter.
2. If the traveler is capable of enduring the fast, is able to carry out his own work independently, does not become a source of anxiety and burden for others, then, fasting while traveling would not only be appropriate but superior. In the upcoming chapter and narrations, there is an allusion to that.

Chapter 47. The Reason Why That Was Said, And Mentioning The Differences Reported From Muhammad Bin 'Abdur-Rahmān In The Hadîth Of Jâbir Bin 'Abdullâh About That

Comments:
Some of those narrating it from Muhammad 'Abdur-Rahmān do not mention any medium between him and Jâbir bin 'Abdullâh in the transmission of this Hadîth; whereas some do. For example, the narrations 2261 and 2262.

2259. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allah ﷺ saw some people gathered around a man, so he asked (what was happening) and they said: “It is a man who is exhausted because of fasting.” The Messenger of Allah ﷺ said: “It is not righteousness to fast when traveling.” (Saḥīḥ)
2260. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ passed by a man in the shade of a tree on whom water was being sprinkled. He said: “What is the matter with your companion?” They said: “O Messenger of Allāh, he is fasting.” He said: “It is not righteousness to fast when traveling. Take to the concession which Allāh has granted you, accept it.” (Sahih)

2261. Muḥammad bin ‘Abdur-Rahmān said: “Someone who heard it from Jābir told me something similar.” (Sahih)
bin ‘Abdullâh that the Messenger of Allâh ﷺ said: “It is not righteousness to fast when traveling. Take to the concession which Allâh, the Mighty and Sublime, has granted you, accept it.” (Sâhîh)

2263. It was narrated from a man, from Jâbir that the Messenger of Allâh ﷺ said: “It is not righteousness to fast when traveling.” (Sâhîh)

Chapter 49. The Name Of That Man

Comments:
The upcoming narration corroborates that the “man” mentioned in the last narration is Muhammad bin ‘Amr bin Hasan.

2264. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ saw a man who was being shaded on a journey. He said: “It is not righteousness to fast when traveling.” (Sâhîh)
Comments:

"It is not righteousness to fast when traveling": this type of fasting may cause hardship to others – someone removes some of the clothes of the fasting person, while the other sprinkles water on him, etc.

2265. It was narrated that Jābir said: "The Messenger of Allāh went out to Makkah in the year of the Conquest in Ramadān. He fasted until he reached Kurā‘ Al-Ghamīm, and the people fasted. Then he heard that it was too difficult for the people to fast, so he called for a vessel of water after ‘Asr and drank it while the people were looking on. Then some of the people broke their fast and some continued to fast. He heard that some people were still fasting and he said: 'Those are the disobedient ones.'" (Sahih)

Comments:

"Those people are the disobedient ones": Allāh’s Messenger felt that day’s fast was strenuous, and an arduous fast is not legitimate while traveling. He, therefore, broke the fast.

2266. It was narrated that Abū Hurairah said: "Some food was brought to the Messenger of Allāh at Marr Az-Zahrān, and he said to Abū Bakr and ‘Umar: ‘Come and eat.’ They said: ‘We are fasting.’ He said: ‘Saddle the camels for your companions, and help your companions.’" (Da‘f)
Chapter 50. Fasting Is Waived From The Traveler And The Differences Reported From Al-Awzā’ī In The Narration Of ‘Amr Bin ‘Umayyah About That

2267. It was narrated that Abū Salamah said: “When the Messenger of Allāh ﷺ was eating breakfast in Marr Az-Zahrān, and Abū Bakr and ‘Umar were with him, he said: ‘(Come and eat) breakfast.’” (Da’if) He narrated it in Mursal form.

2268. It was narrated from Abū Salamah that the Messenger of Allāh ﷺ, Abū Bakr and ‘Umar were in Marr Az-Zahrān. He narrated it in Mursal form. (Da’if)

2269. ‘Amr bin Umayyah Ad-Damrî said: “I came to the Messenger of Allāh ﷺ from a journey and he said: ‘Stay and have a meal to break the fast, O Abū Umayyah.’ I said: ‘I am fasting.’ He said: ‘Come close to me and I will tell you about the traveler. Allāh, the Mighty and Sublime, has waived fasting and half of the prayer for him.’” (Saḥīḥ)
Comments:
Meaning Allâh, Most High, has remitted even the obligatory fast in this circumstance. Where does an optional fast stand? Therefore, you may partake of this meal. It does not at all mean one should not observe optional fast while traveling.

2270. Ja'far bin 'Amr bin Umayyah Ad-Ḍamrî narrated that his father said: “I came to the Messenger of Allâh and the Messenger of Allâh said to me: ‘Stay and have a meal for breakfast, O Abû Umayyah.’ I said: ‘I am fasting.’ He said: ‘Come and I will tell you about the traveler. Allâh has waived – meaning the fasting – and half the prayer for him.’” (Sahîh)

2271. It was narrated that Abû Umayyah Ad-Ḍamrî said: “I came to the Messenger of Allâh from a journey and greeted him with Salâm. When I was going to leave he said: ‘Stay and have meal for breakfast, O Abû Umayyah.’ I said: ‘I am fasting, O Prophet of Allâh.’ He said: ‘Come and I will tell about the traveler. Allâh, Most High, has waived fasting and of the prayer for him.’” (Sahîh)
2272. Abû Umayyah Ad-Damrî narrated that he came to the Prophet ﷺ, and he mentioned something similar. (Ṣahih)

2273. Abû Qilâbah Al-Jarmî narrated that Abû Umayyah Ad-Damrî told them that he came to the Messenger of Allâh ﷺ from a journey and he said: "Come and have a meal for breakfast, O Abû Umayyah." “I said: ‘I am fasting.’ He said: ‘Come close and I will tell you about the traveler. Allâh, Most High, has waived fasting and half of the prayer for him.’” (Ṣahih)

Chapter 51. Mentioning The Differences In The Reports From Mu‘âwiyyah Bin Salâm And ‘Alî Bin Al-Mubârak In This Narration

2274. It was narrated from Abû Qilâbah that Abû Umayyah Ad-Damrî told him that he came to
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2275. It was narrated from Abū Qilābah, from a man, that Abū Umayyah told him that he came to the Prophet from a journey, and he narrated something similar. (Ṣahīh)

2276. It was narrated from Anas that the Prophet said: “Allāh has waived – meaning – half of the prayer and fasting for the traveler, and from pregnant women and the sick.” (Ḥasan)

Comments:
The woman who is pregnant and the woman who is breastfeeding her young, may abandon fasting if she apprehends harm coming to her child, and this is mentioned again in chapters 62 and 63.
concerning some camels of his, and Abū Qilābah said to him: "Tell it to us." The old man said: "My paternal uncle told me that he went to the Prophet ﷺ, concerning some camels of his, while he was eating. He said: 'Come and eat.' I said: 'I am fasting.' He said: 'Allāh, the Mighty and Sublime, has waived half of the prayer and fasting for the traveler, the pregnant woman and the sick.'" (Sahih)

2278. It was narrated that Ayyūb said: "Abū Qilābah narrated this Ḥadīth to us, then he said: 'Do you want to meet the one who narrated this Ḥadīth?' He directed me to him and I met him and he said: 'A relative of mine who was called Anas bin Mālik said: I came to the Messenger of Allāh ﷺ concerning some camels of mine that had been taken away. When I saw him he was eating, and he called me to eat with him, but I said: 'I am fasting.' He said: 'Come close and I will tell you about that. Allāh has waived fasting and half of the prayer for the traveler.'" (Sahih)

Comments:
This is Anas bin Mālik Qushayri, not the well-known attendant of the Prophet ﷺ Anas bin Mālik.

2279. It was narrated from Abū Qilābah that a man said: "I came to the Prophet ﷺ to discuss something and he was eating breakfast. He said: 'Come and eat.'
I said: ‘I am fasting.’ He said: ‘Come and I will tell you about fasting. Allāh has waived half of prayer and fasting from the traveler, and He has granted a concession to pregnant women and the sick.’” (Sahih)

2280. A similar report was narrated from Abū Al-‘Ala bin Ash-Shikhkhir, from a man. (Sahih)

2281. It was narrated from Hānî bin Ash-Shikhkhir, from a man from Balharish, that his father said: “I was traveling and I came to the Prophet ﷺ when I was fasting, and he was eating. He said: ‘Come (and eat).’ I said: ‘I am fasting.’ He said: ‘Come here; do you not know what Allāh has waived for the traveler?’ I said: ‘What has Allāh waived for the traveler?’ He said: ‘Fasting and half of the prayer.’” (Sahih)

2282. It was narrated from Hānî bin ‘Abdullāh bin Ash-Shikhkhir from a man from Balharish, that his father said: “We had been traveling for as long as Allāh willed, then we came to the Messenger of Allāh ﷺ and he was eating. He said: ‘Come and eat.’ I said: ‘I am fasting.’ The Messenger of Allāh ﷺ said: ‘I will tell you about fasting. Allāh has waived...”
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fasting and half of the prayer for the traveler.”” (Ṣaḥīḥ)

> أَهْدِنِّي عَن الصِّيامَ "إِنَّ اللَّهَ وَضَعَ عَن المُسَافَرِينَ الصُّوْمَ وَشَطَرَ الصَّلاةَ". 


2283. It was narrated from Ḥāni‘ bin ‘Abdullāh bin Shikhkhr that his father said: “I was traveling and I came to the Prophet ﷺ when he was eating and I was fasting. He said: ‘Come and eat.’ I said: ‘I am fasting.’ He said: ‘Do you know what Allāh has waived for the traveler?’ I said: ‘What has Allāh waived for the traveler?’ He said: ‘Fasting and half of the prayer.’” (Ṣaḥīḥ)


تخريج: [صحيح] انظر الحديثين السابقين، وهو في البخاري، ح: 2590.

2284. It was narrated that Ghailān said: “I went out with Abū Qilābah on a journey and he brought some food. I said: ‘I am fasting.’ He said: ‘The Messenger of Allāh ﷺ went out on a journey and brought some food, and said to a man: Come and eat. He said: I am fasting. He said: Allāh has waived for the traveler half of the prayer and fasting when traveling, so come and eat. So I came close and ate.”” (Ṣaḥīḥ)


Comments:

From the narration it transpires that more than one Companion encountered the above-mentioned incident, and there is nothing odd about that.
Chapter 52. The Superiority Of Not Fasting While Traveling, Over Fasting

2285. It was narrated that Anas bin Malik said: “We were with the Messenger of Allâh on a journey, and some of us were fasting and some of us were not. We made a stop on a hot day and looked for shade. Those who were fasting fell to the ground, but those who were not fasting got up and watered the animals. The Messenger of Allâh said: ‘Those who were not fasting today have taken the reward.’” (Sahih)

Comments:
Observing fast while traveling is superior when the fasting person does not become overwhelmed (with fatigue, thirst, or hunger), and does not become a burden on his fellow travelers.

Chapter 53. Mentioning The Saying: “The One Who Fasts While Traveling Is Like The One Who Does Not Fast While A Resident”

2286. It was narrated that ‘Abdur-Rahmân bin ‘Awf said: “It is said that fasting while traveling is like not fasting while a resident.” (Daif)
2287. It was narrated that ‘Abdur-Rahmân bin ‘Awf said: “The one who fasts while traveling is like one who does not fast while a resident.” (Pa'îf)

2288. It was narrated from Hûmaid bin ‘Abdur-Rahmân bin ‘Awf that his father said: “The one who fasts while traveling is like one who does not fast while a resident.” (Pa'îf)

Chapter 54. Fasting While Traveling, And Mentioning The Differences Reported In The Narration Of Ibn ‘Abbâs About It

Comments:

Meaning: It is reported from Ibn ‘Abbâs by Miqsam, Mujahid, and Tawus.

2289. It was narrated from Ibn ‘Abbâs that the Prophet went out in Ramadân and fasted until he came to Qudaid, then a cup of milk was brought to him and he drank and broke his fast; he and his Companions. (Saheeh)
2290. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ fasted from Al-Madīnah until he came to Qudaid, then he broke his fast until he reached Makkah.” (Ṣaḥīh)

2291. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ fasted while traveling until he reached Qudaid, then he called for a cup of milk and drank and broke his fast; he and his Companions.

Comments:
There was likelihood of armed encounter with the Makkans in Makkah, the Blessed. The Prophet ﷺ, therefore, considered it appropriate that the people should gather physical energy. They were, hence, commanded to refrain from fasting.

Chapter 55. Mentioning The Differences Reported From Mansūr

Comments:
Meaning: It is reported from Mansūr, from Mujāhid, from Ibn ‘Abbās, and also from Mujāhid, from Tawdūs, from Ibn ‘Abbās; while it has also been reported by others as Mujāhid’s statements.
drank.” (One of the narrators) Shu‘bāh said: “(That was) in Ramādān. Ibn ‘Abbās used to say: ‘Whoever wants to fast, may fast, and whoever wants to break may break his fast.’” (Saḥīḥ)

2293. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ traveled during Ramādān and fasted until he reached ‘Usfān. Then he called for a vessel and drank during the day when the people could see him, then he did not fast.” (Saḥīḥ)

Comments:
In the preceding narrations Qudaid has been mentioned, whereas here the allusion is to ‘Usfān. There is no contradiction in it. It is possible the Prophet ﷺ might have drunk water, for the announcement of breaking the fasts, at both these places.

2294. It was narrated that Al-Awwām bin Ḥawshab said: “I said to Mujāhid: ‘What about fasting while traveling?’ He said: ‘The Messenger of Allāh ﷺ used to fast (sometimes) and not fast (sometimes).’” (Saḥīḥ)

Comments:
We learn from this that if one is faced with unbearable hardship during travel, the fast may be broken, and the fast shall have to be made up for later.

2295. Mujāhid narrated that the Messenger of Allāh ﷺ fasted
during Ramadān and broke his fast when traveling. (Sahih)

Chapter 56. Mention Of The Different Report From Sulaimān Bin Yasār In The Narration Of Ḥamzah Bin ‘Amr About That

2296. It was narrated from Ḥamzah bin ‘Amr Al-Aslamī that he asked the Messenger of Allāh about fasting while traveling. He said: “If,” then he said something to the effect that: “If you want, then fast, and if you want, then do not fast.” (Sahih)

2297. It was narrated from Sulaimān bin Yasār that Ḥamzah bin ‘Amr said: “O Messenger of Allāh.” (And he narrated) something similar, in Mursal form. (Sahih)

2298. It was narrated that Ḥamzah said: “I asked the Messenger of Allāh about fasting while traveling. He said: ‘If you wish to
fast then fast, and if you wish not to fast then do not fast.” (Sahîh)

2299. It was narrated that Hamzah bin 'Amr said: “I asked the Messenger of Allah ☪ about fasting while traveling. He said: ‘If you wish to fast then fast, and if you wish not to fast then do not fast.” (Sahîh)

2300. It was narrated that Hamzah bin 'Amr Al-Aslami said: “O Messenger of Allah, I feel able to fast while traveling.” He said: “If you wish then fast and if you wish then do not fast.” (Sahîh)

2301. It was narrated from Hamzah bin 'Amr that he asked the Messenger of Allah ☪ about fasting while traveling. He said: “If you wish to fast then fast, and if you wish not to fast then do not fast.” (Sahîh)
2302. It was narrated that Hamzah bin ‘Amr said: “I used to fast continually at the time of the Messenger of Allâh ﷺ. I said: ‘O Messenger of Allâh, I fast continually while traveling.’ He said: ‘If you wish then fast, and if you wish then do not fast.’” (Sahîh)

2303. It was narrated that Hamzah said: “I said: ‘O Prophet of Allâh, I am a man who fasts continually, so should I fast while traveling?’ He said: ‘If you wish then fast, and if you wish then do not fast.’” (Sahîh)

2304. Hamzah bin ‘Amr narrated that he asked the Messenger of Allâh ﷺ, and he was a man who used to fast while traveling. He said: “If you wish then fast, and if you wish then do not fast.” (Sahîh)
Chapter 57. Mentioning The Differences Reported From ‘Urwah In The Narration Of Hamzah About It

2305. It was narrated from Hamzah bin ‘Amr that he said to the Messenger of Allāh ﷺ: “I feel able to fast while traveling; is there any sin on me?” He said: “It is a concession from Allāh, the Mighty and Sublime, so whoever accepts it has done well, and whoever wants to fast, there is no sin on him.” (Sahih)

Comments:

From the above-mentioned narration, it is clearly proven that fasting while traveling and not fasting (while traveling) are both equal. The traveler may practice either of the two options, considering his condition.

Chapter 58. Mentioning The Differences In The Report From Hishām bin ‘Urwah About It

2306. It was narrated from Hamzah bin ‘Amr Al-Aslamī that he asked the Messenger of Allāh ﷺ: “Should I fast while traveling?” He said: “If you wish then fast, and if you wish then do not fast.” (Sahih)

Comments:

Meaning: Some of them reported it from Hisham from his father, from Hamzah; and others from ‘Āishah, from Hamzah.
2307. It was narrated from 'Aishah that Ḥamzah bin 'Amr said: O Messenger of Allāh, I am a man who fasts, so should I fast while traveling? He said: "If you wish then fast, and if you wish then do not fast." (Sahih)

2308. It was narrated that 'Aishah said: "Ḥamzah said to the Messenger of Allāh س: 'O Messenger of Allāh, should I fast while traveling?' He used to fast a great deal. The Messenger of Allāh س said to him: 'If you wish then fast and if you wish then do not fast.'" (Sahih)

تخريج: أخبره البخاري، الصوم، باب الصوم في السفر والسفر، ح: 266 من حديث مالك بن هشام، وهو في الكبرى، ح: 1943، والموطأ (رواية عبد الرزاق بن القاسم، ح: 465)، والحديث لون آخر في الموطأ (رواية أبي بكر بن يحيى: 290/1) رواه عن هشام عن أبيه عن حمزة.

2309. It was narrated that 'Aishah said: "Ḥamzah asked the Messenger of Allāh س: 'O Messenger of Allāh, should I fast while traveling?' He said: 'If you wish then fast and if you wish then do not fast.'" (Sahih)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: 2615.

2310. It was narrated from 'Aishah that Ḥamzah Al-Aslamī asked the Messenger of Allāh س about
fasting while traveling – as he was a man who used to fast continually.
He said: "If you wish then fast and if you wish then do not fast." 
(Shahih)

Chapter 59. Mentioning The Differences Reported From Abû Na'drah Al-Mundhir Bin Mâlik Bin Qat'ah About It

2311. Abû Sa'eed said: "We were traveling in Ramadân and among us were some who were fasting and some who were not. Those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were." (Shahih)

2312. It was narrated that Abû Sa'eed said: "We were traveling with the Prophet and among us were some who were fasting and some who were not. Those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were." (Shahih)

2313. It was narrated that Jābir said: “We traveled with the Messenger of Allāh ﷺ and some of us fasted and some of us did not.” (Ṣaḥīḥ)

2314. It was narrated from Abū Sa‘eed and Jābir bin ‘Abdullāh that they traveled with the Messenger of Allāh ﷺ. Some fasted and some did not, and those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were. (Ṣaḥīḥ)

Chapter 60. Concession
Allowing A Traveler To Fast For Part Of The Journey And Not To Fast For Part Of It

2315. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ went out in the year of the Conquest, fasting during Ramadān. Then when he was in Al-Kadīd, he broke his fast.” (Ṣaḥīḥ)

Comments:
1. The narration has preceded along with its commentary. (See Ḥadīth 2291).
2. Kadīd is situated between ‘Usfān and Qudaid.
Chapter 61. Concession
Allowing One Who Starts
Fasting In Ramadân, Then
Travels To Break His Fast

2316. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ traveled and fasted until he reached ‘Usfân, then he called for a cup and drank during the day when the people could see him. Then he did not fast until he reached Makkah, and he conquered Makkah during Ramadân.” Ibn ‘Abbâs said: “And the Messenger of Allâh ﷺ fasted and broke his fast while traveling, so whoever wishes may fast, and whoever wishes may not fast.” (Sahîh)

Chapter 62. Fasting Is Waived
For Pregnant And
Breastfeeding Women

2317. It was narrated from Anas bin Mâlik that he came to the Prophet ﷺ in Al-Madînah when he was eating breakfast. The Prophet ﷺ said to him: “Come and eat the breakfast.” He said: “I am fasting.” The Prophet ﷺ said to him: “Allâh, the Mighty and Sublime, has waived fasting and half of the prayer for the traveler and for pregnant and breastfeeding women.” (Sahîh)

Comments:
See Nos. 2269, 2276.
Chapter 63. Interpreting The Saying Of Allâh, The Mighty And Sublime: “And As For Those Who Can Fast With Difficulty, (E.G. An Old Man), They Have (A Choice Either To Fast Or) To Feed A Miskîn (Poor Person) (For Every Day)”[1]

2318. It was narrated that Salamah bin Al-Akwa' said: “When this Verse was revealed – ‘And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day),’[2] – those among us who did not want to fast would pay the Fidyâh, until the Verse after it was revealed and abrogated this.” (Sahîh)

Comments:

During the early period of the obligation of fasting, the fasting had of course been obligatory, but if someone wanted to abandon the fast even without a plausible excuse, he was permitted to not fast. He was, however, required to offer the expiation (Fidyâh).

2319. It was narrated from ‘Atâ from Ibn ‘Abbâs concerning this Verse – “And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day),”[3] – that for those who can fast with difficulty means they find it hard; to feed a Miskîn means

feeding one poor person for each day. But whoever does good of his own accord means feeding another poor person. This is not abrogated, and it is better for him. And: that "you fast is better for you" means there is no concession regarding this except for those who are not able to fast, or who are incurably sick. (Sahih)

Chapter 64. Fasting Is Waived For Menstruating Women

2320. It was narrated from Mu'ādhah Al-'Adawiyah that a woman asked 'Āishah: "Should a menstruating woman make up the prayers when she becomes pure?"
She said: "Are you a Harûrî? We used to menstruate at the time of the Messenger of Allâh ﷺ then we would become pure. He told us to make up the fast, but he did not tell us to make up the prayers."
(Sahih)

Comments:
The Kharijites or the deserters were called Harûrî, because the beginning of their tribulation took place in a habitation called Harûrî, near Kufa. It became common to refer to any group of Khawajrij by the term Harûrî,

2321. It was narrated that 'Āishah said: "I would owe fasts from Ramaḍân and I would not make them up until Sha'bân came."
(Sahih)
Comments:

Even so, she used to make up for the missed fasts of the previous blessed Ramadân, in the month of Sha'bân, after an interval of ten whole months. It transpires from this Hadîth that it is not necessary to restitute the missed obligatory fasts successively. They could be restituted at any time during the course of the whole year.

Chapter 65. If A Menstruating Woman Becomes Pure Or A Traveler Returns During Ramadân, Should They Fast For The Rest Of That Day?

2322. It was narrated that Muhammad bin Saïfî said: "The Messenger of Allah said on the day of 'Âshûra': 'Is there anyone among you who has eaten today?' They said: 'Some of us are fasting and some of us are not.' He said: 'Do not eat for the rest of the day, and send word to the people of Al-'Arid telling them not to eat for the rest of the day.'" (Sahîh)

Comments:

Al-'Arid signifies the entire province of Makkah, Madînah and the Yemen.

Chapter 66. If A Person Did Not Form The Intention Of Fasting From The Night Before, Can He Observe A Voluntary Fast That Day?

2323. It was narrated that Yazîd
said: “Salama had us that the Messenger of Allah 

١٠ said to a man: ‘Announce the day of ‘Ashūrā’. Whoever has eaten let him not eat for the rest of the day, and whoever has not eaten, let him fast.” (Sahih)

Comments:
For a voluntary fast, the intention could be formulated during the daylight hours and the fast could be commenced, providing one has refrained from eating and drinking since the crack of dawn.

Chapter 67. The Intention To Fast, And The Differences
Reported From Talhah Bin Yahya In The Narration Of ‘Aishah About It

Comments:
It has been reported from Talhah, from various narrators, from ‘Aishah.

2324. It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ came to me one day and said: ‘Do you have anything (to eat)?’ I said: ‘No.’ He said: ‘Then I am fasting.’ Then he came to me after that day, and I had been given some Hais. I had kept some for him as he liked Hais. She said: ‘O Messenger of Allah, we have been given some Hais and I kept some for you.’ He said: ‘Bring it here. I started the day fasting.’ Then he ate some of it, then he said: ‘The likeness of a voluntary fast is that of a man who allocated some of his wealth to give

[1] A dish made of dates and ghee, etc.
in charity; if he wishes he may go ahead and give it, and if he wishes he may keep it.” (Hasan)

Comments:

Hais was a popular dish among the Arabs. It was prepared from ground dates, mixed with clarified butter and the preparation of dried curd.

2325. It was narrated that ‘Āishah said: “The Messenger of Allâh passed by my door. He said: ‘Do you have anything (to eat)?’ I said: ‘I do not have anything,’ He said: ‘Then I am fasting.’” She said: “Then he passed by my door a second time and we had been given some Hais. I brought it to him and he ate, and I was surprised. I said: ‘O Messenger of Allâh, you entered upon me and you were fasting, then you ate Hais.’ He said: ‘Yes, O ‘Āishah. The one who observes a fast other than in Ramadân, or making up a missed Ramadân fast, is like a man who allocated some of his wealth to give in charity; if he wishes he may go ahead and give it, and if he wishes he may keep it.” (Hasan)

تخريج: [إسناده حسن] وهو في الكبرى، ح: 2631، وانظر الحديث الآتي.

2326. It was narrated that ‘Āishah said the Messenger of Allâh would come and say: “Do you have any food for breakfast?” and we would say no, so he would say: “I am fasting.” One day he came to us and we had been given some
Hais. He said: "Do you have anything (to eat):" and we said: "Yes, we have been given some Hais." He said: "I started the day wanting to fast," but then he ate. (Hasan)

Qasim bin Yazid contradicted him:

Quraysh ibn Tushratha said: "We have been given some Hais." He said: "I started the day wanting to fast," but then he ate.

2327. It was narrated that 'A'ishah said: "The Messenger of Allâh ﷺ came to us one day and we said: 'We have been given some Hais and we set aside some for you.' He said: 'I am fasting,' but he broke his fast. (Sahih)

2328. It was narrated from 'A'ishah, the Mother of the Believers, that the Prophet ﷺ used to come to her when he was fasting and say: "Do you have anything this morning that you can give me to eat?" We would say no, and he would say: "I am fasting." Then after that he came and she said: "I have been given a gift." He said: "What is it?" She said: "Hais." He said: "I started the day fasting," but then he ate. (Sahih)

2329. It was narrated that 'A'ishah, the Mother of the Believers, said: "The Messenger of Allâh ﷺ came to me one day and said: 'Do you
have anything (to eat)?' We said: 'No.' He said: 'Then I am fasting.'”

(Ṣaḥīḥ)

2330. It was narrated from ʿAishah that the Messenger of Allāh ﷺ came to her and said: "Do you have any food?" We said: "No." He said: "I am fasting." Then he came on another day, and ʿAishah said: "O Messenger of Allāh, we have been given some Ḥaīṣ." So he called for it, and said: "I started the day fasting," then he ate. (Ṣaḥīḥ)

2331. It was narrated from Mujāhid and Umm Kulthūm that the Messenger of Allāh ﷺ entered upon ʿAishah and said: "Do you have any food?" a similar report. (Ṣaḥīḥ)

Abū ʿAbdur-Rahmān (An-Nasāʾī) said: Simāk bīn Ḥarb reported it, he said: "A man narrated to me, from ʿAishah bint Ṭalḥah."

2332. It was narrated that ʿAishah,
the Mother of the Believers, said: “The Messenger of Allâh ﷺ came one day and said: ‘Do you have any food?’ I said: ‘No.’ He said: ‘Then I will fast.’ She said: ‘He came in to me on another occasion, and I said: ‘O Messenger of Allâh, we have been given some Ḥaid.’ He said: ‘Then I will break my fast today, although I had started my day fasting.’” (Sahih)

Chapter 68. Mentioning The Differences Narrated By Those Who Reported The Narration From Hafsah Concerning That

2333. It was narrated from Hafsah that the Prophet ﷺ said: “Whoever does not have the intention of fasting before dawn, then there is no fast for him.” (Da’īf)

Comments:

If the realization dawns upon them that Ramadân has already commenced, the fast could be started at once, providing no food or drink has been consumed since the crack of dawn.

2334. It was narrated from Hafsah that the Prophet ﷺ said: “Whoever does not have the intention of
fasting before dawn, then there is no fast for him.” (Da‘if)

**2335.** It was narrated from Ḥafṣah that the Prophet said: “Whoever does not intend to fast before dawn comes, should not fast.” (Da‘if)

**2336.** It was narrated from Ḥafṣah that the Prophet said: “Whoever does not have the intention of fasting from the night before, then there is no fast for him.” (Da‘if)

**2337.** It was narrated from Ḥafṣah that she used to say: “Whoever does not intend to fast from the night before, should not fast.” (Da‘if)
Comments:
The intention should be resolute, rather than wavering. Wavering intention is not reliable.

2338. Ḥamzah bin ʿAbdullāh bin ʿUmar narrated that his father said:
"Hafṣah, the wife of the Prophet, said: 'There is no fast for the one who does not intend (to fast) before dawn.'" (Ṣaḥīḥ)

2339. It was narrated from Ḥafṣah that “There is no fast for one who does not intend (to fast) before dawn.” (Ṣaḥīḥ)

2340. It was narrated that Ḥafṣah that, “There is no fast for the one who does not intend to fast before dawn.” (Ṣaḥīḥ)

2341. It was narrated that Ḥafṣah said: “There is no fast for the one who does not intend to fast before dawn.”[1] (Ṣaḥīḥ)

[1] It is also Mawqūf.
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2342. It was narrated that Ḥafṣah said: “There is no fast for the one who does not intend to fast before dawn.” Mālik bin Anas narrated it in Mursal form. (Sahih)

2343. Something similar was narrated from ‘Āisah and Ḥafṣah: “There is no fast except for one who intends to fast before dawn.” (Daʾīf)

2344. It was narrated that Ibn ‘Umar said: “If a man does not intend to fast from the night before, he should not fast.” (Sahih)

2345. It was narrated from Ibn ‘Umar that he used to say: “None should fast except the one who intended to fast before dawn.” (Sahih)
Chapter 69. The Fast Of Prophet Dawûd, Peace Be Upon Him

2346. ‘Abdullâh bin ‘Amr bin Al-‘Âs said: “The Messenger of Allâh ﷺ said: ‘The most beloved fasting to Allâh, the Mighty and Sublime, is the fast of Dawûd, peace be upon him. He used to fast one day and not the next. And the most beloved prayer to Allâh, the Mighty and Sublime, is the prayer of Dawûd, peace be upon him. He used to sleep half the night, stand for one-third of it (in prayer), and sleep for one-sixth of it.”” (Sahîh)

Comments:
The prayers and fasts of Prophet Dawûd were replete with moderation. They were the most temperate. It permitted no imbalance to creep into the fulfillment of the rights of Allâh, along with the fulfillment of the rights of human beings.

Chapter 70. The Fast Of The Prophet ﷺ

2347. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ would not break fast on the days of Al-Bîd whether he was a resident or traveling.” (Hasan)

Comments:

"Al-Ayyām Al-Beedh" or the white days signifies the full moon days of every lunar month, which are the thirteenth, fourteenth and the fifteenth. They are so called because their nights are brightly illuminated throughout by the moon which is then full.

2348. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ would fast until we said he would not break his fast, and he would not fast until we said he does not want to fast. And he never fasted any month in full apart from Ramadān, from the time he came to Al-Madīnah.” (Sahīh)

2349. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ used to fast until we said: ‘He does not want to break his fast.’ And he used not to fast until we said: ‘He does not want to fast.’” (Hasan)

2350. It was narrated that ‘Āishah said: “I do not know that the Messenger of Allāh ﷺ recited the whole Qur’ān in one night, or prayed Qiyyām until morning, or ever fasted an entire month, except Ramadān.” (Sahīh)
2351. It was narrated that 'Abdullāh bin Śaqqīq said: "I asked 'Ā'ishah about the fasting of the Messenger of Allāh ﷺ. She said: 'The Messenger of Allāh ﷺ used to fast until we said: He is going to (continue to) fast, and he used not to fast until we said: He is not going to. And he did not fast for a whole month from the time he came to Al-Madīnah, apart from Ramaḍān." (Sahih)

2352. 'Ā'ishah said: "The month which the Messenger of Allāh ﷺ most liked to fast was Sha'bān; indeed he used to join it to Ramaḍān." (Sahih)

2353. It was narrated that 'Ā'ishah said: "The Messenger of Allāh ﷺ used to fast until we said: 'He will not break his fast.' And he used not to fast until we said: 'He will not fast.' And I never saw the Messenger of Allāh ﷺ fast more in any month than in Sha'bān." (Sahih)
2354. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ would not fast any two consecutive months except Sha'bân and Ramadân. (Sahîh)

2355. It was narrated from Umm Salamah that the Prophet ﷺ would not fast any month of the year in full except Sha'bân and he used to join it to Ramadân. (Sahîh)

2356. It was narrated that 'Âishah said: “The Messenger of Allâh ﷺ did not fast any month more than Sha'bân; he used to fast (all of) it, or most of it.” (Sahîh)
2358. It was narrated from Jubair bin Nufair that 'Aishah said: “The Messenger of Allâh ﷺ used to fast all of Sha’bân.” (Sahîh)

2359. Usâmah bin Zaid said: “I said: ‘O Messenger of Allâh, I do not see you fasting any month as much as Sha’bân.’ He said: ‘That is a month to which people do not pay much attention, between Rajab and Ramadân. It is a month in which the deeds are taken up to the Lord of the worlds, and I like that my deeds to be taken up when I am fasting.’” (Hasan)

Comments:

“When I am fasting” because fasting is the most meritorious form of worship. This is the reason why the Messenger of Allâh ﷺ used to fast on Mondays and Thursdays.

2360. Usâmah bin Zaid said: “I said: ‘O Messenger of Allâh, sometimes you fast, and you hardly ever break your fast, and sometimes you do not fast and your hardly ever fast, except two days which, if you are fasting, you include them in your fast, and if you are not fasting, then you fast them on your own.’ He said: ‘Which two days?’ I said: ‘Monday and Thursday.’ He said: ‘Those are
two days in which deeds are shown to the Lord of the worlds, and I like my deeds to be shown (to Him) when I am fasting.’’ (Hasan)

خَيْبَةٌ قَالَ: ‘‘ذَلِكَ يُؤْمِنُ بِكُلَّ حَقٍّ فيمَا
الأَعْمَالِ عَلَى رَبِّ الْعَالَمِينَ فَأَجِبَ أَنْ يُؤْمِنَ
عَمِلِي وَأَنَا صَادِقٌ.’’

تَرَجِيحٌ: [إِسْتِنَادُ حَسَن] انظر الحديث السابق، وهو في الكبیر، ح: 2667.

2361. It was narrated from Usâmah bin Zaid that the Messenger of Allâh ﷺ used to fast continually and it was said that he would not break his fast, and he used not to fast and it was said that he would not fast. (Hasan)

2362. It was narrated from Jubair bin Nufair that ‘A‘ishah said: “The Messenger of Allâh ﷺ used to be keen to fast on Mondays and Thursdays.” (Hasan)

2363. It was narrated that ‘A‘ishah said: “The Messenger of Allâh ﷺ used to be keen to fast on Mondays and Thursdays.” (Sahih)

2364. It was narrated that ‘A‘ishah said: “The Messenger of Allâh ﷺ used to be keen to fast on Mondays and Thursdays.” (Sahih)
2365. It was narrated that 'A'ishah said: “The Messenger of Allâh ﷺ used to be keen to fast on Mondays and Thursdays.” (Sâhîh)

2366. It was narrated that 'A'ishah said: “The Prophet ﷺ used to fast on Mondays and Thursdays.” (Sâhîh)

2367. It was narrated that Umm Salamah said: “The Messenger of Allâh ﷺ used to fast three days of every month: the Monday and Thursday of the first week and the Monday of the following week.” (Sâhîh)

2368. It was narrated that Hafṣah said: “The Messenger of Allâh ﷺ used to fast Thursday and Monday of each month, and Monday of the following week.” (Hasan)
2369. It was narrated that Hafsah said: "When the Messenger of Allāh would lie down, he would place his right hand under his right cheek, and he used to fast on Mondays and Thursdays." (Sahih)

2370. It was narrated that 'Abdullāh bin Mas'ūd said: "The Messenger of Allāh used to fast three days in the middle of every month, and he rarely did not fast on Fridays." (Hasan)

Comments:
"Gurah": they say it is from the beginning but the implication is the "white days" as proceeded.
Comments:

This command is a preferential one, not compelling, because all the three tasks mentioned hereunder are desirable or preferential, according to the majority of scholars.

2372. It was narrated from 'Ubaidullāh that he heard Ibn 'Abbās, when he was asked about the fast of 'Ashūrā', say: "I do not know that the Prophet ﷺ fasted any day because of its virtue, except this day" – meaning the month of Ramadān and the day of 'Ashūrā'.

(Sahih)

Comments:

As far as the merits of the blessed month of Ramadān are concerned, there is no question about it. After Ramadān, the best fast, or the most meritorious fast is that of 'Ashūrā'. 'Ashūrā' signifies the tenth day of the month of Muharram.

2373. It was narrated that Humaid bin 'Abdūr-Rahmān bin 'Awf said: "I heard Mu‘āwiyah say on the day of 'Ashūrā' when he was on the Minbar: O people of Al-Madinah, where are your scholars? I heard the Messenger of Allāh ﷺ say on this day: "I am fasting, so whoever wants to fast let him do so.""

(Sahih)

Comments:

The purpose of the Imām An-Nasâ‘î is to demonstrate that Allāh’s Messenger ﷺ used to fast the day of 'Ashūrā' also. But the singular fast of the day of 'Ashūrā' is inappropriate. An additional day should be fixed along with it, either as a prefix or a suffix.
2374. It was narrated from Hunaidah bin Khālid that his wife said: “One of the wives of the Prophet ﷺ said: ‘The Prophet ﷺ used to fast on the day of ‘Ashūrā’, nine days of Dhul-Hijjah and three days each month: The first Monday of the month, and two Thursdays.’” (Sahih)

Comments:
In the foregoing twenty-eight reports, various modalities or states of the optional fasts of the Messenger of Allāh ﷺ have been described. It should be kept clearly in mind that there is no conflict in them at all. The crucial point is that at times, he would fast in a particular manner, and at other times he would fast in another fashion. And this is exactly the most appropriate thing.

Chapter 71. Mentioning The Differences Reported From ‘Aṭā’ In The Narrations About That

2375. It was narrated that ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Whoever fasts every day of his life, then he has not fasted.’” (Sahih)

Comments:
When the monthlong perpetual observance of optional fast is forbidden, how could it be legitimate to fast perpetually for the whole year? What is the benefit of such fasting which causes rigorous hardship, and Allāh, Most High, also gets displeased with him?

2376. It was narrated that ‘Abdullāh bin ‘Umar said: “The
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Messenger of Allâh ﷺ said:

“Whoever fasts every day of his life, then he has neither fasted, nor broken the fast.” (Saheeh)

Comments:
This signifies that he gains no reward for any of his fasts. This demonstrates that indulgence in extremities in matters of worship or overstepping its bounds, renders one’s worshipful acts bereft of reward or recompense.

2377. ‘Atâ’ said: “Someone who heard him, told me that Ibn ‘Umar said: ‘The Prophet ﷺ said: ‘Whoever fasts every day of his life, then he has not fasted.’” (Saheeh)

2378. ‘Atâ’ said: “Someone who heard him told me that Ibn ‘Umar (said) that the Prophet ﷺ said: ‘Whoever fasts every day of his life, then he has not fasted.’” (Saheeh)

2379. It was narrated from ‘Atâ’ that he narrated that someone who heard him said that ‘Abdullâh bin ‘Amr bin Al-‘As said: “The Messenger of Allâh ﷺ said: ‘The one who fasts every day of his life has neither fasted, nor broken the fast.’” (Saheeh)


تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في البكير: 2689.

تخريج: [صححه] تقدم، ح: 23765، وهو في البكير: 2690. 

تخريج: [صححه] تقدم، ح: 23765، وهو في البكير: 2690.

تخريج: [صححه] تقدم، ح: 23765، وهو في البكير: 2690.
2380. 'Abdullāh bin 'Amr bin Al-Âṣ said: “The Prophet heard that I was fasting continually,” and he quoted this Hadīth. 'Atā' said: “I am not sure how he put it, but I think he said: ‘There is no fast for one who fasts continually.’” (Sahih)

Chapter 72. The Prohibition Of Fasting For A Lifetime, And Mentioning The Differences Reported From Muṭārrif Bin ‘Abdullāh In The Narrations About It

2381. It was narrated that ‘Imrān said: “It was said: ‘O Messenger of Allāh, so-and-so never broke his fast, even for one day for the rest of his life.’ He said: ‘He has neither fasted nor broken his fast.’”” (Sahih)

Comments:
Fasting perpetually is against inherent human nature, because it would detrimentally undermine one’s fulfillment of the rights of human beings. Besides, it would cause undeserved physical weakness, it would spoil the means of livelihood. Hence, continued fasting is not allowed.

2382. It was narrated from Muṭārrif bin ‘Abdullāh bin Ash-Shikhkhīr: “My father told me that he heard the Messenger of Allāh
say, when mention was made in his presence of a man who fasted for the rest of his life: ‘He neither fasted nor broke his fast.’” (Saḥīḥ)

2383. Muṭṭarrif bin ‘Abdullāh bin Ash-Shīkhkhīr narrated from his father that the Messenger of Allāh ἀ. said, concerning one who fasted for the rest of his life: “He neither fasted nor broke his fast.” (Saḥīḥ)

Chapter 73. Mentioning The Different Reports From Ghaylān Bin Jarīr About It

2384. It was narrated that ‘Umar said: “We were with the Messenger of Allāh ἀ. and we passed by a man. They said: ‘O Prophet of Allāh, this man has not broken his fast for such and such a time.’ He said: ‘He has neither fasted nor broken his fast.’” (Saḥīḥ)

2385. It was narrated from Abū Qatādah that the Messenger of Allāh ἀ. was asked about his...
fasting and he got angry. ‘Umar said: “We are content with Allâh as our Lord, Islam as our religion and Muhammad as our Prophet.” And he was asked about someone who fasted for the rest of his life and said: “He neither fasted nor broke his fast.” (Sâhîh)

Comments:
“We are content,” means we adhere to the religion which has been revealed to you by Allâh, Most High. Forgive, therefore, our mistake.

Chapter 74. Fasting Continually

2386. It was narrated from ‘Âishah that Hamzah bin ‘Amr Al-Aslâmî asked the Messenger of Allâh ﷺ: “O Messenger of Allâh, I am a man who fasts continually; should I fast when traveling?” He said: “Fast if you wish and break your fast if you wish.” (Sâhîh)

Comments:
If uninterrupted optional fasts do not reach the period of a month, there is no harm. But monthlong continuous fasting or in excess of it, is sheer violation of the Sunnah of the Messenger of Allâh ﷺ. However, there is no harm in fasting uninterruptedly for ten to fifteen days.

Chapter 75. Fasting For Two-Thirds Of One's Lifetime

2387. It was narrated from ‘Amr bin Shurahbil that a man from among the Companions of the Prophet ﷺ said: “It was said to the
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Prophet ﷺ that a man fasted for the rest of his life. He said: ‘I wish that he had never eaten.’ They said: ‘Two-thirds (of a lifetime)’? He said: ‘That is too much.’ They said: ‘Half?’ He said: ‘That is too much.’ Then he said: ‘Shall I not tell you of that which will take away impurity from the heart? Fasting three days each month.’” (Sahih)

Comments:

“I wished that he had never eaten”: This is an imprecation uttered by the Prophet ﷺ. Why did he do like this? Instead, it would have been better if he had not ever eaten anything at all, and died sooner. The literal meaning of the phrase is not meant, chiding or admonition is the objective; that fasting perpetually is forbidden.

2388. It was narrated that ‘Amr bin Shurahbîl said: “A man came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, what do you say about a man who fasted for the rest of his life?’ The Messenger of Allâh ﷺ said: ‘I wish that he would never eat for the rest of his life.’ He said: ‘Two-thirds (of a lifetime)?’ He said: ‘That is too much.’ He said: ‘Half?’ He said: ‘That is too much.’ He said: ‘Shall I not tell you of that which will take away impurity from the heart?’ He said: ‘Yes.’ He said: ‘Fasting for three days each month.’” (Sahih)

Comments:

“Impurity of the heart (literally the breast)”: Some scholars have understood it to mean the restlessness or the agitation of heart.
2389. It was narrated that Abû Qatâdah said: “Umar said: ‘O Messenger of Allâh, what about a person who fasted for an entire lifetime?’ He said: ‘He neither fasted nor broke his fast.’ He said: ‘O Messenger of Allâh, what about a person who fasted for two days, and broke his fast for one day?’ He said: ‘Can anyone do that?’ He said: ‘What about a person who fasted for one day, and broke his fast for one day?’ He said: ‘That is the fast of Dâwûd, peace be upon him.’ He said: ‘What about a person who fasted for one day, and broke his fast for two days?’ He said: ‘I wish that I could do that.’ Then he said: ‘Three days of each month, and from Ramaḍân to Ramaḍân, this is fasting for an entire lifetime.’” (Sahîh)

Comments:

"Can anyone do that?" The purpose is to express its undesirability or reprehensibility: that one would not be capable of. Ultimately, it will have to be abandoned; hence, it is not appropriate.

Chapter 76. Fasting One Day, And Not Fasting One Day, And The Difference In The Wording Of The Transmitters Of The Narration Of ‘Abdullâh Bin ‘Amr About It

Comments:

The purpose here is not to exhibit any conflict in the chain of transmission; rather the objective is to demonstrate that some transmitter has narrated this report briefly, whereas some have in detail. It is apparent the brief narration would be understood in consonance to the detailed narration.

2390. It was narrated that ‘Abdullâh bin ‘Amr said: “The
The Messenger of Allāh ﷺ said: ‘The best of fasting is the fast of Dāwūd, peace be upon him. He used to fast for one day and break his fast for one day.” (Ṣaḥīḥ)

Comments:
It has been said that from the aspect of adherence, they are the most rigorous fasts, but Prophet Dāwūd ﷺ possessed proficient capability.

2391. It was narrated that Muhājid said: “Abdullāh bin ‘Amr said to me: My father got me married to a woman from a noble family, and he used to come to her and ask her about her husband. She said: What a wonderful man he is! He never comes to my bed, and he has never approached me since he married me. He mentioned that to the Prophet ﷺ and he said: Bring him to me. So he brought him with him and (the Prophet ﷺ) said: How do you fast? I said: “Every day.” He said: “Fast three days of every month.” I said: “I am able to do better than that.” He said: “Fast for two days, and break your fast for one day.” He said: “I am able to do better than that”. He said: “Observe the best of fasts, the fast of Dāwūd, peace be upon him: Fasting for one day and breaking the fast for one day.” (Ṣaḥīḥ)
Comments:

"Approached me": He never consummated the marriage. ‘Abdullah was diligently mindful of piety and righteousness. His attention, therefore, remained undrawn toward his wife. His father, instead of calling his attention directly, went forth to the Messenger of Allah صHIP.}

2392. It was narrated that ‘Abdullah bin ‘Amr said: “My father got me married to a woman and he came to visit her and said: ‘What do you think of your husband?’ She said: ‘What a wonderful man he is. He does not sleep at night and he does not break his fast during the day.’ He got upset with me and said: ‘I got you married to a woman from among the Muslims and you have neglected her.’ I did not pay attention to what he said because of my energy and love of worship. News of that reached the Prophet صHIP and he said: ‘But I stand (in prayer) and I sleep, I fast and I break my fast. So stand (in prayer) and sleep, fast and break your fast.’ He said: ‘Fast three days of every month.’ I said: ‘I am able to do more than that.’ He said: ‘Observe the fast of Dāwūd, peace be upon him: fast one day and break your fast one day.’ I said: ‘I am able to do more than that.’ He said: ‘Read the Qur’ān (once) every month.’ Then it ended up being every fifteen days, and I still said: ‘I am able to do more than that.’” (Ṣaḥīḥ)

Comments:

It transpires from this narration that one ought not to complete the recitation of the entire Glorious Qur’ān in less than three days.

2393. It was narrated that ‘Abdullah said: “The Messenger of
Allāh entered my apartment and said: 'I have been told that you stand all night (in prayer) and fast all day.' I said: 'Yes (I do).' He said: 'Do not do that. Sleep and stand (in prayer); fast and break your fast. For your eyes have a right over you, your wife has a right over you, your guest has a right over you, and your friend has a right over you. I hope that you will have a long life and that it will be sufficient for you to fast three days of each month. That is fasting for a lifetime, because a good deed is equal to ten like it.' I said: 'I feel able to do more.' I was strict, so I was dealt with strictly. He said: 'Fast three days each week.' I said: 'I am able to do more than that.' I was strict, so I was dealt with strictly. He said: 'Observe the fast of the Prophet of Allāh, Dāwūd, peace be upon him.' I said: 'What was the fast of Dāwūd?' He said: 'Half of a lifetime.' (Sahih)

**Comments:**

"Has a right upon you," therefore, give to everyone to whom belongs a share or portion; his share or portion, that is appointed or assigned to him. The right of the eyes is sleep, the right of the body is rest and food, the right of the wife is spending the night with her, the right of the guest is his hospitality and partaking food with him, and the right of the friend is to spend time with him, sharing food with him, etc.

2394. It was narrated from 'Abdullāh bin 'Amr bin Al-Ās that it was mentioned to the Messenger of Allāh ﷺ that he had said: "I will certainly stand all night (in prayer)"
and fast every day for as long as I live." The Messenger of Allâh ﷺ said: "Are you the one who said that?" I said: 'I said it, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'You cannot do that. Fast and break your fast, sleep and stand (in prayer), and fast three days of each month. For a good deed is equal to ten like it, and that is like fasting for a lifetime.' I said: 'But I am able to do better than that.' He said: 'Fast for one day and break your fast for two days.' I said: 'I am able to do better than that, O Messenger of Allâh.' He said: 'Then fast for one day and break your fast for one day, and that is the fast of Dâwûd and it is the best kind of fasting.' I said: 'I am able to do better than that.' The Messenger of Allâh ﷺ said: 'There is nothing better than that.'" ‘Abdullâh said: "If I had accepted the three days that the Messenger of Allâh ﷺ said, that would be dearer to me than my family and my wealth." (Sahîh)

Comments:

"If I had accepted three days": this perception dawned upon him in his old age, when it became hard to endure such strenuous worship.

2395. It was narrated that Abû Salamah bin ‘Abdur-Rahmân said: "I entered upon ‘Abdullâh bin ‘Amr and said: O uncle, tell me what the Messenger of Allâh ﷺ said to you. He said: O son of my brother, I had resolved to strive
very hard until I said: I will fast for the rest of my life and I will read the whole Qur'an every day and night. The Messenger of Allah heard about that, and came to me in my house, and said: I have heard that you said, I will fast for a lifetime and will read the Qur'an. I said: I did say that, O Messenger of Allah. He said: Do not do that. Fast three days of each month. I said: I am able to do more than that. He said: fast two days of each week, Monday and Thursday. I said: I am able to do more than that. He said: Observe the fast of Dāwūd, peace be upon him, for it is the best kind of fasting before Allah; one day fasting, and one day not fasting. And when he made a promise he did not break it, and when he met (the enemy in battle) he did not flee.” (Sahih)

Comments:

“He did not flee”: He mentioned these two additional attributes with which he had been characterized. Despite fasting to such an extent, he possessed such an immense physical energy. [Dāwūd, who was endowed with so much inner strength (Ṣād: 17)].

Chapter 77. Mention Of Fasting More Or Less, And Mentioning The Differences Reported In The Narration Of 'Abdullāh Bin 'Amr About That

Comments:

It has preceded above that some transmitters narrated this report briefly and some in detail.
Messenger of Allâh ﷺ said to him: “Fast one day, and you will have the reward of what is left.” He said: “I am able to do more than that.” He said: “Fast two days and you will have the reward of what is left.” He said: “I am able to do more than that.” He said: “Fast three days and you will have the reward of what is left.” He said: “I am able to do more than that.” He said: “Fast four days and you will have the reward of what is left.” He said: “I am able to do more than that.” He said: “Observe the best kind of fasting before Allâh, the fast of Dâwûd, peace be upon him; he used to fast one day and break his fast for one day.” (Sahîh)

2397. It was narrated that ‘Abdullâh bin ‘Amr said: “I spoke to the Prophet ﷺ and he said: ‘Fast one day out of ten and you will have the reward of the other nine.’ I said: ‘I am able to do more than that.’ He said: ‘Fast one day out of eight and you will have the reward of the other eight.’ I said: ‘I am able to do more than that.’ He said: ‘Fast one day out of eight and you will have the reward of the other seven.’ I said: ‘I am able to do more than that.’ And it continued until he said: ‘Fast one day and not the next.’” (Hasan)
Comments:
Obviously, from every dimension, the rigor of fifteen days’ fasts is far greater than that of three days.

2398. It was narrated from Shu’ail bin ‘Abdullah bin ‘Amr that his father said: “The Messenger of Allah ﷺ said to me: ‘Fast one day and you will have the reward of ten.’ I said: ‘Let me fast more.’ He said: ‘Fast two days and you will have the reward of nine.’ I said: ‘Let me fast more than that.’ He said: ‘Fast three days and you will have the reward of eight.’” (One of the narrators) Thabit said: “I mentioned that to Mutarrif and he said: ‘I only see that he is making more effort for less reward.’” (Hasan)

Comments:
“For less reward”: It should be comprehended to signify that the extent or degree of recompense of one day’s fast during the ten days is equivalent to the fast of two days during the ten days; and equally the same for three days’ fast during the ten days.

Chapter 78. Fasting Ten Days Of The Month, And The Different Wordings Reported By The Narrators In The Narration Of ‘Abdullah Bin ‘Amr About It

Comments:
It has already been clarified earlier that the conflict signifies brevity and lengthiness or details.

2399. It was narrated that ‘Abdullah bin ‘Amr said: “The Messenger of Allah ﷺ said: ‘I have heard that you stand (in prayer) all night and fast all day.’ I said: ‘O
Messenger of Allâh, I only meant good by that.’ He said: ‘One who fasts every day of his life has not truly fasted. But I will tell you what fasting for a lifetime means: Three days of every month.’ I said: ‘O Messenger of Allâh, I am able to do more than that.’ He said: ‘Fast for five days.’ I said: ‘I am able to do more than that.’ He said: ‘Fast for ten.’ I said: ‘I am able to do more than that.’ He said: ‘Observe the fast of Dâwûd, peace be upon him; he used to fast one day and not the next.’” (Sahîh)

2400. It was narrated that ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh ﷺ said to me” and he quoted the same Hadîth. (Sahîh)

2401. It was narrated that ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh ﷺ said to me: ‘O ‘Abdullâh bin ‘Amr, you fast all the time and you stand (in prayer) at night, but if you do that your eyes will become sunken and you will become exhausted. There is no fast for one who fasts every day of his life. Fasting a lifetime means fasting three days each month,
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(that is) fasting all of a lifetime.' I said: 'I am able to do more than that.' He said: 'Observe the fast of Dāwūd; he used to fast one day and not the next, and he did not flee if he met (the enemy in battle).'' (Sahīh)

2402. It was narrated that 'Abdullāh bin 'Amr said: "The Messenger of Allāh ﷺ said to me: 'Read the Qur'ān in a month.' I said: 'I am able to do more than that.' And I kept asking him until he said: 'In five days.' And he said: 'Fast three days a month.' I said: 'I am able to do more than that.' And I kept asking him until he said: 'Observe the most beloved of fasting to Allāh, the Mighty and Sublime, the fast of Dāwūd. He used to fast one day and not the next.'" (Sahīh)

Comments:
"In five days": it has preceded earlier under the Hadith 2392 that the Prophet ﷺ had ultimately given permission to complete the recitation of the Qur'ān within three days. Details could be seen there.

2403. 'Abdullāh bin 'Amr bin Al-‘Āṣ said: "The Messenger of Allāh ﷺ heard that I was fasting continually and praying all night." Either he sent for him, or he happened to meet him and he said: "Have I not been told that you fast and never break your fast, and you pray all night? Do not do that, for
Chapter 79. Fasting Five Days Of The Month

It was narrated that Ibn Al-Malîh said: “I entered with Zaid upon ‘Abdullâh bin ‘Amr and he narrated: ‘The Messenger of Allâh ﷺ was told about my fasting, so he entered upon me and I gave him an average-sized leather pillow that was stuffed with palm fibers. He sat in the ground with the pillow between myself and him, and said: “Will it not be sufficient for you to fast three days each month?” I said: “O Messenger of Allâh!” He said: “Five.” I said: “O Messenger of Allâh!” He said: “Seven.” I said: “O Messenger of Allâh!” He said: “Nine.” I said: “O Messenger of Allâh!” He said: “Eleven.” I said: “O Messenger of Allâh!” Then the Prophet ﷺ said: “There is no fast
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better than the fast of Dâwûd, half of a lifetime, fasting one day and not the next.” (Sahih)

Chapter 80. Fasting Four Days Of The Month

2405. ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh ﷺ said to me: ‘Fast one day of the month and you will have the reward of what is left.’ I said: ‘I am able to do more than that.’ He said: ‘Fast two days and you will have the reward of what is left.’ I said: ‘I am able to do more than that.’ He said: ‘Fast three days and you will have the reward of what is left.’ I said: ‘I am able to do more than that.’ He said: ‘Fast four days and you will have the reward of what is left.’ I said: ‘I am able to do more than that.’ The Messenger of Allâh ﷺ said: ‘The best fasting is the fast of Diwild; he used to fast one day and not the next.” (Sahih)

Chapter 81. Fasting Three Days Of The Month

2406. It was narrated that Abû Dharr said: “My beloved Prophet ﷺ advised me to do three things which I will never give up, if Allâh wills. He advised me to pray Duha,
to pray *Witr* before sleeping, and to fast three days of each month.” (Sahih)

**Comments:**

“It was narrated that Abu Hurairah said: “The Messenger of Allah enjoined three things upon me: To sleep after praying *Witr*, to perform *Ghusl* on Friday, and to fast three days of each month.” (Sahih)
Chapter 82. Mentioning The Differences Reported From Abû ‘Uthmân In The Hadîth Of Abû Hurairah Regarding Fasting Three Days Out Of Each Month

2410. It was narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘The month of patience (Ramâdân) and three days of each month is fasting for a lifetime.’” (Saheih)

Comments:
The fasts of Ramadân are obligatory. The three fasts of each of the rest of the month’s equal the entire month from the aspect of recompense. Ramadân has been called the month of patience; fasting is the name of patience itself: Patience against eating and drinking, patience against the desires of the flesh, and patience against picking quarrels and offensive language.

2411. It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said: ‘Whoever fasts for three days of each month, he has fasted for a whole lifetime.’” Then he said: ‘Allâh has spoken the truth in His Book: Whoever brings a good deed shall have ten times the like thereof to his credit.’”[1] (Da’if)

Tahrij: [Supra] A’râjî Ahmad: 2/284, 111/2, and Al-Bukhari, H: 1716, and Muslim, H: 211/85 from Hadith Abû Ummân al-‘Aamîd. The Fast of Three Days in Each Month is the Prophet’s Tradition. Its benefit is increased by one thousand times. (Al-An’am: 180)

2412. Abū ‘Uthmān reported from a man, that Abū Dharr said: "I heard the Messenger of Allāh ﷺ say: 'Whoever fasts three days of each month has fasted the month in full' or 'will have (the reward of) fasting the month.'" ‘Āṣim was in doubt. (Da‘īf)

2413. ‘Uthmān bin Abī Al-‘Āṣ said: "I heard the Messenger of Allāh ﷺ say: 'It is a good fast to fast three days of each month.'" (Sahīh)

2414. It was narrated that Sa‘eed bin Abī Hind said: "Uthmān bin Abī Al-‘Āṣ" and he narrated something similar in Mursal form. (Sahīh)

2415. It was narrated that Al-Hurr bin Ṣayyāḥ said: "I heard Ibn ‘Umar say: 'The Prophet ﷺ used to fast three days of each month.'" (Sahīh)
Tafsir: [Sahih] أخرجه أحمد: 2/309 عن حجاج بن محمد، وهو في الكبرى.

Chapter 83. How To Fast Three Days Of Each Month, And Mentioning The Differences Reported By The Narrators In The Narration Regarding That

2416. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ used to fast three days of each month: Monday at the beginning of the month, the following Thursday, then the Thursday after that. (Sahîh)

2417. Hunaidah Al-Khuzâ‘i said: “I entered upon the Mother of the Believers and heard her say: ‘The Messenger of Allâh ﷺ used to fast three days of each month: The first Monday of the month, then Thursday, then the following Thursday.’” (Hasan)

2418. It was narrated that Hafṣah said: “There are four things which the Prophet ﷺ never gave up: Fasting ‘Ashūrâ’, (fasting during) the ten days, (fasting) three days of each month, and praying two
Rak‘ahs before Al-Ghadāh (Fajr).”

(Hasan)

The ten of the (Dhul Hijjah): ten days are mentioned in the Hadith, but nine days are meant, because the tenth day is the day of Eid, and fasting on the day of Eid is categorically forbidden. Largely, nine could be stated to be ten. In the upcoming Hadith, there is mention of nine only.

2419. It was narrated from Hunaidah bin Khālid, from his wife, from one of the wives of the Prophet, that the Messenger of Allāh used to fast nine days of Dhul-Hijjah, the day of ‘Aṣhūrā, and three days of each month: The first Monday of the month, and two Thursdays. (Sahih)

2420. It was narrated from Hunaidah bin Khālid, from his wife, that one of the wives of the Prophet said: “The Prophet used to fast the ten (days), and three days of each month: Monday and Thursday.” (Sahih)

2421. It was narrated that Umm
Salamah said: “The Messenger of Allâh used to enjoin fasting three days: The first Thursday, and Monday and Monday.” (Sahîh)

Comments:

“He used to enjoin” means preferentially or commendingly.

2422. It was narrated from Jarîr bin ‘Abdullâh that the Prophet said: “Fasting three days of each month is fasting for a lifetime, and the shining days of Al-Bîd, the thirteenth, fourteenth and fifteenth.” (Sahîh)

Comments:

The objective is to fast three days each month. One may fast during these days, or Mondays and Thursdays, whatever might be the case.

Chapter 84. Mentioning The Differences Reported From Mûsâ Bin Talhah In The Narration About Fasting Three Days Of Each Month

Comments:

Some narrators reported it from Mûsâ bin Talhah, from Abû Hurairah, and some from Abû Dharr. Besides, some from Ibn Al-Hawtakiyyah. Some reported from him in the Mursal form, that means they made no mention of any Companion; for instance, narrations 2430 and 2431.

2423. It was narrated that Abû Hurairah said: “A Bedouin came to
the Prophet with a rabbit that he had grilled it and placed it in front of him. The Messenger of Allah refrained from eating, but he told the people to eat. The Bedouin also refrained, and the Prophet said to him: 'What is keeping you from eating?' He said: 'I fast three days of the month.' He said: 'If you want to fast, fast the shining days.'[1] (Sahih)

2424. It was narrated that Abū Dharr said: "The Messenger of Allah commanded us to fast the three days of Al-Būd, the thirteenth, fourteenth and fifteenth." (Hasan)

Comments:
The wisdom to fast on these three days (of every month) could probably be due to the fact that their nights are brightly illuminated throughout by the moon. It is, therefore, consonant with it, that their days should also be illuminated by the light of fasting.

2425. It was narrated that Abū Dharr said: "The Messenger of Allah commanded us to fast

[1] That is the days of Al-Būd.
three days of Al-Bid, the thirteenth, fourteenth and fifteenth.” (Hasan)

Comments:

On account of their nights being brightly illuminated, their days were also called white or illuminated days. Otherwise all days are generally bright, or the expression might possibly be the three days of the white nights.

2426. It was narrated that Mūsā bin Talhah said: “I heard Abū Dharr, at Ar-Rabadhah, saying: ‘The Messenger of Allah said: If you want to fast at any time during the month, then fast on the thirteenth, fourteenth and fifteenth.”’ (Hasan)

2427. It was narrated from Abū Dharr that the Prophet said to a man: “You should fast the thirteenth, fourteenth and fifteenth.” (Hasan)

Abū ‘Abdur-Rahmān (An-Nasāʾi) said: This is a mistake, it is not a narration of Bayān; perhaps Sufyān said: “It was narrated to us by two (Iltihān)” and the ‘Alif was dropped so it became Bayān. [1]

[1] Meaning, when copying the text the scribe or the narrator, mistook the ‘Thaʾ for a ‘Bāʾ, and in the case of the ‘Nūn, he thought it was a ‘Yāʾ. This is called: “Tasliḥ”; when a text is miscopied resulting in an error.
2428. It was narrated from Abû Dharr that the Prophet commanded a man to fast on the thirteenth, fourteenth and fifteenth. *(Hasan)*

2429. It was narrated that Ibn Al-Hawtakiyyah said: “Ubayy said: ‘A Bedouin came to the Messenger of Allâh, and he had a rabbit that he had grilled and some bread. He placed it before the Prophet, then he said: “I found it bleeding.” The Messenger of Allâh said to his Companions: “It doesn’t matter; eat.” And he said to the Bedouin: “Eat.” He said: “I am fasting.” He said: “What fast is that?” He said: “Fasting three days each month.” He said: “If you want to fast, then you should fast the shining days of Al-Bi’d: The thirteenth, fourteenth and fifteenth.” *(Hasan)*

Abû ‘Abdur-Rahmân (an-Nasâ’î) said: What is correct is: “From Abû Dharr” and it appears that “Dharr” was omitted from the book so it became: “Ubayy.”
2430. It was narrated from Mūsā bin Talhah that a man brought a rabbit to the Prophet ﷺ, and the Prophet ﷺ stretched out his hand toward it, then the one who had brought it said: “I saw some blood on it.” So the Prophet ﷺ drew his hand back, but he told the people to eat. Among the people there was a man who held back. The Prophet ﷺ said: “What is the matter with you?” He said: “I am fasting.” The Prophet ﷺ said to him: “Why don’t you fast on the three days of Al-Būd, the thirteenth, fourteenth and fifteenth?”[1] (Hasan)

Comments:
The Prophet’s holding back his hand was not due to its unlawfulness, otherwise he would not have commanded the Companions to partake of it.

2431. It was narrated that Mūsā bin Talhah said: “A rabbit that a man had grilled was brought to the Prophet ﷺ and when he offered it to him he said: ‘O Messenger of Allah, I saw some blood on it.’ The Messenger of Allah ﷺ did not eat it, but he said to those who were with him: ‘Eat; if I felt like it, I would have eaten it.’ There was a man sitting, and the Messenger of Allah ﷺ said: ‘Come and eat with the people.’ He said: ‘O Messenger of Allah, I am fasting.’ He said: ‘Why don’t you fast Al-Būd?’ He said: ‘What are they?’ He said: ‘The thirteenth, fourteenth and fifteenth?’[2] (Saḥīḥ)

[1] Like this, it is Mursal.
[2] This chain is also Mursal.
2432. It was narrated that a man called ‘Abdul-Malik narrated from his father, that the Messenger of Allāh ﷺ used to enjoin (fasting) these days of Al-Bīḍ and he said: “That is (equivalent to) fasting for the whole month.” (Da’īf)

Comments:
A commandment does not always signify compulsion. If the contextual
evidences are conducive, the commandment may denote desirability or recommendation or simply permissibility. As for instance, it comes in the Qur’ân: “But when you have quit your pilgrim sanctity, then hunt for game.” (Al-Mâdah: 2) “Then when the prayer is finished, scatter throughout the land.” (Al-Jum‘uah: 10)

Chapter 85. Fasting Two Days Of The Month

2435. It was narrated from Abû Nawfâl bin Abî ‘Aqráb that his father said: “I asked the Messenger of Allâh ﷺ about fasting and he said: ‘Fast one day of the month.’ I said: ‘O Messenger of Allâh, let me do more, let me do more.’ He said: ‘You are saying, O Messenger of Allâh, let me do more, let me do more? Then fast two days of each month.’ I said: ‘O Messenger of Allâh, let me do more, let me do more; I am able.’ He said: ‘Let me do more, let me do more; I am able for it.’ Then the Messenger of Allâh ﷺ fell silent until I thought that he was going to refuse my request. Then he said: ‘Fast three days of each month.’” (Sahîh)

Comments:
Repetition by Allâh’s Messenger ﷺ of Abû Aqráb’s statement was not out of derision or ridicule, but it was merely to exhibit his displeasure. So to say, the Prophet ﷺ did not consider plentiful optional observance of fasts appropriate for him. He might have been weak, or might have been involved in doing a strenuous task.

2436. It was narrated from Abû Nawfâl bin Abî ‘Aqráb, from his father, that he asked the Prophet ﷺ about fasting and he said: “Fast one day of each month.” He asked him for more, saying: “May my father and mother be ransomed for
you, I am able.” He said: “Fast two days of each month.” He said: “May my father and mother be sacrificed for you, O Messenger of Allāh, I am able.” The Messenger of Allāh ﷺ said: “I am able, I am able.” He did not want to increase it, but when I insisted, the Messenger of Allāh ﷺ said: “Fast three days of each month.” (Sahih)

The end of what the Shaikh had about fasting, all praise is due to Allāh the Lord of the worlds.

Comments:

It transpires from the foregoing narrations that the optional fasting should be kept to the minimal or optimal, so that one could adhere to them, and they do not cause any detriment in the fulfillment of one’s rights toward fellow humans, or any imbalance in one’s earning of livelihood. Three fasts in a month are enough. Allāh, Most High, would, out of His Bounty, bestow recompense of one full month’s fasting.
23. The Book Of Zakāh

Chapter 1. The Obligation Of Zakāh

Comments:

Linguistically, Zakāh means growth or purification. In sacred law, it is the name for a particular amount of wealth that must be paid annually to the poor, the indigent and to the other needy persons, with the intention of gaining recompense. The rank of the ritual prayer and the Zakāh (purifying dues) comes after the two testimonies. Though, the rank of the ritual prayer takes precedence.

2437. It was narrated that Ibn 'Abbās said: “The Messenger of Allah ﷺ said to Mu'ādh when he sent him to Yemen: ‘You are going to some of the People of the Book. When you come to them, call them to testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah ﷺ. If they obey you in that, then tell them that Allah, the Mighty and Sublime, has enjoined upon them five prayers every day and night. If they obey you in that, then tell them that Allah, the Mighty and Sublime, has enjoined upon them a charity (Zakāh) to be taken from their rich and given to their poor. If they obey you in that, then beware of the supplication of the oppressed person.’” (Sahih)

Comments:
1. The going forth of Mu'adh to Yemen took place in the year 9 or 10 of the Hijrah. He stayed there only until the period of the Abū Bakr.

2. “Beware of the supplication of the one who is oppressed” means do not wrong or tyrannize anyone, because the oppressed person would supplicate against the wrongdoer, and his supplication is always accepted, even he is himself a wrongdoer. So to say, the Zulm, wrongdoing or tyranny is an enormity - a major sin, and it defeats or outstrips other sins.

2438. Bahz bin Ḥakīm narrated from his father, that his grandfather said: “I said: ‘O Prophet of Allāh, I did not come to you until I had sworn more than this many times’ – the number of fingers on his hands – ‘that I would never come to you or follow your religion. I am a man who does not know anything except that which Allāh, the Mighty and Sublime, and His Messenger teach me. I ask you by the Revelation of Allāh, with what has your Lord sent you to us?’ He said: ‘With Islam.’ I said: ‘What are the signs of Islam?’ He said: ‘To say, I submit my face to Allāh and give up Shirk, and to establish the Ṣalāh and to pay the Zakāh.” (Hasan)

2439. It was narrated from 'Abdur-Rahmān bin Ghanm that Abū Mālik Al-Ash'ārī told him that the Messenger of Allāh ﷺ said: “Iṣbāgh Al-Wudū [1] is half of faith;
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1. Meaning: Purification of the body, since human is body and soul, then after purifying the body, the other half is the soul.
2. “Either for you or against you”: If a person acts upon the Glorious Qur’ān, then the proof is in his favor; otherwise against him, because he strayed in spite of knowing the path of truth.

2440. Suhaib narrated that he heard Abū Hurairah and Abū Sa‘eed say: “The Messenger of Allāh ﷺ addressed us one day and said: ‘By the One in Whose hand is my soul’ – three times – then he lowered his head, and each of us lowered his head, weeping, and we did not know what he had sworn that oath about. Then he raised his head with joy on his face, and that was dearer to us than red camels. Then he said: ‘There is no one who offers the five (daily) prayers, fasts Ramadān, pays Zakāh and avoid the seven major sins, but the gates of Paradise will be opened to him, and it will be said to him: Enter in peace.’” (Hasan)
The seven major sins**: associating anything with Allâh, Most High (Shirk - polytheism), practicing sorcery, unlawful killing (of a human being), dealing in usury, wrongful consumption of property of an orphan; fleeing from combat in *jihâd* and accusing chaste believing women.

2441. Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: ‘Whoever spends on a pair of things in the cause of Allâh, he will be called from the gates of Paradise: O slave of Allâh, this is good for you. Paradise has (several) gates. Whoever is one of the people of *Salâh*, he will be called from the gate of prayer. Whoever is one of the people of *Jihâd*, will be called from the gate of *Jihâd*. Whoever is one of the people of charity will be called from the gate of charity. And whoever is one of the people of fasting will be called from the gate of *Ar-Rayyân*.’ Abû Bakr said: ‘Is there any need for anyone to be called from all of these gates? Will anyone be called from all of them, O Messenger of Allâh?’ He said: ‘Yes, and I hope that you will be among them.’ (*Sahîh*)

Comments:

“A pair of things”: means a couple of similar things, for instance, two camels, two slaves, two loaves of bread, two garments, etc. or two dissimilar commodities, for example along with a loaf of bread, broth also, etc.
Chapter 2. Stern Warning Against Withholding Zakâh

2442. It was narrated that Abû Dhârr said: "I came to the Prophet while he was sitting in the shade of the Ka'bah. When he saw me coming he said: 'They are the losers, by the Lord of the Ka'bah!' I said: 'What's happening? Perhaps something has been revealed concerning me.' I said: 'Who are they, may my father and mother be ransomed for you?' He said: 'Those who have a lot of wealth, except one who does like this, and like this, and like this,' (motioning) in front of him, and to his right, and to his left. Then he said: 'By the One in Whose hand is my soul, no man dies leaving camels, or cattle, or sheep on which he did not pay the Zakâh, but they will come on the Day of Resurrection as big and fat as they ever were, trampling him with their hooves and goring him with their horns. Every time the last of them runs over him, the first of them will come back, until judgement is passed among the people.'" (Sahîh)

Comments:

"In front of him, and to his right, and to his left": that is to say, they spent generously on every essential cause, whether it be in addition to the obligatory payment of the Zakâh.

2443. It was narrated that 'Abdullâh said: "The Messenger of
Allāh said: 'There is no man who has wealth and does not pay the dues of his wealth, but a bald-headed Shuyā'ād[1] will be made to encircle his neck, and he will run away from it but it will follow him.' Then he recited the confirmation of that from the Book of Allāh: 'And let not those who covetously withhold of that which Allāh has bestowed on them of His Bounty (wealth) think that it is good for them (and so they do not pay the obligatory Zakāh). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection.'

(Sahīh)

Tafsīr: [إسناد صحيح] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة آل عمران، ح: 2444. Abū Hurairah said: "I heard the Messenger of Allāh say: 'Any man who has camels and does not pay what is due on them in its Najdah or its Risl,' they said: 'O Messenger of Allāh, what does its Najdah and its Risl mean?' He said: 'In times of hardship or in times of ease; they will come on the Day of Resurrection as energetic, fat and

Comments:

"A bald serpent": In actuality, there is no hair on a serpent's body. Therefore, baldness potency shows enormousness of its venom, due to which its scalp would disappear.

[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.

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lively as they ever were. He will be laid face down in a flat arena for them and they will trample him with their hooves. When the last of them has passed, the first of them will return, on a day that is as long as fifty thousand years, until judgment is passed among the people, and he realizes his end. Any man who has cattle and does not pay what is due on them in drought or in plenty, they will come on the Day of Resurrection as energetic, fat and lively as they ever were. He will be laid face down in a flat arena for them, and they will trample him with their cloven hooves. When the last of them has passed the first of them will return, on a day that is as long as fifty thousand years, until judgment is passed among the people and he realizes his end. Any man who has sheep and does not pay what is due on them in drought or in plenty, they will come on the Day of Resurrection as energetic, fat and lively as they ever were. He will be laid face down in a flat arena for them and they will trample him with their cloven hooves, and each horned one will gore him with its horn, and there will be none among them with twisted or broken horns. When the last of them has passed, the first of them will return, on a day that is as long as fifty thousand years, until judgment is passed among the people, and he realizes his end."

(Hasan)
Comments:

"On a Day": In our world, the duration of a day is measured by the sunrise and the sunset. It is apparent that the Day of Gathering would not be determined by the movement of the sun. It shall be determined according to the will of Allâh, Most High.

Chapter 3. The One Who Withholds Zakâh

2445. It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ died, and Abû Bakr became the Khalifah after him, and some of the ‘Arabs reverted to disbelief. ‘Umar said to Abû Bakr: ‘How can you fight the people when the Messenger of Allâh ﷺ said: ‘I have been commanded to fight the people until they say Lâ ilâha illallâh (there is none worthy of worship but Allâh). Whoever says Lâ ilâha illallâh, his wealth and his life are safe from me, unless he deserves a legal punishment justly, and his reckoning will be with Allâh?’” Abû Bakr, may Allâh be pleased with him, said: ‘I will fight anyone who separates prayer and Zakâh; Zakâh is the compulsory right to be taken from wealth. By Allâh, if they withhold from me a rope that they used to give to the Messenger of Allâh ﷺ, I will fight them for withholding it.’ ‘Umar, may Allâh be pleased with him, said: ‘By Allâh, it was as if I saw that Allâh has opened the heart of Abû Bakr for fighting, and I knew that it was the truth.” (Sahih)
Comments:

"Reverted to disbelief": After the death of the Messenger of Allāh ﷺ, several sorts of tribulations raised their heads. Some people even retracted to their ancestral religion. Some people took the following of the false claimants of the prophethood (Nubuwwah). Some people denied the obligation of the payment of Zakāh, and some stopped giving the Zakāh to the government. The first three groups were the absolute disbelievers, there was no difference of opinion in fighting them, but ‘Umar had a different view concerning the last division, because they were not disbelievers. They were rebels against the government. Abū Bakr was in favor of taking arms against them, while ‘Umar had a concern about that.

Chapter 4. The Punishment Of One Who Withholds Zakāh

2446. Bahz bin Ḥakīm said: “My father told me that my grandfather said: ‘I heard the Prophet ﷺ say: With regard to grazing camels, for every forty a Bint Labūn (a two-year old female camel). No differentiation is to be made between camels when calculating them. Whoever gives it seeking reward, he will be rewarded for it. Whoever refuses, we will take it, and half of his camels, as one of the rights of our Lord. And it is not permissible for the family of Muhammad ﷺ to have any of them.’” (Hasan)

Comments:

1. "Grazing": Zakāh is obligatory on those animals that are grazed on natural open range pastures for the whole year or the major part of the year. They should not have been provided with fodder or artificially fed, except rarely.

2. “Not permissible”: so that it should not cross anyone’s mind that the claim to prophethood has been made in order to amass wealth.
Chapter 5. Zakāh On Camels

2447. It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh ﷺ said: “No Ṣadaqah is due on less than five Awasuq[1] and no Ṣadaqah is due on less than five Dhwad (head of camel), and no Ṣadaqah is due on less than five Awaq.”[2] (Ṣahih)

Comments:
“Five Uqiyah”: Then an Uqiyah weighed forty dirhams. Thus five Uqiyahs would weigh two hundred dirhams. The dirham used to be a silver coin, as well as a unit of weight. At the present time, the price or the value of its silver weight is considered its Nimb or the scale. There is no Zakāh on less than this. The weight of two hundred dirhams equals 52 ½ tolas, or 595 grams (precisely, 592.9 grams). The Zakāh on monetary equivalents or the currencies in vogue shall be calculated according to this standard or scale.

2448. It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh ﷺ said: “No Ṣadaqah is due on less than five Dhwad (head of camel), and no Ṣadaqah is due on less than five Awaq, and no Ṣadaqah is due on less than five Awasuq.” (Ṣahih)

[1] Awasuq is plural of Wasq; a volume measurement equal to sixty Sā’s. (As-Sindi).
[2] Awaq is plural of Uqiyah and they also say: Waqīyah. It is forty Dirhams, and five Awaq is equal to two-hundred Dirhams. (As-Sindi).
2449. It was narrated from Anas bin Mâlik that Abû Bakr wrote to them: “This is the obligation of Ṣadaqah which the Messenger of Allâh ﷺ enjoined upon the Muslims, as Allâh, the Mighty and Sublime, commanded the Messenger of Allâh ﷺ. Whoever is asked for it in the manner explained (in the letter of Abû Bakr), let him give it, and whoever is asked for more than that, let him not give it. When there are less than twenty-five camels, for every five camels, one sheep (is to be given). If the number reaches twenty-five, then a Bint Makîd (a one-year old she-camel) is due, up to thirty-five. If a Bint Makîd is not available, then a Bin Labîn (a two-year old male camel). If the number reaches thirty-six, then a Bint Labûn (a two-year old she-camel) is due, up to forty-five. If the number reaches forty-six, then a Hiqqah (a three-year-old she-camel) that has been bred from a stallion camel is due, up to sixty. If the number reaches sixty-one, then a Jadîhâ (a four-year-old she-camel) is due, up to seventy-five. If the number reaches seventy-six, then two Bint Labûns (two-year-old she-camels) are due, up to ninety. If the number reaches ninety-one, then two Hiqqahs (three-year-old she-camels) that have been bred from stallion camels are due, up to one hundred and
If there are more than one hundred and twenty, then for every forty a *Bint Labûn*, and for every fifty a *Hiqqah*. In the event that a person does not have a camel of the age specified according to the *Sadaqah* regulations, then if a person owes a *Jadh’ah* as *Sadaqah* but he does not have a *Jadh’ah*, then a *Hiqqah* should be accepted from him, and he should give two sheep along with it if they are available, or twenty *Dirhams*. If he owes a *Hiqqah* as *Sadaqah* and he does not have a *Hiqqah* but he has a *Jadh’ah*, then it should be accepted from him, and the *Zakâh* collector should give him twenty *Dirhams*, or two sheep if they are available. If a person owes a *Hiqqah* as *Sadaqah* and he does not have one, but he has a *Bint Labûn*, it should be accepted from him, and he should give two sheep along with it if they are available, or twenty *Dirhams*. If a person owes a *Bint Labûn* as *Sadaqah* but he only has a *Hiqqah*, then it should be accepted from him and the *Zakâh* collector should give him twenty *Dirhams*, or two sheep. If a person owes a *Bint Labûn* as *Sadaqah* but he only has a *Bint Makhâd*, then it should be accepted from him, and he should give two sheep along with it if they are available, or twenty *Dirhams*. If a person owes a *Bint Makhâd* as *Sadaqah* but he only has a *Bin Labûn*, a male; it should be accepted from him, and he does not
have to give anything else along with it. If a person has only four camels he does not have to give anything unless their owner wants to. With regard to the *Sadaqah* on grazing sheep, if there are forty, then one sheep is due upon them, up to one hundred and twenty. If there is one more, then two sheep are due, up to two hundred. If there is one more, then three sheep are due, up to three hundred. If there are more than that, then for every hundred, one sheep is due. No feeble, defective or male sheep should be taken as *Sadaqah* unless the *Zakāh* collector wishes. Do not combine separate flocks or separate combined flocks for fear of *Sadaqah*. Each partner (who has a share in a combined flock) should pay the *Sadaqah* in proportion to his shares. If a man's flock is one less than forty sheep, then nothing is due from them, unless their owner wishes. With regard to silver, one-quarter of one-tenth, and if there are only one hundred and ninety Dirhams, no *Zakāh* is due unless the owner wishes." (*Sahih*)

Comments:
Allāh’s Messenger ﷺ had dictated this document with a view to sending it to the government officials, but he did not get the opportunity. When Abū Bakr became the Caliph, he made out its transcriptions and had sent them to the officials of the administration. Nonetheless, Abū Bakr has made reference to the Prophet ﷺ in this transcription; therefore, this document is of the *Marfu’* rank. That means it is the command of the Messenger of Allāh ﷺ. (*Marfu’* is a report or statement that is traced all the way back to the Prophet ﷺ).
Chapter 6. The One Who Withholds The Zakāh Of Camels

2450. Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'On the Day of Resurrection) camels will come to their owner in the best state of health that they ever had (in this world) and if he did not pay what was due on them, they will trample him with their hooves. Sheep will come to their owner in the best state of health that they ever had (in this world) and if he did not pay what was due on them, they will trample him with their cloven hooves and gore him with their horns. And among their rights are that they should be milked with water in front of them. I do not want any one of you to come on the Day of Resurrection with a groaning camel on his neck, saying, O Muḥammad, and I will say: I cannot do anything for you, I conveyed the message. I do not want any one of you to come on the Day of Resurrection with a bleating sheep on his neck, saying, "O Muḥammad," and I will say: "I cannot do anything for you, I conveyed the message." And on the Day of Resurrection the hoarded treasure of one of you will be a bald-headed Shuyţā’[1] from which its owner will flee, but it will chase him (saying), I am your hoarded treasure, and it will keep

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[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.
(chasing him) until he gives it his finger to swallow.” (Sa`îd)

Comments:

“Hoarded treasure,”: If the Zakāh is paid, then that treasure or wealth could be kept, providing other affiliated rights are fulfilled, for instance, good treatment of one’s parents, caring for the visitors or guests, meeting the need of the poor, etc.

Chapter 7. Waiving Zakāh On Camels If They Are Used To Carry People And Goods

2451. Bahz bin Hakîm narrated from his father that his grandfather said: “I heard the Messenger of Allah ﷺ say: ‘With regard to grazing camels, for every forty a Bint Labûn. No differentiation is to be made between camels when calculating them. Whoever gives it seeking reward will be rewarded for it. Whoever refuses, we will take it and half of his camels, as one of the rights of our Lord. And it is not permissible for the family of Muhammad ﷺ to have any of them.’” (Hasan)

Comments:

(For detail, see Hadîth 2446)

Imâm An-Nâṣâ’î has drawn the inference for the theme of the chapter from the grazing camels, because the camels which are kept for domestic use are kept in pens and are given fodder, and in reality there is no Zakāh on them. Apart from camels, there is also no Zakāh on commodities held for personal use, no matter how expensive they could be!

Chapter 8. Zakāh On Cattle

2452. It was narrated from Mu`âdh that the Messenger of Allah ﷺ
sent him to Yemen, and he commanded him to take a Dinar, or its equivalent in Ma'dir, from each person who had reached the age of puberty. And with regard to cattle, from every thirty a male or female Tabi' (two-year-old), and from every forty a Musinnah (three-year-old). (Da'if)

Comments:
Since a considerably large number of the People of the Book had taken up residence in Yemen, the Jizyah or, the protection, or exemption tax, was imposed upon them. The Jizyah is a tax, which a Muslim state levies on its non-Muslim citizens in lieu of their full protection and other civil rights provided to them. (The term Jizyah itself is derived from the verb Jazd: "He rendered (something) as a satisfaction or as compensation in lieu of something else": Lane: Vol. I, p. 422; 2003 edition)

2453. Mu'adh said: “The Messenger of Allâh ﷺ sent me to Yemen, and he commanded me to take from every forty cows, a cow in its third year, and from every thirty, a Tabi’ (two-year-old), and from every person who had reached the age of puberty a Dinar or is equivalent in Ma’dir.” (Da’if)

2454. It was narrated that Mu’adh ﷺ said: “454 – أخبرنا أَحْمَدُ بْنُ سَمَيْـِـٰثُ: حَدَّثَنَا عَلِيُّ – وَهُوَ أَبِي عَبْـِضٌ – قَالَ: حَدَّثَنَا الْأَعْمَـِـٰشِ عَنْ شَيْـٰٰبِي، عَنْ مَـِـٰسُرِّ، وَالْأَعْمَـِـٰشِ عَنْ إِبْـِـٰحَـِـٰمْ قَالَ: قَالَ مَـِـٰعَاذُ: بَعْـِـٰضِي رَسُولُ اللَّـِّهِ ﷺ إِلَيْ النَّبِيِّ ﷺ، فَأَمَرَّنَّهُ أَنْ أَخْـِـٰذَ مِنْ كُلّ أَرْضِيَّ بَيْـِـٰـٰثٍ نِـِـٰيَـٰثٍ، وَمِنْ كُلّ ثَلَاثِينَ بِيْـِـٰثٍ نِـِـٰيَـٰثٍ، وَمِنْ كُلّ حَـِـٰـٰلِمِينَ بِيْـِـٰثٍ نِـِـٰيَـٰثٍ، وَمِنْ كُلّ أَرْضِيَّ مِنْ صَفَرٍ مَـِـٰيِّ.” (Da’if)

said that when the Messenger of Allah ﷺ sent him to Yemen, he commanded him to take from every thirty, cattle a male or female Tabi‘ (two-year-old), and from every forty, a Musinannah (three-year-old), and from every person who had reached the age of puberty a Dinār or is equivalent in Ma‘āfir. (Da‘īf)

2455. It was narrated that Mu‘ādh bin Jabal said: “When he sent me to Yemen, the Messenger of Allah ﷺ commanded me not to take any cattle until the number had reached thirty. If the number reached thirty, then a Jadhi‘ah calf in its second year, either male or female, was due on them, until the number reached forty. If the number reached forty, then a Musinannah was due on them.” (Da‘īf)

Chapter 9. The One Who Withholds Zakāh On Cattle

2456. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allah ﷺ said: ‘There is no owner of camels or cattle or sheep who does not give what is due on them, but he will be made to stand for them on the Day of Resurrection in a flat arena, and those with hooves will trample him...”
with their hooves, and those with horns will gore him with their horns. And on that day there will be none that are hornless or have broken horns.' We said: 'O Messenger of Allah, what is due on them?' He said: 'Lending males for breeding, lending their buckets, and giving them to people to ride in the cause of Allah. And there is no owner of wealth who does not give what is due on it but a bald-headed Shujāʿ[1] will appear to him on the Day of Resurrection; its owner will flee from it and it will chase him and say to him: This is your treasure which you used to hoard. When he realizes that he cannot escape it he will put his hand in its mouth and it will start to bite it as a stallion bites.'

(Sahih)

Chapter 10. Zakāh On Sheep

2457. It was narrated from Anas bin Mālik that Abū Bakr, may Allah be pleased with him, wrote to him: "This is the obligation of Sadaqāh which the Messenger of Allah enjoined upon the Muslims, as Allah commanded the Messenger of Allah. Whoever is asked for it in the manner explained (in the letter of Abū Bakr), let him give it, and whoever

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[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.
is asked for more than that, let him not give it. When there are less than twenty-five camels, for every five camels, one sheep (is to be given). If the number reaches twenty-five, then a Bint Makhād (a one-year-old she-camel) is due, up to thirty-five. If a Bint Makhād is not available, then a Bin Labūn (a one-year-old male camel). If the number reaches thirty-six, then a Bint Labūn (a two-year-old she-camel) is due, up to forty five. If the number reaches forty-six, then a Ḥiqqah (a three year old she-camel) that was bred by a stallion camel is due, up to sixty. If the number reaches sixty-one, then a Jadh’ah (a four-year-old she-camel) is due, up to seventy-five. If the number reaches seventy-six, then two Ḥiqqahs that have been bred by stallion camels are due, up to one hundred and twenty. If there are more than one hundred and twenty, then for every forty a Bint Labūn and for every fifty a Ḥiqqah. In the event that a person does not have a camel of the age specified according to the Sadaqah regulations, then if a person owes a Jadh’ah as Sadaqah and he does not have a Jadh’ah but he has a Ḥiqqah, then the Ḥiqqah should be accepted from him and he should give two sheep along with it if they are available, or twenty Dirhams. If a person owes a Ḥiqqah as Sadaqah but he only has a Jadh’ah, then it should be
accepted from him, and the Zakāh collector should give him twenty Dirhams or two sheep. If a person owes a Ḥiqqah as ʾSadaqah and does not have one but he has a Bint Labūn, it should be accepted from him, and he should give two sheep along with it, if they are available, or twenty Dirhams. If a person owes a Bint Labūn as ʾSadaqah but he only has a Ḥiqqah, it should be accepted from him, and the Zakāh collector should give him twenty Dirhams or two sheep. If a person owes a Bint Labūn as ʾSadaqah and he does not have a Bint Labūn, but he has a Bint Makhād, it should be accepted from him, and he should give two sheep along with it, if they are available, or twenty Dirhams. If a person owes a Bint Makhād as ʾSadaqah but he only has a Bin Labūn, a male, it should be accepted from him and nothing else (need be given) with it. If a person has only four camels, then nothing is due on them, unless their owner wishes (to give something). With regard to the ʾSadaqah of grazing sheep, if there are forty then one sheep is due, up to one hundred and twenty. If there is one more than that, then two sheep are due, up to two hundred. If there is one more than that, then three sheep are due, up to three hundred. If there is one more than that, then for every hundred one sheep is due, and no decrepit or defective sheep or male sheep should be taken as ʾSadaqah.
unless the Zakāh collector wishes. Do not combine separate flocks or separate combined flocks for fear of Sadaqah. Each partner (who has a share in a combined flock) should pay Sadaqah in proportion to his shares. If a man’s flock is one less than forty sheep, then nothing is due from them unless their owner wishes. With regard to silver, one-quarter of one-tenth, and if there are only one hundred and ninety, nothing is due unless the owner wishes.” (Saḥīḥ)

Comments:
(For detailed discussion see the commentary to Ḥadīth 2449)

Chapter 11. The One Who Withholds Zakāh On Sheep

2458. It was narrated that Abū Dharr said: “The Messenger of Allāh ﷺ said: ‘There is no owner of camels, cattle or sheep who does not give Zakāh on them, but they will come on the Day of Resurrection as big and fat as they ever were, and will gore him with their horns and trample him with their hooves. Every time the last of them has run over him the first of them will come back to him, until judgment is passed among the people.” (Saḥīḥ)

2459. It was narrated that Suwaid bin Ghafalah said: “The Zakāh collector of the Prophet came to us, and I went to him, sat with him, and heard him say: ‘In my contract it says that we should not take any suckling young, nor combine what is separate, nor separate what is combined.’ A man brought a she-camel with a big hump to him and said: ‘Take it,’ but he refused.” (Da`if)

Comments:
A moderately ordinary animal shall be taken in Zakāh, so that it does not cause any financial harm to its owner or to the poor, its recipient. A suckling animal would prove harmful to the poor, and giving over a lactating animal would be damaging to its owner.

2460. It was narrated from Wā’il bin ʿUmar that the Prophet sent a collector and he came to a man who brought him a slim, recently-weaned camel. The Prophet said: “We sent the Zakāh collector of ʿAlāh and His Messenger, and so-and-so gave him a slim, recently-weaned camel. O ʿAlāh, do not bless him nor his camels!” News of that reached the man, so he came with a beautiful she-camel and said: “I repent to ʿAlāh and to His Prophet.” The Prophet said: “O ʿAlāh, bless him and his camels!” (Da`if)
Chapter 13. The Ruler
Suplicating For Blessings
Upon The Giver Of Sadaqah

(المعجم 13 - باب صلاة الإمام على صاحب الصدقة (التحفة 13)

2461. It was narrated that ‘Abdullâh bin Abî Awfa said: “When people brought their Zakâh to him, the Messenger of Allâh ﷺ would say: ‘O Allâh, send Salâh upon the family of so-and-so.’ My father brought his Sadaqah to him and he said: ‘O Allâh, send Salâh upon the family of Abû Awfa.’” (Saḥîh)

Comments:
The Messenger of Allâh ﷺ was ordered by Allâh to supplicate for Salâh upon those giving Zakâh (At-Tawbah 9:103). They will gain tranquillity of heart on account of it. Nowadays, this obligation is incumbent upon the learned scholars or the rulers, when they collect the Zakâh.

Chapter 14. When There Is An Infraction In The Sadaqah
(Collected)

(المعجم 14 - باب إذا تجاوز في الصدقة (التحفة 14)

2462. It was narrated that ‘Abdur-Rahmân bin Hilâl said: “Jarîr said: ‘Some Bedouin people came to the Prophet ﷺ and said: O Messenger of Allâh, some of your Zakâh collectors come to us and they are unfair. He said: Keep your Zakâh collectors happy. They said: Even if they are unfair? He said: Keep your Zakâh collectors happy. Then they said: Even if they are unfair.
He said: Keep your Zakāh collectors happy. Jarīr said: ‘No Zakāh collector left me, since I heard this from the Messenger of Allāh ﷺ, but he was pleased with me.’[1] (Sahīh)

2463. It was narrated that Ash-Shabbi said: “Jarīr said: ‘The Messenger of Allāh ﷺ said: When the Zakāh collector comes to you, let him leave happy with you.’” (Sahīh)

Chapter 15. Owner Giving Something Without The Zakāh Collector Choosing It

2464. It was narrated that Muslim bin Thafinah said: “Ibn ‘Alqamah appointed my father to be in charge of his people, and he commanded him to collect their Sadaqah. My father sent me to a group of them to bring their Sadaqah to him. I set out and came to an old man who was called Sa’r. I said: ‘My father has sent me to collect the Sadaqah of your sheep.’

[1] The Prophet ﷺ was certain that his Zakāh collectors were fair and would not take more than what was prescribed, but due to their innate love of money, people may feel that taking from them is a kind of unfairness. This should not be interpreted as allowing the Zakāh collectors to be unfair, or encouraging the people to put up with that, and give more than that which Allāh has prescribed they should give. (Hāshiyah As-Sindi)
He said: ‘O son of my brother, how will you decode what you want to take?’ I said: ‘We choose, and we even measure the sheep’s udders.’

He said: ‘O son of my brother, I tell you that I was in one of these mountain passes at the time of the Messenger of Allah ﷺ with some sheep of mine. Two men came on a camel and said: We are the messengers of the Messenger of Allah ﷺ, we come to take the Sadaqah of your sheep. I said: What do I have to give? They said: A sheep. So I went to a sheep that I knew was filled with milk and was fat, and brought it out to them. He said: This is a Shâfiʿ – a sheep that has a child or is pregnant – and the Messenger of Allah ﷺ forbade us to take a Shâfiʿ. So I went to a Muṭṭât she-goat – a Muṭṭât is one that has not given birth before, but has reached the age where it could produce young – and brought it out to them. They said: We will take it. So I lifted it up to them, and they took it with them on their camel and left.” (Paṭf)

Comments:

This demonstrates that in Zakâh, the most superior animal should not be taken, because this would be an infringement of the owner’s right.

2465. Muslim bin Thafinah narrated that Ibn ‘Alqamah appointed his father to collect the Zakâh of his people – and he quoted the same Hadîth. (Saḥîh)
Abū Hurairah said: "Umar said: 'The Messenger of Allâh ﷺ enjoined Ṣadaqah and it was said that Ibn Jamīl, Khālid bin Al-Walīd and ‘Abbās bin ‘Abdul-Muṭṭalib had withheld some. The Messenger of Allâh ﷺ said: What is the matter with Ibn Jamīl? Was he not poor then Allâh made him rich? As for Khālid bin Al-Walīd, you are being unfair to Khālid, for he is saving his shields and weapons for the sake of Allâh. As for Al-‘Abbās bin ‘Abdul-Muṭṭalib, the paternal uncle of the Messenger of Allâh ﷺ, it is an obligatory charity for him and he has to pay as much again.'" (Ṣaḥīḥ)

2467. It was narrated that Abū Hurairah said: "The Messenger of Allâh ﷺ enjoined giving Ṣadaqah;"
and he narrated something similar. 

(Sahih)

 tegab al-zak'ah

... and he narrated something similar.

(Sahih)

تخريج: [صحيح] أنظر الحديث السابق، وهو في مسحة إبراهيم بن طهمان، ح: ٢٣٢.

٢٤٦٨. It was narrated that ‘Abdullâh bin Hûlâl Al-Thaqaff said: “A man came to the Prophet ﷺ and said: I feared that I might be killed after you are gone for the sake of a goat or sheep of the Sadaqah.” He said: ‘Were it not that it will be given to the poor Muhâjirûn I would not have taken it.”’ (Da’îf)


Comments

It appears that this man was one of the Zakâh collectors. Some Zakâh giver exhibiting his miserliness picked a quarrel until the matter culminated into a fight. Nevertheless, it was a trivial matter involving a goat or a lamb.

Chapter 16. Zakâh On Horses

٢٤٦٩. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The Muslim does not have to pay Sadaqah on his slave or his horse.’” (Sahih)

Comments

This narration and other narrations explicitly negate Zakâh on horses. Therefore, the fact of the matter is that if the horse and slave are meant for one’s own service, no Zakâh is due on them. This is the reason why there is no Nisâb prescribed on them.

2470. It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘A Muslim man does not have to pay Zakâh on his slave or his horse.’” (Sahîh)

2471. It was narrated from Abû Hurairah and attributed to the Prophet ﷺ: “The Muslim does not have to pay Sadaqah on his slave or his horse.” (Sahîh)

2472. It was narrated from Abû Hurairah that the Prophet ﷺ said: “A person does not have to pay Sadaqah on his horse or his slave.” (Sahîh)
Chapter 17. Zakāh On Slaves

2473. It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Muslim does not have to pay Sadaqah on his slave or his horse.” (Saḥīḥ)

Comments

Concerning the slave, even the Hanafites are in agreement with the majority of the people of knowledge that there is no Zakāh on a slave meant for service, because there is no Zakāh on any of the commodities meant for personal use. However, there is Zakāh on slaves kept for commerce. The same principle is applied in the matter of horse. But the Hanafites have changed the ruling concerning horse, without any supported reason.

2473. It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Muslim does not have to pay Sadaqah on his slave or his horse.”

Chapter 18. Zakāh On Silver

2475. It was narrated that Abû Sa‘eed Al-Khadrî said: “The Messenger of Allah ﷺ said: ‘No Sadaqah is due on anything less than five Awāq, no Sadaqah is due on less than five Dhawâd (head of...
camel), and no Sadaqah is due on less than five Awsq."[1] (Sahih)

2476. It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ said: “No Sadaqah is due on less than five Awsq of dates, no Sadaqah is due on less than five Awâq of silver, and no Sadaqah is due on less than five Dhawd (head) of camels.” (Sahih)

2477. It was narrated from Abû Sa‘eed Al-Khudrî that he heard the Messenger of Allâh ﷺ say: “No Sadaqah is due on less than five Awsq[2] of dates, no Sadaqah is due on less than five Awâq of silver, and no Sadaqah is due on less than five Dhawd (head) of camels.” (Sahih)

2478. It was narrated that Abû Sa‘e’d Al-Khudrî said: “I heard the Messenger of Allâh ﷺ say: ‘No Sadaqah is due on less than five Awâq of silver, no Sadaqah is due on less than five Dhawd (head) of camels, and no Sadaqah is due on less than five Awwâq of dates.’” (Sahîh)

2479. It was narrated that ‘Alî, may Allâh be pleased with him, said: “The Messenger of Allâh ﷺ said: ‘I have exempted you from (having to pay Zakâh on) horses and slaves. Pay the Zakâh on your wealth, for every two hundred (Dirhams), five.’” (Hasan)

2480. It was narrated that ‘Alî, may Allâh be pleased with him, said: “The Messenger of Allâh ﷺ said: ‘I have exempted you from (having to pay Zakâh on) horses and slaves. Pay the Zakâh on your wealth, for every two hundred (Dirhams), five.’” (Hasan)
and slaves, and there is no Zakāh on less than two hundred (Dirhams).” (Hasan)

Chapter 19. Zakāh On Jewelry

2481. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that a woman from among the people of Yemen came to the Messenger of Allāh ﷺ with a daughter of hers, and on the daughter’s hand were two thick bangles of gold. He said: “Do you pay Zakāh on these?” She said: “No.” He said: “Would it please you if Allāh were to put two bangles of fire on you on the Day of Resurrection?” So she took them off and gave them to the Messenger of Allāh ﷺ and said: “They are for Allāh and His Messenger.” (Hasan)

Comments

On account of these kind of narrations, a great many people of knowledge are of the view that Zakāh is due on jewelry, for instance, Imām Abū Hanifah (May Allāh have mercy on him). But others among the people of knowledge hold that no Zakāh is due on jewelry, because the jewelry is meant for personal use.

2482. ‘Amr bin Shu‘aib said: “A woman came to the Messenger of Allāh ﷺ with a daughter of hers, and on her daughter’s arm were two bangles” – a similar report, in Mursal form. (Hasan)
Abū ‘Abdur-Rahmān (An-Nasū’) said: Khālid is more reliable than Al-Mu’tamir.\[1\]

Chapter 20. The One Who Withholds Zakāh Due On His Wealth

2483. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘The one who does not pay Zakāh on his wealth, his wealth will appear to him on the Day of Resurrection like a bald-headed Shujā’ā\[2\] with two dots above its eyes. It will hold onto him or encircle him and will say: I am your hoarded treasure, I am your hoarded treasure.”’ (Sahih)

2484. It was narrated from Abū Hurairah that the Prophet ﷺ said: “If Allāh gives a person wealth and he does not pay Zakāh on it, his wealth will appear to him on the Day of Resurrection as a bald-headed Shujā’ā with two dots above its eyes. It will take hold of the corners of his mouth on the

\[1\] Meaning, that Khālid bin Al-Hārith and Mu’tamir bin Sulaymān both reported the Hadīth from Husain bin Dhuwayr. Since Khālid is more reliable than Mu’tamir, his report in Marfu’ form is given precedence over the report of Mu’tamir in Mūsul form.

\[2\] See No. 2443.
Day of Resurrection and will say: ‘I am your wealth, I am your hoarded treasure.’ Then he recited this verse: ‘And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) and think that it is good for them (and so they do not pay the obligatory Zakâh).’”[1]

(Sahih)

Comments

See 2443, 2450.


2485. It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘There is no Ṣadaqah on less than five Awsâq of grains or dates.’” (Sahih)

Chapter 22. Zakâh On Wheat

2486. It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ said: “No Zakâh is due on wheat or dates unless the amount reaches five Awsâq. No Zakâh is due on silver unless the amount reaches five

Chapter 23. Zakāh On Grains

2487. It was narrated from Abū Sa‘eed Al-Khudrī that the Prophet said: “No Sadaqah is due on grains or dates unless the amount reaches five Āwsuq, nor on less than five Dhawd, nor on less than five Āwāq.” (Ṣaḥīḥ)

Comments
See Ḥadīth 2447.

Chapter 24. The Amount On Which Zakāh Is Due

2488. It was narrated that Abū Sa‘eed said: The Messenger of Allāh said: “No Sadaqah is due on less than five Āwāq.” (Ṣaḥīḥ)
2489. It was narrated from Abû Sā'eed Al-Khudrî that the Prophet ﷺ said: "No Šâdâqah is due on less than five Awâq, no Šâdâqah is due on less than five Dhâwâd, no Šâdâqah is due on less than five Awsuq." (Ṣâhîh)

Chapter 25. On What One-Tenth Is Due, And On What One-Half Of One-Tenth Is Due

2490. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: "For whatever is irrigated by the sky, rivers and springs, or draws up water from deep roots, one-tenth. For whatever is irrigated by animals and artificial means, one half of one-tenth." (Ṣâhîh)

Comments
1. Hitherto, in the preceding narrations, the Nisâb for crops was described.
2. Arguing from the outward import of this Ḥadîth, Imâm Abû Ḥanîfah has stated that one-tenth or the 'Ushr is due upon what the earth puts forth, whether it is in a small or large amount. But the explicit narrations concerning the Nisâb are contrary to this argument. This discussion has preceded earlier. When the Nisâb or the scale is valid in other commodities, for instance, gold, silver, and animals, etc., why should it not be valid in the matter of a crop?
2491. Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘For that which is watered by the sky, rivers and springs, one-tenth. For whatever is irrigated by animals, one-half of one-tenth.’” (Sahih)

2492. It was narrated that Mu‘ādh said: “The Messenger of Allāh ﷺ sent me to Yemen and he commanded me to take one-tenth of whatever is irrigated by the sky, and half of one-tenth of whatever is irrigated by means of buckets.” (Hasan)

Chapter 26. How Much Should The Estimator Leave?

2493. It was narrated from ‘Abdur-Rahmān bin Mas‘ūd bin Niyār: “Sahl bin Abī Ḥathmah came to us when we were in the market and said: ‘The Messenger of Allāh ﷺ said: When you have estimated, take two-thirds (of the portion you have estimated as Zakāh) and leave one-third, and if you do not
take (two-thirds) or leave one-third. (One of the reporters) Shu‘bah doubted — leave one quarter.” (Hasan)

**Comments**

1. In whatever harvests or fruits the government levies the 'Ushr or the tenth. The system was that before the ripening of the harvests or the fruits, some men of understanding used to be dispatched in order to estimate that so and so’s harvest would put forth this much amount of crop or fruit, which was called Kharas. In our modern days, this task is carried out by the land revenue officials.

2. “When you estimate, leave one-third”: this is because it is not necessary the harvest would produce accurately as per the estimation. Often the animals eat away, an unforeseen calamity might damage the harvest and the fruit, folks and beggars or askers might cause decrease in it. The owner, therefore, should be given concession.

**Chapter 27. The Saying Of Allâh, The Mighty And Sublime: “And Do Not Aim At That Which Is bad To Spend From It”**

2494. Abû Umâmah bin Sahl bin Ḥunaif said, concerning the Verse in which Allâh, the Mighty and Sublime, says: And do not aim at that which is bad to spend from it.” This refers to bad quality dates. The Messenger of Allâh forbade taking bad quality dates as Sadaqah. (Hasan)

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Comments

Ju’rūr and Lawn Hubaiq were two kinds of dates of inferior quality. They were small and tiny. However, it should be borne in mind that if the crop itself is of that kind, then obviously Zakāḥ would be given from this stuff only.

2495. It was narrated that ‘Awf bin Mālik said: “The Messenger of Allāh ﷺ came out with a stick in his hand, and a man had hung up a bunch of dry and bad dates. He started hitting that bunch of dates and said: ‘I wish that the one who gave this Sadaqāh had given something better than this, for the one who gave these dry, bad dates will eat dry, bad dates on the Day of Resurrection.”’[1] (Hasan)

Comments

This was an optional charity or Sadaqāh, because the obligatory tenth or the ‘Ushr is levied by the officials of the governments.

Chapter 28. Minerals

2496. It was narrated from ‘Amr bin Shu’aib, from his father, that his grandfather said: “The Messenger of Allāh ﷺ was asked about Al-Luqātah.”[2] He said: “That which is found on a much-traveled road or in an inhabited

[1] This is another version related to the revelation mentioned in No. 2494.

[2] Lost property or something that is picked up.
village, announce it for a year. If its owner comes (and takes it, well and good), otherwise it is yours. That which was not found on a much-traveled road or in an inhabited village is subject to the Khums, as is Rikâz.”[1] (Hasan)


Comments:
A dominant majority of scholars like Imâms Mâlik, Ahmad, Shafi‘i, and Al-Bukhârî (May Allâh have mercy upon them all) have fixed one-fortieth of it as its Zakâh considering it merchandise or trade goods. This is appropriate also.

2497. It was narrated from Abû Hurairah that the Prophet ﷺ said: “The injuries caused by the beast are without liability,[2] and wells are without liability, and mines are without liability, and the Khums is due on Rikâz.” (Saḥîh)


Comments:
While digging a mine or a well, or while working inside them, if someone sustains injury or dies, no penalty shall be imposed upon the owner (of the mine or the well). In the same way, if someone falls down into a mine or a well and injures himself or dies, no retribution shall be levied from the owner, unless his some offence is proved.

[1] Rikâz refers to buried treasure from the time of the Jâhiliyyah. Khums is “the fifth.”

[2] Meaning the owner of these is not liable for damages others suffer from them.
2498. A similar report was narrated from Abū Hurairah from the Messenger of Allāh ﷺ. (Sahih)

2499. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "The injuries caused by the beast are without liability, and wells are without liability, and mines are without liability, and the Khumus is due on Rikāz." (Sahih)

2500. It was narrated that Abū Hurairah said: The Messenger of Allāh ﷺ said: "The injuries caused by the well are without liability, and beasts are without liability, and mines are without liability, and the Khumus is due on Rikāz." (Sahih)

Chapter 29. Zakāh On Bees

2501. It was narrated from 'Amr bin Shu‘aib, from his father, that his grandfather said: "Hilāl came to
the Messenger of Allâh ﷺ with one-tenth of his honey and asked him to protect a valley for him that was called Salabah. The Messenger of Allâh ﷺ protected that valley for him. When ‘Umar bin Al-Khattâb became the Khalifah, Sufyân bin Wahb wrote to ‘Umar and asked him (about that), and ‘Umar wrote: ‘If he gives me what he used to give to the Messenger of Allâh ﷺ, one-tenth of his honey, I will protect Salabah for him, otherwise they are just bees and anyone who wants to may eat of it.” (Hasan)

Chapter 30. The Obligation Of Zakâh Of Ramaḍân

2502. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ enjoined Zakâh of Ramaḍân upon the free and the slave, male and female, a Sâ’[1] of dates or a Sâ’ of barley, so the people considered that equivalent to half a Sâ’ of wheat.” (Sahih)

[1] A Sâ’ is a measurement of volume, not weight: It is four scoops of the average man’s hands held together. A Mudd is one-fourth of that or one scoop with the two hands held together.
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Comments:
1. This charity or Sadaqah was called the Zakāh of Ramadān, because it becomes obligatory due to the fasts of the month of Ramadān; and it is called Sadaqatul Fitr because its disbursement is obligatory Eidul Fitr.

2. The obligation of Sadaqatul Fitr upon a slave denotes that it would be compulsory on his master on his behalf. It shall be disbursed by the owner providing he is a Muslim.

Chapter 31. The Obligation Of Zakāh Of Ramadān For Slaves

2503. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh enjoining Sadaqatul Fitr upon male and female, free and slave; a Sā‘ of dates or a Sā‘ of barley.” He said: “The people considered that equivalent to half a Sā‘ of wheat.” (Sahih)

Comments:
Sadaqatul Fitr is absolutely obligatory, but upon those who have the capability (who have the necessary amount in excess of what one needs to feed oneself and those who one is obliged to support). The one who himself is poor deserves to receive.

Chapter 32. The Obligation Of Zakāh Of Ramadān For Children

2504. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh enjoining the Zakāh of Ramadān on everyone, young and old, free and slave, male and female, a Sā‘ of dates or a Sā‘ of barley.” (Sahih)

Chapter 33. The Obligation Of Zakāh Of Ramaḍān For Muslims To The Exclusion Of Non-Muslims Having A Covenant

2505. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ enjoined Zakâtul-Fiṭr at the end of Ramaḍān upon the people; a Ṣā’ī of dates or a Ṣā’ī of barley, upon everyone, free or slave, male or female, of the Muslims. (Sahih)

2506. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ enjoined Zakâtul-Fiṭr; a Ṣā’ī of dates or a Ṣā’ī of barley, upon the free person and the slave, male and female, young and old, among the Muslims. He commanded that it be given before the people went out to the (‘Īd) prayer.” (Sahih)

Comments:

Sadagatul Fitr may be paid in advance, before its time, because ultimately its objective is the fulfillment of the need of the poor, especially so when the purpose is to amass it collectively with a view to distributing it; it has to be collected well in advance. There is no harm in it. The evidence of collection of Sadagatul Fitr several days in advance is found in the blessed lifetime of the Messenger of Allāh ﷺ.
Chapter 34. How Much Was Enjoined

2507. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ enjoined Sadaqatul Fitr upon young and old, male and female, free and slave; a Šâ' of dates or a Šâ' of barley." (Saḥîh)

Comments:
(For the amount of Sadaqatul fitr, see Ḥadîth 2502).

Chapter 35. Šadaqatul Fıṭr Was Enjoined Before The Command To Give Zakâh Was Revealed

2508. It was narrated that Qais bin Sa'd bin 'Ubâdah said: "We used to fast on 'Ashūrâ' and give Zakâtul-Fitr, and when the command to fast in Ramadân was revealed, and the command to give Zakâh was revealed, we were neither commanded to give it, nor told not to do so, and we used to do it." (Saḥîh)

Comments:
Šadaqatul Fıṭr is obligatory, despite the obligation of Zakâh.

2509. It was narrated that Qais bin Sa'd said: "The Messenger of Allâh ﷺ commanded us to give
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Chapter 36. The Measure Of Zakātul-Fitr

2510. When he was the governor of Al-Basrah, at the end of the month, Ibn 'Abbās said: “Give Zakāh of your fast.” The people looked at one another, so he said: “Whoever is here from the people of Al-Madinah, get up and teach your brothers, for they do not know that this Zakāh was enjoined by the Messenger of Allāh upon every male and female, free and slave, a Sā‘ of barley or dates, or half a Sā‘ of wheat.” So they got up. (Da‘f)

Hishām contradicted him, he said: “From Muḥammad bin Sirīn.”
Comments:

Hishām has contradicted Humaid, in that he has said: “From Muḥammad bin Sīrīn instead of Ḥasan. It is possible both Ḥasan and Ibn Sīrīn might have both heard these words from Ibn ‘Abbās.

2511. It was narrated that Ibn ‘Abbās said concerning Ṣadaqatul-Fīr: “A Ṣā‘ of wheat, or a Ṣā‘ of dates, or a Ṣā‘ of barley, or a Ṣā‘ of rye.” (Ṣaḥīḥ Mawquf)

2512. It was narrated that Abū Ṣa‘īd Al-Khadrī said: “I heard Ibn ‘Abbās deliver a Khutbah from your Minbar – meaning the Minbar in Al-Baṣrah – saying: ‘Ṣadaqatul Fīr is a Ṣā‘ of food.’” (Ṣaḥīḥ)

Abū ‘Abdur-Raḥmān (An-Nasāʾī) said: This is the most reliable of the three.

Comments:

Ibn ‘Abbās has stated, in this Ḥadīth, one Sa‘ is the measure on all kinds of grain, as Ṣadaqatul Fīr. And this is most correct.

Chapter 37. Dates As Zakātul-Fīr

2513. It was narrated that Abū Sa‘īd Al-Khadrī said: “The Messenger of Allāh ﷺ enjoined Ṣadaqatul Fīr; a Ṣā‘ of barley, or a Ṣā‘ of dates, or a Ṣā‘ of cottage cheese.” (Ṣaḥīḥ)
Chapter 38. Raisins As Zakâtul-Fitr

2514. It was narrated that Ibn ‘Abbâs said: “We used to pay Zakâtul-Fitr when the Messenger of Allâh was among us; a Sâ‘ of food, or a Sâ‘ of barley, or a Sâ‘ of dates, or a Sâ‘ of raisins, or a Sâ‘ of cottage cheese.” (Sahih)

2515. It was narrated that Abû Sa‘e’eed said: “We used to pay Zakâtul-Fitr when the Messenger of Allâh was among us; a Sâ‘ of food, or a Sâ‘ of barley, or a Sâ‘ of dates, or a Sâ‘ of raisins, or a Sâ‘ of cottage cheese. We continued to do so until Mu‘âwiyyah came from Ash-Šâm and one of the things that he taught the people was when he said: ‘I think that two Mudds of wheat from Ash-Šâm are equivalent to a Sâ‘ of...”
this.' So the people took to that."

(Sahih)

The people started looking at one another. So he said: "Whoever is here of the people of Al-Madina, get up and teach your brothers, for they do not know that the

Chapter 39. Flour

2516. It was narrated that Abü Sa’eed Al-Khudrî said: "At the time of the Messenger of Allâh we did not give anything except a Šâ’ of dates, or a Šâ’ of barley, or a Šâ’ of raisins, or a Šâ’ of flour, or a Šâ’ of cottage cheese, or a Šâ’ of rye." Then (one of the narrators) Sufyân was uncertain and said: "Flour or rye." (Sahih)

Chapter 40. Wheat

2517. It was narrated from Al-Hasan that Ibn ‘Abbâs delivered a Khatbah in Al- Başrah and said: "Give Zakâh of your fast." The people started looking at one another. So he said: "Whoever is here of the people of Al-Madina, get up and teach your brothers, for they do not know that the
Messenger of Allâh ﷺ has enjoined 
Sadaqatul Fîtr upon young and old, 
free and slave, male and female; half 
a Sâ' of wheat or a Sâ' of dates or 
Allâh has given you more, then give 
more generously of wheat or something else.'” (Da‘îf)

Chapter 41. Rye

2518. It was narrated that Ibn ‘Umar said: “At the time of the 
Messenger of Allâh ﷺ, the people 
used to give as Sadaqatul Fîtr a Sâ' of barley or dates or rye or raisins.”
(Hasan)

Chapter 42. Barley

2519. It was narrated that Abû Sa‘eед Al-Khudrî said: “At the 
time of the Messenger of Allâh ﷺ, we used to give a Sâ' of barley, or 
dates, or raisins, or cottage cheese, 
and we continued to do so until the 
time of Mu‘âwiyyah, when he said: ‘I 
think that two Mudds of wheat from Ash-Shâm are equivalent to a 
Sâ' of barley.'” (Sahîh)
Chapter 43. Cottage Cheese

2520. It was narrated that Abû Sa‘eed Al-Khudrî said: “At the time of the Messenger of Allâh’s we used to give a Sa‘ of dates, or a Sa‘ of barley, or a Sa‘ of cottage cheese, and we did not give anything else.” (Sahîh)

Comments:

In another narration of Abû Sa‘eed himself, there is mention of raisins and food also; rather rye is also mentioned.

Chapter 44. How Much Is A Sa‘?

2521. It was narrated from Al-Ju‘aid: “I heard As-Sâ‘ib bin Yazîd say: ‘During the time of Allâh’s Messenger the Sa‘ was equal to a Mudd and third of the Mudd you use today, and the Sa‘ of today has become large.’” (Sahîh)

Abû ‘Abdur-Rahmân (An-Nasâ‘î) said: And Ziyâd bin Ayyûb narrated it to me.

Comments:

This means in the Divine law only the Mudd or Sa‘ is reliable as weight, which used to be of the people of Al-Madinah during the lifetime of the Prophet. Like the Ratî (381.15 grams), Dirham (silver coin), and Dinar (a gold coin), etc. were used among the people of Makkah at that period of time.
measure (to be used) is the measure of the people of Al-Madinah, and the weight (to be used) is the weight of the people of Makkah.” (Da’if)

Chapter 45. The Time When It Is Mustahabb To Pay Sadaqatul Fitr

2522. It was narrated from Ibn ‘Umar that the Messenger of Allâh صلی الله علیه وآله وسلم enjoined that Sadaqatul Fitr should be given before the people go out to pray.

(One of the narrators): Ibn Bazî said: “Zakâtul-Fitr.” (Sahih)

Comments:
(For details see Hadith 2506)

Chapter 46. Taking Zakâh From One Land To Another

2523. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ sent
Mu'âdh bin Jabal to Yemen and said: "You are going to some people from among the People of the Book. Call them to bear witness that there is none worthy of worship except Allâh and that I am the Messenger of Allâh. If they obey you in that, then teach them that Allâh has enjoined upon them five prayers every day and night. If they obey you in that, then teach them that Allâh has enjoined upon them Sadaqah (Zakâh) from their wealth, to be taken from their rich and given to their poor. If they obey you in that, then do not touch the most precious of their wealth and fear the supplication of the one who has been wronged, for there is no barrier between it and Allâh, the Mighty and sublime." (Sahîh)

Comments:
The fact of the matter is that Zakâh must be distributed in the region in which it is collected, except that it is plentifully surplus.

Chapter 47. If A Person Gives (Charity) To A Rich Man Without Realizing

2524. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "A man said: 'I am going to give some charity.' So he went out with his charity and put it in the hand of a thief. The next morning they started talking about how charity had been given to a thief. Then he said: 'O Allâh, to You be praise for the thief. I am going to give some charity.' So he went out with his charity and put it in the hand of a
prostitute. The next morning they started talking about how charity had been given to a prostitute. He said: 'O Allāh, to You be praise for the prostitute. I am going to give some charity.' So he went out with his charity and put it in the hand of a rich man. The next morning they started talking about how charity had been given to a rich man. He said: 'O Allāh, to You be praise for the prostitute, the thief and the rich man.' Then the message came to him: As for your charity, it is accepted. As for the prostitute, perhaps it will keep her from committing Zina. As for the thief, perhaps it will stop him from stealing. And as for the rich man, perhaps he will learn a lesson, and will spend from that which Allāh, the Mighty and Sublime, has given him.’” (Ṣaḥīḥ)

Comments:

The afore-mentioned incident belongs to Bani Isrāʾil or the Children of Isrāʾil. As long as our Divine law does not negate any matter concerning the previous Divine law, the former issue would continue to be held as conclusive essence (Hujjah). Allāh’s Messenger narrated the above-mentioned incident and thus ratified it.

Chapter 48. Charity From Ghulūl[1]

2525. It was narrated from Abū Al-Malīḥ that his father said: “I heard the Messenger of Allāh say: ‘Allāh, the Mighty and

[1] Goods pilfered from the spoils of war prior to them be presented to the commander for proper distribution. It may also refer to wealth amassed unlawfully.
Sublime, does not accept prayer without purification or charity from Ghulal.” (Sahih)

Comments:
Acceptance signifies recompense, which means the one who gives charity from the unlawfully earned wealth shall not gain any reward, though, this would surely benefit the poor. It should be borne in mind that unlawful wealth is forbidden for who has acquired it by unlawful means. But since the poor are unaware of whether the charity-giver has acquired the wealth by unlawful or lawful means, its use would be permissible for them. But to knowingly accept charity from some unlawfully gained wealth is not permissible.

2526. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘None gives charity from (wealth earned from) a good source – and Allāh does not accept anything but that which is good – but the Most Merciful takes it in His right hand, even if it is a date, and it is tended in the hand of the Most Merciful until it becomes greater than a mountain, just as one of you tends his foal or camel calf.’” (Sahih)

Chapter 49. The Poor’s Might

2527. It was narrated from ‘Abdullāh bin Ḥubshā Al-
Khath'amî that the Prophet ﷺ was asked: "Which deed is best?" He said: "Faith in which there is no doubt, Jihâd in which there is no stealing of the spoils of war, and Hajjatun Mabrûrah."[1] It was said: "Which prayer is best?" He said: "That in which there is long Qunût (standing)." It was said: "Which charity is best?" He said: "The poor's night." It was said: "Which Hijrah (emigration) is best?" He said: "One who shuns (Hajara) that which Allâh has forbidden." It was said: "Which Jihâd is best?" He said: "One who strives against the idolators with his life and his wealth." It was said: "Which death is best?" He said: "One who sheds his blood while his horse's feet are cut with swords." (Hasan)

Comments:
1. An answer to a question may not necessarily be the same or identical for everyone. Considering the condition of the addressee and the time and the place, the answer could be different.
2. Faith in which there is no doubt; otherwise it is not genuine, like the Faith of a hypocrite.
3. Dishonesty, that means in the spoils of war.
4. Hajjatun Mabrûrah; the Hajj in which one has not behaved lewdly; no enormity has been perpetrated, or any quarrel has been picked with anyone, etc.

2528. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A Dirham surpassed a hundred thousand Dirhams." They said: "How?" He said: "A man had two Dirhams and gave one in charity, and another

[1] The accepted Hajj, or, the Hajj free of sin.
man went to part of his wealth and took out a hundred thousand Dirhams and gave them in charity.”

(Da'if)

Comments:
The former gave in charity half of his wealth, and the latter gave an insignificant portion of his wealth. The former, therefore, is superior.

2529. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘A Dirham was better than a hundred thousand Dirhams.’ They said: ‘O Messenger of Allâh, how?’ He said: ‘A man had two Dirhams and gave one in charity, and another man went to part of his wealth and took out a hundred thousand Dirhams and gave them in charity.’” (Da'if)

(Enṣādah Ṣuḥāf) آخْرِجَ اِبْنُ عَجَلَانِ عَنْ تَقَمٍّ، ح: ۲۷۶۱.


2530. It was narrated that Abu Mas‘ūd said: “The Messenger of Allâh ﷺ used to tell us to give in charity, and one of us could not find anything to give until he went to the marketplace and hired himself out to carry loads for people. Then he would bring a Mudd and give it to the Messenger of Allâh ﷺ. I know a man who has a hundred thousand now, but on that day he had (only) one Dirham.” (Ṣaḥîh)
2531. It was narrated that Abū Masʿūd said: "When the Messenger of Allāh Ṣallallāhu 'alayhi wa sallam commanded us to give in charity, Abū 'Aqīl gave half a șā', and another man brought much more than that. The hypocrites said: 'Allāh has no need of the charity of the former, and the latter only did it to show off.' Then the following was revealed: ‘Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them.”[1] (Sahih)

Comments:
“Another man”: He was 'Abdur-Rahmān bin 'Awf. He was reckoned among the rich noble Companions. That day, he had come with four thousand, and according to one other report, eight thousand Dirhams. The hypocrites accused him of ostentation, and they ridiculed Abū ‘Aqīl’s offering one-half șā’ of Sadaqah.

Chapter 50. The Upper Hand

2532. Sa'eed and 'Urwah narrated that they heard Ḥākīm bin Ḥizām say: “I asked the Messenger of Allāh Ṣallallāhu 'alayhi wa sallam and he gave me, then I asked him and he gave me, then I asked him and he gave me. Then

he said: 'This wealth is attractive and sweet. Whoever takes it without insisting, it will be blessed for him, and whoever takes it with avarice, it will not be blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand.'” (ṣaḥīḥ)

**Comments:**

1. "Attractive and sweet": the verdant fodder is immensely coveted by animals and sweet things are generally yearned for much by men. Therefore, wealth was likened to those two things.

2. "Without insisting" means, without any greed or avarice, nor had he asked for it.

**Chapter 51. Which Of Them Is The Upper Hand?**

2533. It was narrated that Tāriq Al-Muhāribī said: "We came to Al-Madinah and the Messenger of Allāh ﷺ was standing on the Minbar addressing the people and saying: 'The hand which gives is the upper hand. Start with those for whom you are responsible; your mother, your father, your sister, your brother, then the next closest, and the next closest.'” (ṣaḥīḥ)

**Comments:**

One whose subsistence is one’s responsibility, this is his right. He will be accountable in this world and in the hereafter also. Moreover, one has to be considerate toward one’s relations, kith and kin, and near and dear ones.
Chapter 52. The Lower Hand

2534. It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ said, when mentioning charity and those who refrain from asking: "The upper hand is better than the lower hand; the upper hand is that which gives and the lower hand is that which asks." (Sahih)

Chapter 53. Giving Charity When You Are Self-Sufficient

2535. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "The best of charity is that which is given when you are self-sufficient, and the upper hand is better than the lower hand, and start with those for whom you are responsible." (Sahih)

Comments:
"Self-sufficient": whether it is the richness of the heart or of the wealth. It should not happen that one who gives Sadaqah begins begging of others himself, or his household members suffer deprivation.

Chapter 54. Explanation Of That

2536. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Give charity.' A man said: 'O Messenger of Allāh, I have a Dinār.' He said: 'Spent it on
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Chapter 55. If A Person Gives Something In Charity And He Is In Need Of It, Can It Be Returned To Him?

2537. It was narrated from Abū Sa‘eed that a man entered the Masjid on a Friday when the Messenger of Allāh  was delivering the Khutbah, and he said: “Pray two Rak’ahs.” Then he came on the following Friday, when the Prophet  was delivering the Khutbah and he said: “Pray two Rak’ahs.” Then he came on the third Friday, when the Prophet  was delivering Khutbah and he said: “Pray two Rak’ahs.” Then he said: “Give in charity.” So they gave in charity, and he gave him (that man) two garments. Then he said: “Give in charity” and (that man) threw one of his two garments. The Messenger of Allāh  said: “You know best (what to do with it).” (Hasan)

Comments:

The expression used in this narration is Tasaddaq (to give or confer), and it means absolute spending. This is the focal point in this expression.
said: “Have you not seen this man? He entered the Masjid in scruffy clothes and I hoped that you would notice him, and give charity to him, but you did not do that, so I said, ‘Give in charity.’ You gave in charity, and I gave him two garments, then I said: ‘Give in charity’ and he threw one of his two garments. Take your garment.”

And he rebuked him. (Hasan)

Comments:

“Pray two Rak’ahs”: the Prophet’s commanding him on every Friday to offer two units of prayer is the proof that the person who arrives while the Khutbah or the sermon is being delivered, he should indispensably offer two Rak’ahs. It cannot be rejected by stating that Allah’s Messenger had commanded him to perform the prayer so that the worshippers might view his plight and offer charities.

Chapter 56. The Charity Of A Slave

2538. ’Umair, the freed slave of Abi Al-Lahm, said: “My master commanded me to cut up some meat, then a poor man came so I gave him some. When my master found out about that, he beat me, so I went to the Messenger of Allah and he came to him and said: ‘Do not beat him.’ He said: ‘He gave away my food without me telling him to.’ He said: ‘The reward will be shared between you both.’” ( Sahih)
Comments:

"Abi al-Lahm": This was his title. The phrase denotes "the refuser of meat". His title was so because he did not eat meat. Some people of knowledge have stated that he did not eat the meat of those animals, which were sacrificed in the name of idols, during the period of ignorance.

2539. It was narrated from Abú Músâ that the Prophet said: "Every Muslim must give charity." It was said: "What if he cannot find (anything to give)?" He said: "Let him work with his hands and benefit himself and give in charity." It was said: "What if he cannot do that?" He said: "Let him help someone who is in desperate need." It was said: "What if he cannot do that?" He said: "Let him enjoin good." It was said: "What if he cannot do that?" He said: "Let him refrain from doing evil, for that is an act of charity." (Sahih)

Comments:

'Sadaqah' signifies an act of goodness or good work, which is worthy of reward or recompense (Thawâb), because the objective of financial offering is also to earn recompense. Therefore, every Muslim should continue to do some good deed, in accordance with his position.

Chapter 57. A Woman Giving Charity From Her Husband's House

2540. It was narrated from 'Aishah that the Prophet said: "When a woman gives charity from her husband's house, she will have a reward, and her husband will have a similar reward, and the storekeeper will have a similar reward, without the reward of any
of them detracting from the reward of the others in the slightest. The husband will be rewarded for what he earned and she will be rewarded for what she spent.” (Sahih)

Comments:
Allâh does not diminish the reward, because each one receives his apportioned share of recompense. Therefore, everyone’s recompense cannot necessarily be identical or similar.

Chapter 58. A Woman Giving (Charity) Without Her Husband’s Permission

2541. It was narrated that ‘Abdullâh bin ‘Amr said: “When the Messenger of Allâh ﷺ conquered Makkah, he stood up to address the people and said in his Khutbah: ‘It is not permissible for a woman to give anything without her husband’s permission.’” (He narrated it) in abridged form. (Hasan)

Chapter 59. The Virtue Of Charity

2542. It was narrated from ‘Aishah, may Allâh be pleased with her, that the wives of the Prophet ﷺ gathered around him and said: “Which of us will be the first to follow you (in death)?” He said: “The one of you who has the longest arms.” They took a stick...
and started to measure their arms. But Sawdah was the first one to follow him. She was the one who had the longest arms, because she used to give in charity a great deal. (Sahih)

Comments:
This is the incident during the Prophet's illness of death. And the questioner was the venerable 'Aishah herself.

Chapter 60. Which Kind Of Charity Is Best?

2543. It was narrated that Abū Hurairah said: "A man said: 'O Messenger of Allâh, which kind of charity is best?' He said: 'Giving charity when you are in good health, and feeling stingy, hoping for a long life and fearing poverty.'" (Sahih)

Comments:
When a man himself is in a state that he desires wealth and is needy, and when there is hope of living, then giving charity in that period of time is most superior.

2544. Ḥakīm bin Ḥizām said: "The Messenger of Allâh said: 'The best kind of charity is that which is given when you are rich, and the upper hand is better than the lower hand, and start with those for whom you are responsible.'" (Sahih)
2545. Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'The best of charity is that which is given when you are self-sufficient, and start with those for whom you are responsible.'" (Sahih)

Comments:
In the former narration, the condition of man prior to the excellent charity is described, whereas in this hadith the state of the giver subsequent to the excellent charity is described.

2546. It was narrated from Abū Mas‘ūd that the Prophet ﷺ said: "When a man spends on his family, seeking reward for that, that is an act of charity on his part." (Sahih)

Comments:
When one’s own household members are in poverty, the most superior charity would be to spend on them. That means one would be rewarded on account of them too.

2547. It was narrated that Jābir said: "A man from Bāmu 'Udhrāh declared that a slave of his would become free after he died. News of that reached the Messenger of Allāh ﷺ and he said: 'Do you have
any property besides him?’ He said: ‘No.’ The Messenger of Allāh ﷺ said: ‘Who will buy him from me?’ Nu‘aim bin ‘Abdullāh Al-‘Adawi bought him for eight hundred Dirhams. The Messenger of Allāh ﷺ brought it (the money) and gave it to him, then he said: ‘Start with yourself and if there is anything left, give it to your family. If there is anything left after your family (has been taken care of), then give it to your relatives. If there is anything left after your relatives (have been taken care of), then (give it) to such and such’ saying: ‘In front of you and to your right and to your left.” (Sahih)

**Comments:**

When someone states, in the condition when he is alive, that this slave shall be free after his death, this sort of emancipation of slaves was called *Tadbir* in the Arabic language, and it was a common custom. The Divine law has also acknowledged it. In this situation, that slave would actually become free after owner’s death, but its status would be like that of a bequest (*Wasīyah*) or testamentary. Its implementation can only be done in the third of the property.

Chapter 61. The Charity Of A Miser

2548. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The parable of the one who spends and gives in charity, and the one who is miserly, is that of two men wearing coats of mail, with their hands pressed closely to their breasts and their collarbones. When the one who spends wants to give charity, the
(coat of mail) expands so much that it covers his fingertips and obliterates his traces. But when the miser wants to give, the (coat of mail) contracts and every ring grips the place where it is, and his hands are tied up to his collarbone."

Abû Hurairah says: 'I swear that he saw the Messenger trying to expand it but it did not.' Tawus said: 'I heard Abû Hurairah illustrating with his hand trying to expand it but it did not.' (Sahih)

2549. It was narrated from Abû Hurairah that the Prophet said: "The parable of the miser and the one who gives in charity is that of two men wearing coats of mail with their hands tied to their collarbones. Every time the one who gives thinks of giving in charity, the (coat of mail) expands until it obliterates his traces, and every time the miser thinks of giving charity, every circle (of the coat of mail) contracts and sticks to him, and his hand is tied up to his collarbone." I heard the Messenger of Allah say: "He tries to expand it, but he cannot." (Sahih)

**Comments:**
When a generous man intends to give charity, his heart expands, his hands open up, and all the barriers vanish.
Chapter 62. Counting What One Gives in Charity

2550. It was narrated that Abū Umāmah bin Sahl bin Ḥunaif said: "One day we were sitting in the Masjid with a group of the Muhājirūn and Ānṣâr. We sent a man to 'Āishah to ask permission to come to her. She said: 'A beggar came in to me one day when the Messenger of Allāh was present, and I ordered that he be given something, then I called for it and looked at it. The Messenger of Allāh said: Do you want that nothing should enter or leave your house without your knowledge? I said: 'Yes.' He said: 'Don't be hasty, O 'Āishah. Do not count what you give, otherwise Allāh will count what He gives to you.'"

(Hasan)

Comments:
As we covet that Allāh give us unreckoned sustenance, in the same way we should make it our constant practice of giving charities without calculating, because the recompenses of deeds are in accord with one another.

2551. It was narrated from Ḥamīma bint Abī Bakr that the Prophet said to her: "Do not count what you give, otherwise Allāh, the Mighty and Sublime, will count what He gives to you." (Ṣaḥīḥ)

تخريج: [إسنادة حسن] وهو في الكبيرة، ح: 230  اللبث هو ابن سعد، عائشة هو ابن يزيد وفيض من صعب، أمية روى عن ثابت، ورواه ابن حبان، والحاكم: 4/216، والذهبي، وصدقة شهيد.

2552. It was narrated from Asmâ’ bint Abî Bakr that she came to the Prophet ﷺ and said: “O Prophet of Allâh, I do not have anything but that which Az-Zubair brings to me. Is there any sin on me if I give a small amount of that which he brings to me?” He said: “Give whatever you can, and do not withhold what you have, lest Allâh withhold provision from you.” (Sahiḥ)

Chapter 63. The Small Amount Of Charity

2553. It was narrated from ‘Adîyy bin Hâtim that the Prophet ﷺ said: “Protect yourselves from the Fire, even with half a date.” (Sahiḥ)

Comments:
The gist of the matter is that whatever is on hand, to give from it in charity - the poor should give from his scanty possessions, and the rich from his plentiful wealth.

2554. It was narrated that ‘Adîyy bin Hâtim said: “The Messenger of Allâh ﷺ mentioned the Fire, and he turned his face away (as if seeing it), and sought refuge with Allâh from it.” (One of the narrators) Shu‘bah said: “He did
that three times, then he said: ‘Protect yourselves from the Fire even with half a date, and if you cannot find that, then with a good word.’” (Sahih)

Comments:
This means protection from the Hellfire and admission into Paradise is not specific to the rich or the wealthy. The poor also might achieve the rank of generous benevolence, by means of their spending even ordinary things, with a good intention.

Chapter 64. Urging Charity

2555. Al-Mundhir bin Jarîr narrated that his father said: “While we were with the Messenger of Allâh in the early hours of the morning, some people came who were naked and barefoot, with their swords hung (around their necks). Most of them, nay all of them, belonged to the tribe of Mudar. The face of the Messenger of Allâh changed when he saw them in poverty. He went in (to his house) then he came out and ordered Bilâl to call the Adhâh and then the Iqâmah. He (the Prophet) prayed, then he addressed them, (reciting the Verses): ‘O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual
rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.\footnote{An-Nîsâ’ 4:1.} and: ‘Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow.’\footnote{Al-Hashr 59:18.} Then they gave in charity, some giving a Dînâr, others a Dirham, or a garment, or a Sâ’ of wheat or, a Sâ’ of dates, until he said: ‘Even half a date.’ A man from among the Anṣâr came with a bag of money which his hands could hardly lift. The people followed one another (in giving charity) until I saw two heaps of food and clothing, and I saw the face of the Messenger of Allâh \(\text{saw}\) shining like gold (with joy). The Messenger of Allâh \(\text{saw}\) said: ‘Whoever sets a good precedent in Islam, he will have the reward for that, and the reward of those who acted in accordance with it, without that detracting from their reward in the slightest. And whoever sets an evil precedent in Islam, he will have a burden of sin for that, and the burden of those who acted in accordance with it, without that detracting from their burden in the slightest.’’ (Sahîh)

Comments:

‘Whoever sets a good precedent’: providing such a deed exists in the Shari‘ah. For instance, in the above-mentioned incident, an Ansâr Companion (of the Prophet \(\text{saw}\)) was the first to initiate the good work, and seeing him other people also gave charities.
2556. It was narrated that Ḥārithah said: “I heard the Messenger of Allāh ﷺ say: ‘Give charity, for there will come a time when a man will walk about with his charity, and the one to whom he wants to give it will say: If you had brought it yesterday I would have accepted it, but today (I have no need of it).’” (Sahīh)

Comments:
“Such a space, or period, of time”: In reality, such a time came after the death of the Prophet ﷺ. Such a situation would spread close to the Day of Judgment: that affluence will become widespread and common.

Chapter 65. Interceding For (Someone To Be Given) Charity

2557. It was narrated from Abū Mūsā that the Prophet ﷺ said: “Intercede and your intercession may be accepted, and Allāh, the Mighty and Sublime, decrees on the lips of His Prophet whatsoever He will.” (Sahīh)

2558. It was narrated from Muʿāwiyah bin Sufyān that the Messenger of Allāh ﷺ said: “A man may come and ask for something, and I refuse until you...”
intercede, so that you will be rewarded.” And the Messenger of Allâh ﷺ said: “Intercede and you will be rewarded.” (Sahîh)

Chapter 66. Pride In Giving Charity

2559. It was narrated from Ibn Jâbir, from his father, that the Messenger of Allâh ﷺ said: “There is a kind of protective jealousy that Allâh, the Mighty and Sublime, loves and a kind that Allâh, the Mighty and Sublime, hates, and a kind of pride that Allâh, the Mighty and Sublime, loves and a kind that Allâh, the Mighty and Sublime, hates. As for the protective jealousy that Allâh, the Mighty and Sublime, loves, it is protective jealousy when there are grounds for suspicion. As for the protective jealousy that Allâh, the Mighty and Sublime, hates, it is protective jealousy when there are no grounds for suspicion. As for the pride that Allâh, the Mighty and Sublime, loves, it is when a man feels proud of himself when fighting and when giving charity. And as for the kind of pride that Allâh, the Mighty and Sublime, hates, it is pride in doing wrong.” (Hasan)
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Comments:

"Pride that Allāh loves": Pride while fighting consists in one’s expression of strength and valour.

2560. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: "Eat, give charity and clothe yourselves, without being extravagant, and without showing off." (Da‘if)

Chapter 67. The Reward Of The Storekeeper If He Gives Charity With His Master’s Permission

2561. It was narrated that Abū Mūsā said: "The Messenger of Allāh said: ‘The believers are like a building, they support one another.’ And he said: ‘The trustworthy storekeeper who gives that which he has been commanded to give, and is happy with what he is doing, is one of the two giving charity.’" (Saḥīḥ)

Comments:

Wastefulness or squandering lavishly means spending more than necessary or spending on unlawful things. Conceit or snobbery signifies considering others despicable, who are in the lower social strata than him with regards to food, drink, and garment, etc.
Comments:
An individual brick has no real significance. But when they join with each other, a strong wall is erected. And the walls together soon become four walls, and coupled with a ceiling, a complete house is built, which in turn, fearlessly fights back all kinds of storms and perils.

Chapter 68. One Who Gives Charity In Secret

2562. It was narrated from 'Uqbah bin 'Amir that the Messenger of Allah ﷺ said: "The one who recites the Qur'an loudly is like one who gives charity openly, and the one who recites the Qur'an quietly is like one who gives charity in secret.” (Hasan)

Comments:
In the Glorious Qur'an, giving of charity in secret or concealment has been called the most superior or meritorious. Though, the one who gives charity openly has also been admired, because both have distinctly separate benefits.

Chapter 69. The Al-Mannân: One Who Reminds People Of What He Has Given Them

2563. It was narrated from Sâlim bin 'Abdullâh that his father said: "The Messenger of Allah ﷺ said: 'There are three at whom Allâh will not look on the Day of Resurrection: The one who disobeys his parents, the woman who imitates men in her outward appearance, and the cuckold. And there are three who will not enter Paradise: The one who disobeys his parents, the drunkard, and the one who reminds people of what he has given them.” (Hasan)
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Comments:

“Not look upon (Ilayhīn) them” means He would not look upon them lovingly or mercifully. Otherwise, no man is hidden from Allāh, Most High, nor can he hide himself.

2564. It was narrated from Abū Dharr that the Prophet ﷺ said: "There are three to whom Allāh will not speak on the Day of Resurrection, or look at them, or sanctify them, and theirs will be a painful torment." The Messenger of Allāh ﷺ repeated and Abū Dharr said: "May they be lost and doomed, may they be lost and doomed." He said: "The one who lets his garment hang beneath his ankles, a vendor who tries to sell his product by means of false oaths, and the one who reminds people of what he has given them." (Saḥīḥ)

2565. It was narrated that Abū Dharr said: "The Messenger of Allāh ﷺ said: 'There are three to whom Allāh will not speak on the Day of Resurrection or look at them or purify them, and their will be a painful torment: the one who reminds people of what he has given them, the one who lets his garment hang beneath his ankles, and a vendor who tries to sell his product by means of false oaths.'" (Saḥīḥ)
Chapter 70. Responding To The One Who Asks

2566. It was narrated from Abū Bujaid Al-Anṣārī from his grandmother that the Messenger of Allāh ﷺ said: “Respond to the one who asks even with a sheep’s foot.”

According to the narration of Ḥārūn: “With a sheep’s burned foot.” (Sahih)

Chapter 71. One Who Asks And Is Not Given

2567. Bahz bin Ḥakīm narrated from his father that his grandfather said: “No man comes to his Mawla and asks him for something from the surplus of what he has, and he withholds it from him, but on the Day of Resurrection a bald-headed Shujā‘a[1] will be called to him and will be licking the surplus that he withheld.” (Hasan)

Comments:

On the Day of Resurrection, a bald serpent will be summoned, which would

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[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.
put forth his tongue upon this master or owner. And this serpent would be, in actuality, his surplus wealth, which he had refused to give on when requested.

Chapter 72. One Who Asks For The Sake Of Allâh, The Mighty And Sublime

2568. It was narrated that Ibn 'Umar said: “The Messenger of Allâh ﷺ said: ‘Whoever seeks refuge with (the name of) Allâh, grant him refuge; whoever asks of you in (the name of) Allâh, give him; whoever seeks protection with (the name of) Allâh, give him protection. Whoever does you a favor, then reciprocate, and if you cannot, then supplicate for him until you think that you have repaid him.’” (Da'if)

Comments:
Glory and exaltation belong to Allâh. He is worthy of all Grandeur and Supreme Greatness. His Greatness and Magnificence demands that when His sacred name turns up or arrives, man should bow down his head in submission.

Chapter 73. One Who Asks By The Face Of Allâh, The Mighty And Sublime

2569. Bahz bin Hâkîm narrated from his father that his grandfather said: “I said: ‘O Prophet of Allâh! I did not come to you until I had sworn more than this many times’ – the number of fingers on his hands – ‘that I would never come to you or follow your religion. I am a man
who does not know anything except that which Allâh and His Messenger teach me. I ask you by the face of Allâh, the Mighty and Sublime, with what has your Lord sent you to us?” He said: ‘With Islam.’ I said: ‘What are the signs of Islam?’ He said: ‘To say: I submit my face to Allâh and give up Shirk, and, to establish the Salâh and to pay Zakât. Each Muslim is sacred and inviolable to his fellow Muslim; they support one another. Allâh does not accept any deed from an idolator after he becomes a Muslim, until he departs from the idolators and joins the Muslims.” (Hasan)

Comments:
So to say, emigration or Ḥijrah is not an indispensable requisite of Islam; its decision will be made after assaying the whole situation and circumstances. Neither residence in every domain of disbelief (Dârul Kufr) is legitimate, nor is emigration from every domain of disbelief compulsory or requisite. While the requisite mentioned was prior to the conquest of Makkah.

Chapter 74. One Who Asks For The Sake Of Allâh, the Mighty And Sublime, But He Does Not Give
man who withdraws to a mountain pass and establishes Šalâh, and pays Zakâh, and keeps away from the evil of people. Shall I not tell you of the worst of people?” We said: “Yes, O Messenger of Allâh!” He said: “The one who asks for the sake of Allâh, the Mighty and Sublime, but does not give (when he is asked) for His sake.” (Hasan)

Comments:
“He his horse in the cause of Allâh” means fights (in the way of Allâh). Fighting in the way of Allâh is absolutely the most superior deed. Living solitarily or in solitude in a ravine or an acclivity of a mountain would be worthier only when one’s objective is to protect the religion or Din when it becomes difficult to remain steadfast on it (the Din), while staying with other people. Otherwise, to remain associated with people and enjoining the good and forbidding the evil is simply the most meritorious thing. Monasticism or celibacy is not permitted.

Chapter 75. The Reward Of One Who Gives

2571. It was narrated from Zaid bin Zibîyân, and attributed to Abû Dharr, that the Prophet ﷺ said: “There are three whom Allâh, the Mighty and Sublime, loves, and three whom Allâh, the Mighty and Sublime, hates. As for those whom Allâh, the Mighty and Sublime, loves: A man who comes to some people and asks (to be given something) for the sake of Allâh, the Mighty and Sublime, and not for the sake of their relationship, but they do not give him. So one man stayed behind and gave to him in secret, and no one knew of his
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giving except Allâh, the Mighty and Sublime, and the one to whom he gave it. People who travel all night until sleep becomes dearer to them than anything that may be equivalent to it, so they lay down their heads (and slept). Then a man among them got up and started praying to Me and beseeching Me, reciting My Ayât. And a man who was on a campaign and met the enemy and they fled, but he went forward (pursuing them) until he was killed or Allâh, the Mighty and Sublime, granted victory to him. And three whom Allâh hates are the old man who commits Zina, the poor man who shows off, and the rich man who is unjust.” (Hasan)

Comments:
As far as Allâh’s love for those three men is concerned, there is one virtue common among them, and that is sincerity. All the three are miles away from hypocrisy. They sacrifice their wealth, comfort, and life only for the sake of Allâh.

Chapter 76. Meaning Of Al-Miskin (The Poor)

2572. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The poor man (Miskîn) is not the one who leaves if you give him a date or two, or a morsel or two. Rather the poor man is the one who refrains from asking. Recite if you wish: “They do not beg of people at all.””[1] (Sâhîh)

Comments:

"Poor (Miskin) are not the one", because the people of this kind are generally professional beggars, and are wealthier than others.

2573. It was narrated from Abû Hurairah that the Messenger of Allâh said: "The poor man (Miskin) is not the one who goes around asking people and they send him away with a morsel or two, or a date or two." They said: "Then what does poor (Miskin) mean?" He said: "The one who does not possess independence of means, and no one notices him to give charity to him, and he does not stand and ask of people." (Saḥîh)

2574. It was narrated from Abû Hurairah that the Messenger of Allâh said: "The poor man (Miskin) is not the one who leaves if you give him a morsel or two, or a date or two." They said: "Then who is the Miskin, O Messenger of Allâh?" He said: "The one who does not possess independence of means, and the people do not know of his need, so that they could give him charity." (Da'i'f)
2575. It was narrated from 'Abdur-Rahmân bin Bujaid that his grandmother Umm Bujaid—who was one of those who gave the oath of allegiance to the Messenger of Allâh ﷺ—said to the Messenger of Allâh ﷺ: “The poor man stands at my door, and I cannot find anything to give him.” The Messenger of Allâh ﷺ said to her: “If you cannot find anything to give to him except a sheep’s burned foot, then give it to him.” (Sahîh)


Chapter 77. The Poor Man Who Shows Off

2576. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘There are three to whom Allâh, the Mighty and Sublime, will not speak on the Day of Resurrection: An old man who commits adultery, a poor man who is arrogant, and an Imâm who tells lies.’” (Hasan)

تخريج: [إسناده حسن] أخرجه أحمد، ح: 433 عن يحيى القطان به، وهو في الكبير، ح: 1256، وصححه ابن حبان، ح: 54.

Comments:

A leader has no fear or dread that he should tell lies. Therefore, his lie would amount to a great deception and would damage the confidence of the masses. Thus, such a person is harmful for everyone.

2577. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “There are four whom Allâh, the Mighty and Sublime, hates: The vendor who sells his wares by means of false
oaths, the poor man who shows off, the old man who commits Zina and the Imâm who is unjust.” (Sahîh)

Chapter 78. The Virtue Of The One Who Strives To Sponsor A Widow

2578. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The one who strives to sponsor a widow or a poor person is like the one who strives in Jihâd in the cause of Allâh, the Mighty and Sublime.’” (Sahîh)

Comments:
Sponsoring for a widow is certainly a deed of supreme merit, providing one’s objective should not be a personal gain, for instance to incline her toward marrying him or should he make her do his household chores, in lieu of help.

Chapter 79. Those Whose Hearts Have Been Inclined Toward Islam

2579. It was narrated that Abû Sa’eed Al-Khudrî said: “When he was in Yemen, ‘Ali sent a piece of gold that was still mixed with sediment to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ distributed it among four people: Al-Aqra’ bin Hâbis Al-Hanţalî, ‘Uyaynah bin Badr Al-
Fazārī, ‘Alqamah bin ‘Ulāthah Al-‘Aṣmī, who was from Banu Kilāb and Zaid Aḥ-Ṭā‘ī who was from Banu Nabhān. The Quraish” — he said one time “the chiefs of the Quraish” — “became angry and said: ‘You give to the chiefs of Najd and not to us?’ He said: ‘I only did that, so as to soften their hearts toward Islam.’ Then a man with a thick beard, prominent cheeks, sunken eyes, a high forehead, and a shaven head came and said: ‘Fear Allāh, O Muḥammad!’ He said: ‘Who would obey Allāh if I disobeyed Him? (Is it fair that) He has entrusted me with all the people of the Earth but you do not trust me?’ Then the man went away, and a man from among the people, whom they (the narrators) think was Khalid bin Al-Walīd, asked for permission to kill him. The Messenger of Allāh ﷺ said: ‘Among the offspring of this man will be some people who will recite the Qur’ān but it will not go any further than their throats. They will kill the Muslims but leave the idol worshippers alone, and they will pass through Islam as an arrow passes through the body of the target. If I live to see them, I will kill them all, as the people of ‘Ad were killed.” (Sahih)

Comments:
1. “A man”: so to say, his outer appearance was also ugly and the way he spoke was still uglier and unpleasant. Essentially, that person was a hypocrite,
had ostensibly embraced Islam, which was motivated by greed for wealth. When he failed to get anything, he began to talk nonsense.

2. He did not give permission, because outwardly he was a Muslim, and the killing of the hypocrites was not allowed. Moreover, he had not leveled any explicit allegation.

3. “Among the offspring of this man”: this prophecy was actually fulfilled. They appeared during the period of ‘Ali. They were the Khawarij or the Deserters. They used to recite the Qur’an much, but recitation is something else, understanding it is something else.

Chapter 80. Charity For The One Who Undertakes A Financial Responsibility

2580. It was narrated that Qubaisah bin Mukhāriq said: “I undertook a financial responsibility.”[1] Then I came to the Prophet and asked him (for help) concerning that. He said: ‘Asking (for money) is not permissible except for three: A man who undertakes a financial responsibility between people; he may ask for help with that until the matter is settled, then he should refrain (from asking).’” (Sahih)

Comments:
The Glorious Qur’an has also deemed such kinds of people rightfully worthy recipients of Zakāh (Al-Gharmin - At-Tawbah: 60). This connotes a person who agrees to be responsible for the payment of some disputed amount of money as a guarantor in order to settle a dispute. But, subsequently, he finds himself incapable of disbursing it on his own. Such a person could take Zakāh wealth in order to pay his incurred debt.

2581. It was narrated that Qubaisah bin Mukhāriq said: “I undertook a

[1] To pay off blood money and the like, thus bringing about reconciliation between two disputing parties.
financial responsibility, then I came to the Prophet ﷺ and asked him (for help) concerning that. He said: ‘Hold on, O Qubaisah! When we get some charity we will give you some.’ Then the Messenger of Allâh ﷺ said: ‘O Qubaisah, charity is not permissible except for one of three: A man who undertakes a financial responsibility, so it is permissible for him to be given charity until he finds means to make him independent and to suffice him; a man who was stricken by calamity and his wealth was destroyed, so it is permissible for him to ask for help until he has enough to keep him going, then he should refrain from asking; and a man who is stricken with poverty and three wise men from among his own people testify that so-and-so is in desperate need, then it is permissible for him to ask for help until he finds means to make him independent and to suffice him. Asking for help in cases other than these, O Qubaisah, is unlawful, and the one who takes it is consuming it unlawfully.’” (Sâhîh)

Comments:

“Stricken by calamity”: for instance, flood, fire, disease and storm, etc.

Chapter 81. Giving Charity To Orphans

2582. It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ sat on the Minbar, and we sat around him. He said: ‘What I fear most for you after I am gone is the (worldly)
delights that will come to you.' And he spoke of this world and its attractions. A man said: 'Can good bring forth evil?' The Messenger of Allâh ﷺ remained silent and it was said to him (that man): 'What is the matter with you? You speak to the Messenger of Allâh ﷺ when he does not speak to you?' We noticed that he was receiving Revelation. Then he recovered and wiped off his sweat and said: 'I know what the questioner meant; he meant that good never brings forth evil. But some of that which grows in the spring kills the animals or makes them sick, unless they eat Al-Khâdir (a kind of plant); if they eat their fill of it then turn to face the sun and then defecate and urinate and start to graze again. This wealth is fresh and sweet. Blessed is the wealth of a Muslim from which he gives to orphans, the poor and wayfarers. The one who takes it unlawfully is like the one who eats but is never satisfied, and it will be a witness against him on the Day of Resurrection.'\(\text{\textit{(Sâhih)}}\)

Comments:

"What I fear most for you": it seems that when the people expressed their apprehension concerning impoverishment, thereupon Allâh’s Messenger ﷺ stated: “I am not apprehensive of any impoverishment. If you are indigent, there is no fear. But the danger lies in becoming affluent, lest you fall into trial and tribulation.”
Chapter 82. Giving Charity To Relatives

2583. It was narrated from Salmān bin ʿAmir that the Prophet said: “Giving charity to a poor person is charity, and (giving) to a relative is two things, charity and upholding the ties of kinship.” (Ṣaḥḥā)

Comments:

Poor relatives are more deserving because of their kinship. Therefore, there is twofold recompense in giving them: that of giving charity and upholding the ties of relationship. But those relatives whose subsistence and expenses are the responsibility of the Zakāh-giver, he cannot give Zakāh to them; for instance, one’s wife, children, and parents. Though, the Zakāh can be given to those sisters and brothers who are residing separately.

2584. It was narrated that Zainab, the wife of ʿAbdullāh, said: “The Messenger of Allāh ἡ said to women: ‘Give charity, even from your jewelry.’ ʿAbdullāh was not a wealthy man and she said to him: ‘Can I spend my charity on you and on my brother’s children who are orphans?’ ʿAbdullāh said: ‘Ask the Messenger of Allāh about that.’ She said: ‘So I went to the Messenger of Allāh ἡ, and at his door I found a woman from among the Ansār who was also called Zainab, and she was asking about the same matter as I was. Bilāl came out to us and we said to him:
Go to the Messenger of Allâh  and ask him about that, but do not tell him who we are. He went to the Messenger of Allâh  and he said: ‘Who are they?’ He said: ‘Zainab.’ He said: ‘Which Zainab?’ He said: ‘Zainab the wife of ‘Abdullâh and Zainab Al-Ansâriyyah.’ He said: ‘Yes, they will have two rewards, the reward for upholding the ties of kinship and the reward for giving charity.’” (Sahîh)

Comments:
It has been argued on the basis of this Hadîth that a wife may give Zakâh to her husband, if he is poor. This is because subsistence and expenses of husband are not the wife’s responsibility.

Chapter 83. Asking For Help

2585. Abû Hurairah said: “The Messenger of Allâh  said: ‘If one of you were to carry a bundle of firewood on his back and sell it, that would be better than asking a man who may or may not give him something.’” (Sahîh)

Comments:
Maintaining one’s self-respect and dignity is far better than belittling oneself by begging.

2586. ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh  said:
"A man will keep on asking until on the Day of Resurrection he will come with not even a shred of skin on his face." (Sahih)

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Comments:

Reward and punishment in the Afterlife would identically match the worldly deeds. This man disgraced his countenance by continual begging, so much so that he lost his worth before people. None was prepared to regard him with respect. On the Day of Judgment also, his face will be in such a state that no one would be prepared to glance at it, nor would he have any honor or grace. May Allah protect us from such an end!

Chapter 84. Asking From The Righteous

2588. It was narrated from 'A'idh bin 'Amr that a man came to the Prophet and asked him and he gave him, and when he placed his foot on the threshold the Messenger of Allah said: "If you knew how bad begging is, no one would go to anyone else and ask him for anything." (Hasan)
Allâh?” He said: “No, but if you have no alternative but to ask, then ask the righteous.” (Dâ‘îf)

Comments:

“Righteous” refers to those virtuous people who are wealthy and able to give.

Chapter 85. To Refrain From Asking

2589. It was narrated from Abû Sa‘eed Al-Khudrî that some of the Anṣâr asked the Messenger of Allâh (for help) and he gave them (something). Then they asked him and he gave them, then when he had run out he said: “Whatever I have of good, I will never keep it from you, but whoever wants to refrain from asking, Allâh, the Mighty and Sublime, will help him to do so, and whoever wants to be patient, Allâh will help him to be patient. None is ever given anything better and more far-reaching than patience.” (Sahîh)

Comments:

1. “Will help him to be patient” means for the achievement of the quality of endurance, one also needs resoluteness or firmness.
2. “Given anything better” means patience is a great gift.
2590. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “By the One in Whose hand is my soul, if one of you were to take a rope and gather firewood on his back, that would be better for him than coming to a man to whom Allāh, the Mighty and Sublime, has given of His bounty and asking him (for help), which he may or may not give.”

(Saḥīḥ)

Comments:
“His bounty or benevolence”: In the Qur’ān and the Hadīth, Fadl or bounty or beneficence generally connote worldly subsistence. And the Rahnah or the mercy denotes recompense in the Hereafter. One could ask from man only things of the world.

Chapter 86. The Virtue Of The One Who Does Not Ask The People For Anything

2591. It was narrated that Thawbān said: “The Messenger of Allāh ﷺ said: ‘Whoever can promise me one thing, Paradise will be his.’” (One of the narrators) Yahya said: “Here a statement which means: That he will not ask the people for anything.” (Saḥīḥ)
2592. It was narrated that Qabīṣah bin Mukhāriq said: "I heard the Messenger of Allāh ﷺ say: 'It is not right to ask (for help) except in three cases: A man whose wealth has been destroyed by some calamity, so he asks until he gets enough to keep him going, then he refrains from asking; a man who undertakes a financial responsibility, and asks for help until he pays off whatever needs to be paid; and a man concerning whom three wise men from his own people swear by Allāh that it is permissible for so-and-so to ask for help, so he asks until he has enough to be independent of means, then he refrains from asking. Apart from that, (asking) is unlawful.'" (Sahih)

Chapter 87. What Is Meant By Independence Of Means

2593. It was narrated that 'Abdullāh bin Mas'ūd said: "The Messenger of Allāh ﷺ said: 'Whoever asks when he has enough to make him independent of means will have lacerations on his face on the Day of Resurrection.' It was said: 'O Messenger of Allāh, what would make him independent of means?' He said: 'Fifty Dirhams or its equivalent of gold.'" (Daʿīf)
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Chapter 88. Demanding When Asking

(المعجم 88) - (Kitāb al-Hadīth, al-Fathah, fi al-Masāla) (النحوية 88)

2594. It was narrated from Mu'āwiyyah that the Messenger of Allāh ﷺ said: "Do not be demanding when asking. If one of you asks me for anything and I give it reluctantly, there will be no blessing in it." (Sahih)

Chapter 89. Who Is The One Who Is Demanding When Asking?

(المعجم 89) - (Kitāb al-Hadīth, al-Fathah, fi al-Masāla) (النحوية 89)

2595. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: "The Messenger of Allāh ﷺ said: 'Whoever asks when he has forty Dirhams is being too demanding when asking.'" (Hasan)

Comments:

The self-sufficiency in this Ḥadīth signifies that self-sufficiency in the presence of which begging is not allowed. It does not mean riches or affluence affiliated to the payment of Zakāh.
Comments:
The objective of this similitude is the impermissibility, which means for him, begging is not lawful. In this narration, forty Dirhams have been shown to be the limit of self-sufficiency; while in Hadîth 2593, fifty Dirhams have been mentioned. For the reconciliation between these two, see Hadîth 2593.

2596. It was narrated from 'Abdur-Rahmân bin Abû Sa’eed Al-Khudrî that his father said: "My mother sent me to the Messenger of Allâh, and I came to him and sat down. He turned to me and said: ‘Whoever wants to be independent of means, Allâh, the Mighty and Sublime, will make him independent. Whoever wants to refrain from asking, Allâh, the Mighty and Sublime, will help him to refrain. Whoever wants to be content with his lot, Allâh, the Mighty and Sublime, will suffice him. Whoever asks when he has something worth one Uqiyah, then he is being too demanding.' I said: ‘My she-camel Al-Yâqûtah is worth more than an Uqiyah,' so I came back and did not ask him for anything.” (Hasan)

Chapter 90. If He Does Not Have Any Dirhams But He Has The Equivalent

2597. It was narrated from ‘Atâ’
bin Yasār that a man from Banu Asad said: “My wife and I stopped at Bāqī‘ Al-Gharqad, and my wife said to me: ‘Go to the Messenger of Allāh ﷺ and ask him to give us something to eat.’ So I went to the Messenger of Allāh ﷺ and found a man with him asking him (for something), and the Messenger of Allāh ﷺ was saying: ‘I do not have anything to give to you.’ The man turned away angrily, saying: ‘You only give to those you want.’ The Messenger of Allāh ﷺ said: ‘He is angry with me because I did not have anything to give him. Whoever asks of you and he has an Uqiyah or its equivalent, then he has been too demanding in asking.’” Al-Asad said: I said: ‘Our milch-camel is worth more than an Uqiyah,’ and an Uqiyah is forty Dirhams. “So I went back and did not ask him for anything. Then the Messenger of Allāh ﷺ got some barley and raisins after that, and he gave us a share of them, until Allāh, the Mighty and Sublime, made us independent of means.”

(Sahih)

Comments:
“You only give to those you want” means the Prophet ﷺ does not give on account of entitlement, but gives on account of personal choice. That man might have been a hypocrite.

2598. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘It is not permissible
to give charity to a rich man (or one who is independent of means) or to one who is strong and healthy." (Sahih)

Comments:
Strong means the one who is capable of earning his livelihood. And healthy connotes the one whose hands and feet are wholesome and not handicapped or challenged. If such a person is poor, despite his strenuous labor, then he will be entitled to receive Zakâh or Sadaqah.

Chapter 91. A Strong And Healthy Man Asking (For Help)

2599. ‘Ubaidullâh bin ‘Adiyy bin Al-Khiyâr narrated that two men told him, that they came to the Messenger of Allâh ﷺ asking him for charity. He looked from one to the other and he saw that they were strong. The Messenger of Allâh ﷺ said: “If you want, I will give you, but no rich man or one who is strong and able to earn has a share of it.” (Sahih)

Chapter 92. A Man Asking A Sultan (For Help)

2600. It was narrated that Samurah bin Jundab said: “The Messenger of Allâh ﷺ said: ‘Every time a man begs, it will turn into lacerations on his face (on the Day of Resurrection). So whoever wants..."
his face to be lacerated (let him ask), and whoever does not want
that (let him not ask); except in the
case of a man who asks a Sultàn, or
he asks when he can find no alternative.”  (Sahîh)

Comments:
1. “Lacerations on his face” means it is disgrace or degradation in
the world, and in the Hereafter his face would in reality be scraped.
2. “Whoever wants...” that – this is not permission, it is rather a
means of warning.
3. “No alternative”: For instance, a hungry man may ask or beg for food, and an ill
person may solicit cooperation of others for treatment.

Chapter 93. Asking When There Is No Alternative

2601. It was narrated that Samurah bin Jundub said: “The Messenger of Allâh ﷺ said:
‘Begging will be but lacerations on a man’s face (on the Day of Resurrection), unless he asks a
man in authority or when he has no alternative.’”  (Sahîh)

2602. It was narrated that Hakîm bin Hizâm said: “I asked the Messenger of Allâh ﷺ and he gave
me, then I asked him and he gave me, then I asked him and he gave me. Then he said: ‘This wealth is
attractive and sweet. Whoever takes it without insisting, it will be
dowered for him, and whoever takes it with avarice, it will not be
blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand.” (Sahih)

Comments:
“Blessed” means even a small quantity of possessions or wealth becomes sufficient, and the lack of blessedness denotes that even in the presence of abundant wealth, one remains poor.

2603. It was narrated that Ḥaḳīm bin Ḥiẓām said: “I asked the Messenger of Allāh and he gave me, then I asked him and he gave me, then I asked him and he gave me. Then he said: ‘O Ḥaḳīm! This wealth is attractive and sweet. Whoever takes it without being greedy, it will be blessed for him, and whoever takes it with avarice, it will not be blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand.”’ (Sahih)

2604. Ḥaḳīm bin Ḥiẓām said: “I asked the Messenger of Allāh and he gave me, then I asked him and he gave me. Then he said: ‘O Ḥaḳīm, this wealth is attractive and sweet. Whoever takes it without being greedy, it will be blessed for him, and whoever takes it with avarice, it will not be blessed for him. He is like one who eats and is not satisfied. And the upper hand
is better than the lower hand.' I said: 'O Messenger of Allâh! By the One Who sent you with the truth, I will never ask anyone for anything after you, until I depart this world.'" (Sahîh)

Comments:
Hakîm bin Hizâm remained so steadfast and perseveringly devoted to this oath, that later on when he was given his portion from the Baitul Mâl (house of wealth) during the time of the four rightly-guided successors of the Prophet ﷺ, he would not accept it.

Chapter 94. One To Whom Allâh, The Mighty And Sublime, Gives Wealth Without Him Asking For It

2605. It was narrated that Ibn As-Sâ`îdî Al-Mâlikî said: "Umar bin Al-Khattâb, may Allâh be pleased with him, appointed me in charge of the Sadaqah. When I finished collecting it and handed it over to him, he ordered that I be given some payment. I said to him: 'I only did for the sake of Allâh, the Mighty and Sublime, and my reward will be with Allâh, the Mighty and Sublime.' He said: 'Take what I have given you; I did the same task during the time of the Messenger of Allâh ﷺ, and I said what you have said, but the Messenger of Allâh ﷺ said to me: 'If you are given something without asking for it, then keep (some) and give (some) in charity.'" (Sahîh)
2606. ‘Abdullâh bin As-Sa‘dî narrated that he came to ‘Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, from Ash-Shâm, and he said: “I heard that you have been doing some work for the Muslims, and you are given payment for that, but you do not accept it.” I said: “Yes (that is so); I have horses and slaves and am well off, and I wanted my work to be an act of charity toward the Muslims.” ‘Umar, may Allâh be pleased with him, said: “I wanted the same thing as you. The Prophet used to give me money, and I would say: ‘Give it to someone who is more in need of it than I am,’ Once he gave me money and I said: ‘Give it to someone who us more in need of it than I am,’ and he said: ‘Whatever Allâh, the Mighty and Sublime, gives you of this wealth without you asking for it or hoping for it, take it and keep it, or give it in charity, and whatever He does not give you then do not hope for it or wish for it.’” (Sâhîh)

Comments:
There is mention of salary and remuneration in these narrations. The principle behind presents and charity is also the same, that if something comes to the average without them asking for it, they should accept it and not reject it. However, in the case of Sadaqah, it is necessary that one is a rightful recipient of Zakâh.
\textbf{2607.} ‘Abdullāh bin As-Sa‘dī narrated that he came to ‘Umar bin Al-Khaṭṭāb during his Caliphate and ‘Umar said to him: “I heard that you do some jobs for the people but when payment is given to you, you refuse it.” I said: “(that is so).” ‘Umar, may Allāh be pleased with him, said: “Why do you do that?” I said: “I have horses and slaves and am well off, and I wanted my work to be an act of charity toward the Muslims.” ‘Umar said to him: “Do not do that. I used to want the same thing as you. The Messenger of Allāh ﷺ used to give me payment and I would say, ‘Give it to someone who is more in need of it than I am.’ But the Messenger of Allāh ﷺ said: ‘Take it and keep it or give it in charity. Whatever comes to you of this wealth when you are not hoping for it and not asking for it, take it, and whatever does not, then do not wish for it.’” (\textit{Sahīh})

\textbf{2608.} ‘Abdullāh bin As-Sa‘dī narrated that he came to ‘Umar bin Al-Khaṭṭāb during his Caliphate and ‘Umar said to him: “I heard that you do some jobs for the people but when payment is given to you, you do not like it.” I said: “Yes (that is so).” He said: “Why do you do that?” I said: “I have horses and slaves and am well off, and I wanted my work to be an act of charity toward the Muslims.”
Umar said to him: "Do not do that. I used to want the same thing as you. The Messenger of Allah used to give me payment and I would say, 'Give it to someone who is more in need of it than I am.' until, on one occasion, the Prophet gave me payment and I said: 'Give it to someone who is more in need of it than I am.' The Prophet said: 'Take it and keep it or give it in charity. Whatever comes to you of this wealth when you are not hoping for it and not asking for it, take it, and whatever does not, then do not wish for it.'" (Sahih)

2609. `Abdullâh bin `Umar said: "I heard `Umar, may Allah be pleased with him, say: 'The Prophet used to give me payment and I would say: Give it to someone who is more in need of it than I am, until one day he gave me some money and I said to him: Give it to someone who is more in need of it than I am. He said: Take it and keep it or give it in charity. Whatever comes to you of this wealth when you are not hoping for it and not asking for it, take it, and whatever does not, then do not wish for it.'" (Sahih)
Chapter 95. Appointing The Family Of The Prophet To Collect Sadaqah

2610. Abû Rabî‘ah bin Al-Ḥârith said to ‘Abdul-Muṭṭalib bin Rabî‘ah bin Al-Ḥârith and Al-Fadl bin ‘Abbâs bin ‘Abdul-Muṭṭalib: “Go to the Messenger of Allâh and say to him: ‘O Messenger of Allâh, appoint us to collect the Sadaqât!’ ‘Ali bin Abi Ṭâlib came along when we were like that, and he said to them: ‘The Messenger of Allâh will not appoint any of you to collect the Sadaqah.’”’

‘Abdul-Muṭṭalib said: “So I went with Al-Fâd until we came to the Messenger of Allâh and he said to us: ‘This Zakâh is the dirt of the people, and it is not permissible for Muhammad or for the family of Muḥammad.’” (Ṣâḥīḥ)

Comments:

1. The posterity of the Prophet can serve as Zakâh workers or collectors, but they cannot accept wages for it, because the wages or the emoluments also form a part of Zakâh.

2. According to Imâm Abû Hanifah and Imâm Mâlik (May Allâh have mercy upon them both), the posterity of the Prophet consists of Banu Hâshim only, while Imâm Ash-Shâfî‘ holds both the households; Banu Hâshim and the Banu Muttalib are included. Banu Hâshim means five families and their posterity: (1) ‘Ali and his posterity, (2) Aqil and his posterity, (3) Ja‘far and his posterity, (4) ‘Abbâs and his posterity, and (5) Hârith and his posterity - May Allâh be pleased with them all.
Chapter 96. The Son Of The Daughter Of A People, Is One Of Them

2611. Shu'bah said: “I said to Abû Iyâs Mu'âwiyyah bin Qurrah: ‘Did you hear Anas bin Mâlik say: The Messenger of Allâh ﷺ said: The son of the daughter of a people is one of them? He said: ‘Yes.’” (Sâhih)

Comments:
The purpose of Îmâm An-Nasâ'î is to corroborate that Banû Hâshim’s maternal nephew was not entitled to receive Zakâh, because he is included in the clan of Banû Hâshim.

Chapter 97. The Freed Slave Of A People Is One Of Them

2612. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “The son of the daughter of a people is one of them.” (Sâhih)

Comments:
It was narrated from Ibn Abi Râfi', from his father, that the Messenger of Allâh ﷺ appointed a man from Banû Makhzûm to collect Sadaqah. Abû Râfi' wanted to go with him, but the Messenger of Allâh ﷺ said: “The Sadaqah is not permissible for us, and the freed slave of a people is one of them.” (Sâhih)
Chapter 98. Charity Is Not Permissible For The Prophet

2614. Bahz bin Ḥakīm narrated from his father that his grandfather said: “If something was brought to him, the Prophet would ask whether it was a gift or charity. If it was said that it was charity, he would not eat, and if it was said that it was a gift, he would stretch forth his hand.” (Hasan)

Chapter 99. When Charity Is Passed On

2615. It was narrated from ‘Āishah that she wanted to buy Barirah and set her free, but they stipulated that her loyalty as a freed slave (Walâ’) should be to them. She mentioned that to the Messenger of Allâh and he said: “Buy her and set her fee, and loyalty is due to the one who frees the slave.” She was given the choice when she was freed. Some meat was brought to the Messenger of Allâh and it was said: “This is something that is given in charity to Barirah.” He said: “It is charity for her and gift...
for us." And her husband was a free man. (Sahih)

Comments:
1. Walâ signifies that right which the freer or the liberator of the slave has over the freed slave. For instance, he (the slave) is known as his (the master's) freed man or Mawla. If he (the slave) dies and if he has no descendant to inherit his property, then the inheritance goes to his master, etc.
2. "He was a free man": There is clarification in another narration that there is the statement or utterance of Aswad and not of the 'Aishah. And Aswad is a follower (Tabi'i) - one of the second generation of the early Muslims who did not meet the Prophet ﷺ, but who learn the Din from the Companions). In other narrations, there is an unequivocal statement of 'Aishah and Ibn 'Abbâs that the husband of Barirah was a slave (Sahih Al-Bukhari: Divorce (At-Talâq), Hadith 5282; Sahih Muslim: Manumission (Al-Itq), Hadith 1504).

Chapter 100. Buying Something That One Has Given In Charity

2616. It was narrated from Zaid bin Aslam that his father said: "I heard 'Umar say: 'I gave a horse to someone to ride in the cause of Allâh, the Mighty and Sublime, and the one who kept it neglected it. I wanted to buy it back from him, and I thought that he would sell it at a cheap price. I asked the Messenger of Allâh ﷺ about that and he said: Do not buy it, even if he gives it to you for a Dirham. The one who takes back his charity is like the dog that goes back to its own vomit.'" (Sahih)
The Book of Zakāh

Comments:
It is forbidden for the charity giver to retrieve his charity by making payment. It is quite possible that that person might give him concession out of consideration or veneration for him. However, some other person might purchase someone else’s charity, because for him it does not constitute charity; it is rather a purchased commodity. Even so, by alteration in the status of a thing, its ruling also alters, as has come in the foregone Ḥadīth.

2617. It was narrated from ‘Umar that he gave someone a horse to ride in the cause of Allāh, then he saw it offered for sale and wanted to buy it. The Prophet ﷺ said to him: “Do not think of buying back what you have given in charity.” (Sahīh)

{Tafsīr:} أخرج مسلم، الهبات، باب كراعة شراء الإنسان ما تصدق به ... إلخ، ح: 161، ح: 1238، من حديث عبدالرزا، وعليه، (انظر الحديث الآتي) من حديث الزهري، وهو في الكبيرة، ح: 1672، وصنف عبدالرزم/9:117، ح: 256، ووراء الترمذي، الزُّوَّة، باب ماجاه في كراثية العود في الصدقة، ح: 268: عن هارون به، وقال: "حسن صحيح".

Comments:
This is because, from every aspect this amounts to bringing into use one’s own charity, which is inappropriate. So far as the price is concerned, there is every possibility of the occurrence of favor (given by the seller, here the recipient of charity). Moreover, there is a possibility of artful contrivance also (literally, Ḥilāh: evasion, elusion, a trick, a plot or stratagem. Ḥilāh signifies a means of attaining to some state concealed). Hence, it was pronounced forbidden.

2618. It was narrated from Sālim bin ‘Abdullāh that ‘Abdullāh bin ‘Umar used to narrate that ‘Umar gave a horse in charity for the sake of Allāh, the Mighty and Sublime, and he found it being offered for sale after that. He wanted to buy it, then he went to the Messenger of Allāh ﷺ and asked him about that. The Messenger of Allāh ﷺ said: “Do not take back what you have given in charity.” (Sahīh)
Comments:

One may not recover or take back one's given charity by the dint of one's power or effort, for instance, by purchasing it or by retraction. However, if it comes back to him unstriven, for instance, the recipient of the charity dies and the charity becomes his heir, and he inherits the same thing (once given in charity), then there is no harm in it.

2619. It was narrated from Sa'eed bin Al-Müsâyyab that the Messenger of Allâh ﷺ told ‘Attâb bin Usaid to estimate the (harvest of) grapes, and to pay Zakâh in raisins, just as the Zakâh on date palms is given in dried dates. (Da‘îf)
Chapter 1. The Obligation Of Hajj

Comments:
Linguistically, Hajj means to intend, repair, or betake oneself toward an object of reverence, veneration, respect, or honor. In the Islamic Shari'ah it means visiting the House of Allâh in a particularly specified manner, performing a set of designated acts during the few prescribed days. The purpose of Hajj is the veneration or reverence for the House of Allâh which is the focal point of the Muslims and the surety of their unity.

2620. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ addressed the people and said: ‘Allâh, the Mighty and Sublime, has enjoined upon you Hajj.’ A man said: ‘Every year?’ He remained silent until he had repeated it three times. Then he said: ‘If I said yes, it would be obligatory, and if it were obligatory you would not be able to do it. Leave me alone so long as I have left you alone. Those who came before you were destroyed because they asked too many questions and differed with their prophets. If I command you to do something then follow it as much as you can, and if I forbid you to do something then avoid it.’” (Sahîh)

Comments:
“It would be obligatory”: The command of Hajj had nonetheless descended absolute. In it there was no explicit mention of its being once (in a lifetime)
or every year. Its judgment rested on the exigency of the Muslims. Had the Prophet felt it beneficial for the welfare of the nation, it might have become an annual compulsion. But it was contrary to exigency or the interests of the Umrah.

2621. It was narrated from Ibn 'Abbâs that the Messenger of Allâh stood up and said: “Allâh, Most High, has decreed Hajj for you.” Al-Aqra' bin Hâbis At-Tamîmî said: “Every year, O Messenger of Allâh?” But he remained silent, then he said: “If I said yes, it would become obligatory, then you would not hear and obey. Rather it is just one Hajj.” (Saîhîh)

Comments:
“You would not hear and obey”: means it would not have been within your power to act upon it.

Chapter 2. The Obligation Of 'Umrah

2622. It was narrated from Abû Razîn that he said: “O Messenger of Allâh, my father is an old man and he cannot perform Hajj or 'Umrah, nor can he travel.” He said: “Perform Hajj and 'Umrah on behalf of your father.” (Saîhîh)
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Chapter 3. The Virtue Of Hajj Al-Mabrûr[1]

2623. It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: Hajj Al-Mabrûr brings no reward other than Paradise, and from one 'Umrah to another is an expiation for what came in between.” (Sahîh)

Comments:
1. Hajj Al-Mabrûr signifies the Hajj, which is free from fleshly desires, moral depravity, fighting and quarreling.
2. “Paradise” means he would straightaway enter the Paradise; all his previous sins, so much so, that even his enormities will also be forgiven on account of his Hajj.

2624. It was narrated from Abû Hurairah that the Prophet ﷺ said: “Hajj Al-Mabrûr brings no reward other than Paradise,” the report is the same except that he said, “expiates for what came in between.” (Sahîh)

[1] The Hajj that accepted, or free of sin.
Chapter 4. The Virtue Of Ḥajj


Comments:
Concerning the most meritorious deed, there are various narrations. In actuality, an excellent work may vary in accordance with various states and individuals. In certain conditions, remembrance of Allāh is most excellent, and in some other conditions, striving in the way of Allāh. Likewise, from the angle of disposition, charity is excellent. For some other individual, from the point of inclination, the performance of the ritual prayer in its proper time could be excellent. Hence, various narrations should not be considered contradictory.

2626. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The guests of Allāh are three: The Ghâzi, the Ḥajj (pilgrim) and the Mu’tamir.’” (Sahih)

The delegates or the guests of Allāh (Wafād Allāh) are three: These three are the special guests of Allāh because their long journey is purely for the sake of Allāh. They are, as it were, going forth to meet Allāh, Most High.

2627. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Jihād of the elderly, the young, the weak, and women, is Hajj and Umrah.” (Sahih)

Comments:

Obviously, these four kinds of people cannot go to fight in the way of Allāh. The way to gain the merit of fighting in the way of Allāh, or Jihād, for them, is that they should perform Hajj and ‘Umrah. They would gain the reward of Jihād. Each one’s recompense is proportionate to his capability.

2628. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever performs pilgrimage to this House, and does not Yarfuṭ (utter any obscenity or commit sin), will go back as (on the day) his mother bore him.’” (Sahih)

Comments:
All his sins and enormities are forgiven. However, the question of the rights of others is different, because their forgiveness could only be by the person concerned. But if Allâh, is Himself, pleased with the person concerned, or if He Himself forgives, then it is not distant from the Mercy of Allâh, nor could there be any objection upon it.

2629. The Mother of the Believers, 'Aishah, said: “I said: 'O Messenger of Allâh, shall we not go out and fight in Jihâd with you, for I do not think there is any deed in the Qur'ân that is better than Jihâd?" He said: ‘No. The best and most beautiful (type) of Jihâd is Hajj to the House; Hajj Al-Mabrûr.’” (Sahîh)

Comments: Primarily, the womenfolk used to accompany the army to provide help to the wounded with water, to transport them from the battlefield, and give them first aid, and tend to them. But when the number of men increased, the common going forth of the womenfolk with the army, even for the above-mentioned objectives, ceased.

Chapter 5. The Virtue Of Umrah

2630. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘From one Umrah to another is an expiation for what comes in between, and Hajj Al-Mabrûr brings no reward less than Paradise.’” (Sahîh)

Chapter 6. The Virtue Of Performing Hajj And 'Umrah Consecutively

2631. Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Perform Hajj and 'Umrah consecutively; for they remove poverty and sin as the bellows removes impurity from iron." (Hasan)

Comments:
"Perform Hajj and 'Umrah consecutively": meaning make Hajj sometimes and sometimes 'Umrah.

2632. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Perform Hajj and 'Umrah consecutively, for they remove poverty and sin as the bellows removes impurity from iron and gold and silver, and Hajj Al-Mabrûr brings no less a reward than Paradise.'" (Hasan)

Chapter 7. Hajj On Behalf Of A Deceased Person Who Vowed To Perform Hajj

2633. It was narrated from Ibn 'Abbâs that a woman vowed to perform Hajj but she died. Her

خريج: [إسناه حسن] أخرجه أحمد: 1/287 عن سليمان بن حيان أبي خالد الأحمر،
ورصح بالسماع، ومن طرية أخرجه الترمذي، الحج، باب ماجاء في ثواب الحج والعمرة،
ح: 810، والحديث في الكبرى، ح: 310، وصححه ابن خزيمة، ح: 512، وابن حبان،
ح: 97، وقال الترمذي: "حسن صحيح غريب."
brother came to the Prophet and asked him about that, he said: 'Do you think that if your sister owed a debt you would pay it off?' He said: 'Yes.' He said: 'Then fulfill the right of Allâh, for He is more deserving that His rights should be fulfilled.'" (Sâhih)

Comments:
This demonstrates that the rank of the fulfillment of the rights of Allâh is higher than the rank of the fulfillment of the rights of human beings.

Chapter 8. Hajj On Behalf Of A Deceased Person Who Did Not Perform Hajj

2634. Ibn 'Abbâs said: "The wife of Sinân bin Salamah Al-Juhanî ordered that the question be put to the Messenger of Allâh about her mother who had died and had not performed Hajj; would it be good enough if she were to perform Hajj on behalf of her mother? He said: 'Yes. If her mother owed a debt and she paid it off, would that not be good enough? Let her perform Hajj on behalf of her mother.'" (Sâhih)

2635. It was narrated from Ibn 'Abbâs that a woman asked the Prophet about her father who had died and he did not perform Hajj. He said: "Perform Hajj on behalf of your father." (Sâhih)
The Book of The Rites of Hajj

Comments:

If Hajj had become obligatory on someone before dying, and he was not able to perform it, then the Hajj would be performed in his place. But if Hajj was not obligatory upon him, then there is no need to perform it.

Chapter 9. Hajj On Behalf Of A Living Person Who Cannot Sit Firm In The Saddle

2636. It was narrated from Ibn ‘Abbâs that a woman from Khath'âm asked the Prophet ﷺ on the morning of the Day of Sacrifice: “O Messenger of Allâh! The command of Allâh to His slaves to perform Hajj has come, while my father is an old man and cannot sit firmly on the saddle. Can I perform Hajj on his behalf?” He said: “Yes.” (Sahîh)

Comments:

1. “He said: yes” meaning next year or after it, because the current Hajj was being performed for herself, rather she already had performed it; since the incident of her asking the Prophet ﷺ took place at ‘Arafa, and the halt at ‘Arafa constitutes the real Hajj.

2. According to the majority of the people of knowledge, the substitute Hajj, which is performed on behalf of someone, could only be performed by the one who has already performed his own Hajj.

3. The substitute Hajj could be performed by a man instead of a woman, likewise a woman may perform it on behalf of a man, though there is a slight difference in the commandments of men and women. But the difference is in the matter of the Ihrâm or the state of consecration. The rites of Hajj are similar.
Chapter 10. *Umrah On Behalf Of A Man Who Is Not Able To Do It*

2638. It was narrated from Abū Razān Al-'Uqaylī that he said: “O Messenger of Allāh! My father is an old man who cannot perform Hajj or ‘Umrah, nor can he travel.” He said: “Perform Hajj and ‘Umrah on behalf of your father.” (Saḥīḥ)

Comments:
It appears the ‘Umrah or the visitation is also obligatory, that is why the Prophet ﷺ told the son to perform the ‘Umrah.

Chapter 11. The Comparison Of Making Up Hajj With Paying Off A Debt

2639. It was narrated that ‘Abdullāh bin Az-Zubair said: “A man from Khath'am came to the Messenger of Allāh ﷺ and said: ‘My father is an old man who cannot ride, and the command of Allāh to perform Hajj has come. Will it be good enough if I perform Hajj on his behalf?’ He said: ‘Are you the oldest of his children?’ He said: ‘Yes.’ He said: ‘Don’t you
think that if he owed a debt you would pay it off?' He said: 'Yes.' He said: 'Then perform Hajj on his behalf.'" (Da'if)

Comments:

The substitute Hajj need not necessarily be performed only by the eldest son, but any of one's sons, even brother, common kin, or an unknown person may perform it.

(For related discussions, see narrations 2633 through 2636).

2640. It was narrated that Ibn 'Abbâs said: "A man said: 'O Messenger of Allâh! My father has died and he did not perform Hajj; shall I perform Hajj on his behalf?' He said: 'Don't you think that if your father owed a debt you would pay it off?' He said: 'Yes.' He said: 'The debt owed to Allâh is more deserving (of being paid off).'" (Hasan)

2641. It was narrated from 'Abdullâh bin 'Abbâs that a man asked the Prophet ﷺ: "The (command of) Hajj has come while my father is an old man and cannot sit firmly in his saddle; if I tie him (to the saddle) I fear that he will die. Can I perform Hajj on his behalf?" He said: "Don't you think that if your father owed a debt and you paid it off, that would be good enough?" He said: "Yes." He said: "Then perform Hajj on behalf of your father." (Hasan)
Chapter 12. Hajj Of A Woman On Behalf Of A Man

2642. It was narrated from 'Abdullâh bin 'Abbâs: “Al-Fadl bin 'Abbâs was riding behind the Messenger of Allâh when a woman from Khath'am came and asked him a question. Al-Fadl started looking at her and she at him, and the Messenger of Allâh turned Al-Fadl’s face to the other side. She said: ‘O Messenger of Allâh! The command of Allâh has come for His slaves to perform Hajj, but my father is an old man and cannot sit firmly in the saddle; should I perform Hajj on his behalf?’ He said: ‘Yes.’ That happened during the Farewell Pilgrimage.” (Saheeh)

2643. Ibn ‘Abbâs narrated that a woman from Khath'am asked the Messenger of Allâh a question during the Farewell Pilgrimage, when Al-Fadl bin 'Abbâs was riding behind the Messenger of Allâh. She said: ‘O Messenger of Allâh! The command of Allâh has come for His slaves to perform Hajj, but my father is an old man and cannot sit upright in the saddle. Will it be paid off on his behalf if I perform Hajj on his behalf?’ The
Chapter 13. Hajj Of A Man On Behalf Of A Woman

2644. It was narrated from Al-Fadl bin ‘Abbâs that he was riding behind the Messenger of Allâh ﷺ and a man came and said: “O Messenger of Allâh! My mother is an old woman and she cannot sit firmly in the saddle. If I tie her to it I fear that I may kill her.” The Messenger of Allâh ﷺ said: “Don’t you think that if your mother owed a debt you would pay it off?” He said: “Yes.” He said: “Then perform Hajj on behalf of your mother.” (Sahîh)

Chapter 14. It Is Recommended For The Oldest Of A Man’s Sons To Perform Hajj On His Behalf

2645. It was narrated from Ibn Az-Zubair that the Prophet ﷺ said to
a man: "You are the oldest son of your father, so perform Hajj on his behalf." (Da'if)

Chapter 15. Performing Hajj With A Young Child

2646. It was narrated from Ibn 'Abbâs that a woman held up a child of hers to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, is there Hajj for this one?" He said: "Yes, and you will be rewarded." (Sahîh)

Comments:
1. There is almost a consensus of opinion among the jurists that the Hajj performed before adulthood would not be sufficient or absolve one of the responsibility of the obligatory Hajj; one shall have to perform it separately on reaching adulthood.
2. The child about whom the question is raised in this Hadîth appears to have been very small: that he was lifted up on hand. In any case, there is definitely a reward for his mother, because she carries him along with her.

2647. It was narrated that Ibn 'Abbâs said: "A woman lifted up a child of hers from a howdah (litter) and said: 'O Messenger of Allâh, is there Hajj for this one?' He said: 'Yes, and you will be rewarded.'" (Sahîh)
It was narrated that Ibn 'Abbás said: "A woman lifted a child up to the Messenger of Allah, and said: 'Is there Hajj for this one?' He said: 'Yes, and you will be rewarded.'" (Wik)

Comments:
"And there would be a reward for you": The formulation of intention for reward is essential in the circumstances of the child's being very small. But if the young is of the age of discrimination, he would obviously perform the deeds on his own.

2649. It was narrated that Ibn 'Abbas said: "The Messenger of Allah set out and when he was in Ar-Rawhi he met some people and said: 'Who are you?' They said: 'Muslims.' They said: 'Who are you?' They said: 'The Messenger of Allah.' A woman brought a child out of the litter and said: 'Is there Hajj for this one?' He said: 'Yes, and you will be rewarded.'" (Sahih)

Comments:
These people were also returning from Hajj. Ar-Rawhi is situated at a distance of some 65 kilometer from Al-Madinah.

2650. It was narrated from Ibn 'Abbas that the Messenger of Allah passed by a woman when she...
was in her seclusion and had a child with her. She said: “Is there 
Hajj for this one?” He said: “Yes, and you will be rewarded.” (Saḥīh)

Comments:
This one Hadīth has been transmitted through five chains of transmission. The 
greatest advantage of it is that by putting together all the various chains, the 
entire detail of the incident emerges and becomes known. Besides, it also 
becomes clear that this Hadīth is not Shādh or Gharīb.

Chapter 16. The Time When 
The Prophet Set Out From 
Al-Madīnah For Hajj

2651. ‘Aishah said: “We went out 
with the Messenger of Allāh when there were five days left of 
Dhul-Qa‘dah, with no intention 
other than to perform Hajj. When 
we were close to Makkah, the 
Messenger of Allāh commanded those who did not have a Hadī 
sacrificial animal) with them to 
exit Ḥarām after circumambulating the House.” (Saḥīh)

Comments:
1. “No intention other than to perform Hajj”: The intention of the majority of the Companions was to perform Hajj.
2. “After circumambulating the House” means you complete the rites of the ‘Umrah; when you perform Sa‘ie also after Tawāf. This issue is agreed upon.
The Mawâqît (Points At Which Pilgrims Enter Into Ihrâm)

Chapter 17. The Miqât Of The People Of Al-Madinah

2652. It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: "The people of Al-Madinah should enter into Ihrâm from Dhul-‘Hulaifah, the people of Ash-Shâm from Al-Juḥfah, the people of Najd from Qarn." ‘Abdullâh said: "And it was conveyed to me, that the Messenger of Allâh ﷺ said: 'And the people of Yemen should enter into Ihrâm from Yalamlam.'" (Sahîh)

Comments: "It was conveyed to me, that": Even though ‘Abdullâh bin ‘Umar did not directly hear this part from the Messenger of Allâh ﷺ, this phrase is undoubtedly proven from the Messenger of Allâh ﷺ and is authentic beyond doubt.

Chapter 18. The Miqât Of The People Of Ash-Shâm

2653. It was narrated from ‘Abdullâh bin ‘Umar that a man stood up in the Masjid and said: "O Messenger of Allâh, from where do you command us to enter Ihrâm?"

The Messenger of Allâh ﷺ said: "The people of Al-Madinah should enter Ihrâm from Dhul-Hulaifah, the people of Ash-Shâm should..."
enter ʿIhram from Al-Juhfah, the people of Najd should enter ʿIhram from Qarn.” Ibn ʿUmar said: “And they say that the Messenger of Allâh said: "The people of Yemen should enter into ʿIhram from Yalamlam.” And Ibn ʿUmar used to say: “I did not hear this from the Messenger of Allâh.” (Ṣahîh)

Comments:
Al-Juhfah is the Miqāt for the land of Syria and those traveling from there. It was once a deserted place. It is a region near a place known as Râbigh and is situated at a distance of 148 kilometer from Makkah.

Chapter 19. The Miqāt Of The People Of Egypt

2654. It was narrated from ʿĀishah that the Messenger of Allâh designated Dhulu-Ḥulaiṣah as the Miqāt for the people of Al-Madīnah, Al-Juhfah for the people of As-Shâm and Egypt, Dhât ʿIrq for the people of Al-ʿIrāq, and Yalamlam for the people of Yemen. (Ṣahîh)

Comments:
If the people of Egypt come to Makkah through the landroute, they pass through Syria. Their Miqāt, therefore, would be the Miqāt of the people of Syria; that is to say Al-Juhfah.

Chapter 20. The Miqāt Of The People Of Yemen

2655. It was narrated from Ibn...
"Abbas that the Messenger of Allâh designated Dhul-Hulaifah as the Miqât for the people of Al-Madînah, Al-Juhfah for the people of Ash-Shâm, Qarn for the people of Najd, and Yalamlam for the people of Yemen. He said: "They are for them, and for anyone who comes to them from elsewhere. If a person's place of residence is within the boundary of the Miqât, then (he should enter into IHRAM) from where he starts his journey, and this also applies to the people of Makkah." (SAHIH)

Comments:

Yalamlam is situated at a distance of 48 kilometers from Makkah. When the people of India and Pakistan arrive for Hajj through sea or air routes, they pass through the direction of Yemen, and they enter into IHRAM at the vertical line of Yalamlam.

Chapter 21. The Miqat Of The People Of Najd

2656. It was narrated from Sâlim, from his father, that the Prophet said: "The people of Al-Madînah should enter into IHRAM from Dhul-Hulaifah, the people of Ash-Shâm from Al-Juhfah, the people of Najd from Qarn." And it was mentioned to me, although I did not hear him say it: "And the people of Yemen should enter into IHRAM from Yalamlam." (SAHIH)

Tafsir: After the hajj, the people of Najd, Yalamlam, and Makkah enter into IHRAM from their respective Miqat points.
Comments:
For the people coming from Najd, the site for entering Ihrâm is Qarn Al-Manâzîl. In the afore-mentioned Ahâdîth, only the expression “Qarn” occurred. It is said that in that region, there are two Qarns: One, Qarn Al-Manâzîl, the other Qarn Ath-Thu’âlib. But here the meaning is Qarn Al-Manâzîl, by unanimous consensus. Qarn Al-Manâzîl is a region or a valley situated at a distance of 80 kilometers from Makkah. The three are popularly known by this name.

Chapter 22. The Miqât Of The People Of Al-’Irâq

2657. It was narrated that ‘Âishah said: “The Messenger of Allâh designated Dhul-Hulaifah as the Miqât for the people of Al-Madînah, Al-Juifâh for the people of Ash-Shâm and Egypt, Dhât ‘Irq for the people of Al-’Irâq, Qarn for the people of Najd and Yalâ’îm for the people of Yemen.” (Sahîh)

Comments:
For the people coming from Iraq, the Miqât is Dhât Al-’Irâq, and this is an agreed upon point. In some narrations, Aqîq is also mentioned, but there is some weakness in those narrations.

Chapter 23. If A Person’s Place Of Residence Is Within The Boundary Of The Miqât

2658. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh designated Dhul-Hulaifah as the Miqât for the people of Al-Madînah, Al-Juifâh for the people of Ash-Shâm, Qarn for the people of Najd, and Yalâ’îm for the people of Yemen. He said: ‘They are for them, and for those who pass by them who are not of their
people who intend to perform Hajj and `Umrah. If a person's place of residence is within the boundary of the Miqāt, then (he should enter into Ḥirām) from where he starts his journey, and this also applies to the people of Makkah." (Ṣahīh)

Comments:

"Who intend to perform Hajj or `Umrah": This is the most right thing. But the Hanafites are of the opinion that whoever goes to Makkah, whether he goes for any other purpose, Ḥirām from the point of the Miqāt is incumbent upon him.

2659. It was narrated from Ibn Abbās that the Prophet designated Dhul-Hulaifah as the Miqāt for the people of Al-Madīnah, Al-Juhfah for the people of Ash-Shām, Yalamlam for the people of Yemen, and Qarn for the people of Najd. They are for them and for those who pass by them who are not of their people, intending to perform Hajj or `Umrah. If a person's place of residence is within the boundary of the Miqāt, then (he should enter Ḥirām) from where he starts his journey, and this also applies to the people of Makkah. (Ṣahīh)

Comments:

It is not essential for the one who goes forth for Hajj or `Umrah that he must pass through exactly these Mawāqit or entry points only. On the contrary, he may pass through any other place also. But he should enter Ḥirām on passing beyond the Miqāt that falls nearest to his entry point.
Chapter 24. Stopping To Camp At The End Of The Night In Dhul-Hulaifah

2660. 'Ubaidullah bin 'Abdullah bin 'Umar narrated that his father said: "The Messenger of Allah ﷺ stayed overnight in Dhul-Hulaifah, where he started his Hajj with this action, and he prayed in the Masjid there." (Sahih)

Comments:
From here on, the objective is to narrate the way of entering Ḥumrān. The Migāt for the people of Al-Madhah (or those who pass through Al-Madinah) is Dhul-Hulaifah. This is why the Messenger of Allah ﷺ spent the night there. He entered Ḥumrān in the morning. It is, however, not necessary to spend the night in that place. In that period of time, traveling ranged over several days. There was, therefore, room for halting for a night.

2661. It was narrated from 'Abdullah bin 'Umar that when the Messenger of Allah ﷺ was in Dhul-Hulaifah someone came to him and he was told: "You are in a blessed valley." (Sahih)

Comments:
"You are in a blessed valley" because this valley had remained the halting place of so many prophets, when they traveled for Hajj. Syria and Palestine is the region of prophets. Coming from there to Makkah, this valley located on the way.

2662. It was narrated from Ibn 'Umar that the Messenger of Allah ﷺ stopped in the valley that is in
Dhul-Hulaifah and prayed there. (Ṣaḥḥah)

غَيْبَةَ النَّاَسِ قَالَ: "حَتَّى مَالِكُ عَنّي نَافِعًا، غَيْبَةَ عِبَادٍ: أَنَّ رَسُولُ اللَّهِ ﷺ أَنَّىٍٓ
بِتَعْطُاءِ الْيَتِامِيَّةِ وَصَلِّي لِيَّاً"

تَخْرِيجٌ: أَخْرَجَ الْبِخَارِيَ، الْحَجِّ، بَابٌ: (١٤٢٠، حُمَصُ، الْحَجِّ، بَابٌ اسْتِحْبَابِ
الْنَازِلِ بِبَيْعَةِ ذِي الْحَلِفِيَّةِ ... إِلَّاً، حُمَصُ، ح١٦٥٧ مِنْ حَدِيثِ مَالِكٍ بِهِ، وَهُوَ فِي الْمَوْطَأَ (يَحَيٍ):١٦٥٥.

Chapter 25. Al-Ba'ida’

٢٦٦٣. اَتَّقَرَأَ مُعَاذُ بن مَالِكُ أَنَّ رَسُولَ اللَّهِ ﷺ مَوَهَّبَ جَزَاءً: (١٤٤٠، حُمَصُ، الْحَجِّ، بَابٌ اسْتِحْبَابِ
بَيْعَةِ ذِي الْحَلِفِيَّةِ ... إِلَّاً، حُمَصُ، ح١٦٥٧ مِنْ حَدِيثِ مَالِكٍ بِهِ، وَهُوَ فِي الْمَوْطَأَ (يَحَيٍ):١٦٥٥.

Comments:

Linguistically, the term Baida signifies a wilderness or a barren region. Here it refers to a particular place, which arrives immediately after emerging from the valley of Dhul-Hulaifah. It is an elevated place. That is why in some narrations, it is called a hillock and in some a mount.

Chapter 26. Performing Ghusl
To Initiate Iḥrām

٢٦٦٤. اَتَّقَرَأَ مُحَمَّدُ بن عِبَادَ بْن مُخْبَرٍ: (١٤٤٠، حُمَصُ، الْحَجِّ، بَابٌ اسْتِحْبَابِ
بَيْعَةِ ذِي الْحَلِفِيَّةِ ... إِلَّاً، حُمَصُ، ح١٦٥٧ مِنْ حَدِيثِ مَالِكٍ بِهِ، وَهُوَ فِي الْمَوْطَأَ (يَحَيٍ):١٦٥٥.

Comments:

Linguistically, the term Ghusl signifies a completeness or a thoroughness. Here it refers to the ritual purification of the body, which is performed after the act of defilement or impurity.

The Mawāqīt
The Mawāqīt

Comments:
Commanding Asmā’ to take a bath was not for purification, because she was undergoing the period of postnatal bleeding. In reality, this Ghusl was for entering Ḥirām - the state of consecration. From this we learn that Ghusl is a Sunnah element of Ḥirām. Otherwise, Allāh’s Messenger ﷺ would not have told a woman having postnatal bleeding to take a bath, although it is not compulsory.

2665. It was narrated from Abū Bakr that he went out for Hajj with the Messenger of Allāh ﷺ on the Farewell Pilgrimage, and his wife Asmā’ bint ‘Umais Al-Khath’amīyyah was with him. When they were at Dhul-Ḥulaifah, Asmā’ gave birth to Muhammad bin Abī Bakr. Abū Bakr came to the Prophet ﷺ and told him, and the Messenger of Allāh ﷺ told him to tell her to perform Ghusl, then begin the Talbiyah for Hajj, and to do everything that the people do, except that she should not circumambulate the House. (Ṣaḥīḥ)

Comments:
Dhul-Ḥulaifah and Al-Baida are virtually the same place. Therefore, in this narration, the place of birth has been mentioned as Dhul-Ḥulaifah.
Chapter 27. Ghusl Of The Muhrim

2666. It was narrated from ‘Abdullāh bin ‘Abbās and Al-Miswar bin Makhramah that they had a difference of opinion in Al-Abwā’. Ibn ‘Abbās said: “The Muhrim (pilgrim in Ihrām) may wash his head.” Al-Miswar said: “He should not wash his head.” Ibn ‘Abbās sent me (the narrator) to Abī Ayyūb Al-Anṣārī to ask him about that. I found him performing Ghusl in front of the well, screened with a cloth. I greeted him with Salām and said: “Abdullāh bin ‘Abbās has sent me to you to ask you how the Messenger of Allāh used to wash his head when he was in Ihrām.” Abū Ayyūb put his hand on the cloth and lowered it, until his head appeared, then he told someone to pour water on his head. Then he rubbed his head with his hands, back and forth, and said: “This is what I saw the Messenger of Allāh do.” (Saḥīḥ)

Chapter 28. The Prohibition Of Wearing Clothes Dyed With Wars[1] And Saffron When In Ihrām

2667. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh forbade the Muhrim to

[1] Wars: Memecylon tinctorum, a plant of Yemen used as a liniment and yellow dye.
wear clothes dyed with saffron or Wars.” (Sahih)

Comments:
The use of fragrance or perfume is forbidden for the Muhrim or the one who has already entered the state of sanctity. Saffron is also a kind of perfume; hence, the use of saffron-dyed clothes is also forbidden. Wars is a dye-yielding fragrant plant.

2668. It was narrated from Sālim that his father said: “The Messenger of Allāh was asked what clothes the Muhrim may wear. He said: ‘He should not wear a shirt, or a burnous, or pants, or an ‘Imāmah (turban), or any garment that has been touched by (dyed with) Wars or saffron, or Khuffs – except for one who cannot find sandals. If he cannot find sandals, then let him cut them until they come lower than the ankles.”’ (Sahih)

Comments:
The restriction placed on the male Muhrim is that he should neither cover his head, nor wear a sewn garment, nor wear perfumed cloth.

Chapter 29. Wearing A Jubbah
In ʿIḥrām

2669. It was narrated from Ṣafwān...
bin Umayyah, from his father, that he said: "I wished that I could see the Messenger of Allâh (ﷺ) when Revelation was coming down to him. While we were in Al-Jîr’rânah and the Prophet (ﷺ) was in a tent, Revelation was coming down to him and ‘Umar gestured to me to come. So I put my head into the tent. A man had come to him who had entered Ihrâm wearing a Jubba having applied perfume. He said: ‘O Messenger of Allâh, what do you say concerning a man who entered Ihrâm wearing a Jubba?’ Then (because of this question) the Revelation came. The Prophet (ﷺ) started to breath deeply, and when it was over he said: ‘Where is the man who asked me just now?’ The man was brought to him, and he said: ‘As for the Jubba, take it off, and as for the perfume, wash it off, then enter Ihrâm.’” (Sahih)

Abû ‘Abdur-Rahmân said: “Then enter Ihrâm”, I do not know anyone who said it other than Nûh bin Habîb and I do not consider it preserved, Allâh Glory be to Him, the Most High - knows best.

Comments:
Since the ruling was not yet revealed, he was excused, and no expiation or atonement was imposed on him. Nowadays, since the rules of the Divine Law have been revealed, if someone acts in this manner, he shall have to slaughter an animal (expiation required to compensate for an infraction during the Pilgrimage).
Chapter 30. The Prohibition Of Wearing A Shirt In Ḥāram

2670. It was narrated from ‘Abdullāh bin ‘Umar that a man asked the Messenger of Allāh ﷺ: "What clothes can the Muhārīm wear?" The Messenger of Allāh ﷺ said: "They should not wear shirts nor ‘Imāmahs, or pants, or burnouses, or Khuffs – unless a person cannot find sandals, in which case he may wear Khuffs. But he should cut them to come lower than the ankles. And they should not wear anything that has been touched by (dyed with) saffron or Wars." (Ṣaḥīḥ)

Chapter 31. The Prohibition Of Wearing Pants In Ḥāram

2671. It was narrated from Ibn ‘Umar that a man said: "O Messenger of Allāh, what clothes should we wear when we enter Ḥāram?" He said: "Do not wear a shirt (or shirts), or ‘Imāmahs, or pants, or Khuffs – unless someone cannot find sandals, in which case he should cut them (the Khuffs) so

Comments:
According to the majority of the people of knowledge, the one who has entered the state of Ḥāram may not wear clothes cut and stitched to his limbs, organs, and height. It should be kept clearly in mind that hereunder mentioned garments are forbidden, whether they are sewn or unsewn. Other than these, sheets or lengths of cloths are permitted, even if they have some stitching. (For more details see Ḥadīth 2667, 2668).
that they come beneath the ankles – or any garment that has been
touched by (dyed with) Wars or
saffron.” (Ṣaḥīh)

Chapter 32. Concession
Allowing Pants To Be Worn By
One Who Cannot Find An Izār

2672. It was narrated that Ibn ‘Abbâs said: “I heard the Prophet delivering a Khutbah and he said: ‘Pants (are allowed) for one who cannot find an Izâr, and Khuffs for one who cannot find sandals to wear in Ihrâm.’” (Ṣaḥīh)

Comments:
In the state of compulsion, a Muhrim may wear a pair of trousers or drawers and footgear. However, the footgear should be cut below the ankles before wearing them as has preceded in the previous narration.

2673. It was narrated that Ibn ‘Abbâs said: “I heard the Messenger of Allâh say: ‘Whoever cannot find an Izâr, let him wear pants, and whoever cannot find sandals, let him wear Khuffs.’”

Comments:
According to Sahih, Judges, and Ibn ‘Abbâs, a Muhrim may wear trousers or drawers and footgear. However, the footgear should be cut below the ankles before wearing them as has preceded in the previous narration.
Chapter 33. The Prohibition Of Women Covering Their Faces In Ḥarām

2674. It was narrated that Ibn 'Umar said: “A man stood up and said: 'O Messenger of Allâh! What garments do you command us to wear in Ḥarâm?’ The Messenger of Allâh  said: 'Do not wear shirts or pants, or 'Imâmahs, or burnouses, or Khuffs – except if someone does not have sandals, in which case let him wear Khuffs that come below the ankles. And do not wear any garment that has been touched by (dyed with) saffron or Wars. And women should not cover their faces when in Ḥarâm, or wear gloves.’” (Sahîh)

Comments:

"Should not cover their faces": In other words, a woman ought to keep her face bare in the state of Ḥarâm. However, if she encounters unfamiliar men before her, she may pull her mantle over her face. This was the practice of 'Aishah.

Chapter 34. The Prohibition Of Wearing Burnouses In Ḥarâm

2675. It was narrated from 'Abdullâh bin 'Umar that a man asked the Messenger of Allâh  what clothes the Muhrim should wear? The Messenger of Allâh  said: "Do not wear shirts, or 'Imâmahs, or pants, or burnouses, or Khuffs – except if someone does not have sandals, in which case let
him wear *Khuṭṭa*s, and cut them so that they come below the ankles. And do not wear any garment that has been touched by (dyed with) saffron or *Wars*.” *(Sahīḥ)*

**Chapter 35. The Prohibition Of Wearing An ʿImāmah In Ḥijārah**

2677. It was narrated that Ibn ʿUmar said: “A man came to the Prophet ﷺ and said: ‘What should we wear when we enter Ḥijārah?’ He said: ‘Do not wear a shirt, or an ʿImāmah, or pants, or a burnous, or *Khuṭṭa*s – unless you cannot find any sandals. If you cannot find any
sandals, then wear something that comes beneath the ankles.”’” (Sahih)

2678. It was narrated that Ibn 'Umar said: “A man came to the Prophet and said: ‘What should we wear when we enter 'Ihram?’ He said: ‘Do not wear shirts, or 'Einâmahs, or burnouses, or pants, or Khuffs – unless there are no sandals; if there are no sandals, then wear Khuffs that come beneath the ankles. And (do not wear) any garment that has been dyed with Wars or saffron, or has been touched by Wars or saffron.”’ (Sahih)

Comments:
This restriction is only for men, because it is essential to keep the head bare during 'Ihram. Under the category of the turban, a cap, hat, kerchief, etc., would also be included.

Chapter 36. The Prohibition Of Wearing Khuffs In 'Ihram

2679. It was narrated that Ibn 'Umar said: “I heard the Prophet say: ‘Do not wear shirts, or pants, or 'Einâmahs, or burnouses, or Khuffs while in 'Ihram.’” (Sahih)
Comments:
This restriction is for men too. Nonetheless under the category of the footgear, shoes, etc., would also be included. The reason for forbiddance has preceded earlier in Hadîth 2668.

Chapter 37. Concession
Allowing Khuffs In Ihrām For The One Who Cannot Find Any Sandals

2680. It was narrated that Ibn ‘Abbâs said: “I heard the Messenger of Allâh ﷺ say: ‘If you cannot find an Izâr then wear pants, and if you cannot find sandals then wear Khuffs, but cut them so that they come lower than the ankles.’” (Sahîh)

Chapter 38. Cutting Them So That They Come Lower Than The Ankles

2681. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “If a Muhrim cannot find sandals then let him wear Khuffs, and cut them, so that they come lower than the ankles.” (Sahîh)

Comments:
(For detail see Hadîth 2672)
Chapter 39. The Prohibition Of A Woman Wearing Gloves While In İhrâm

2682. It was narrated from Ibn Umar that a man stood up and said: "O Messenger of Allāh! What garments do you command us to wear in İhrâm?" The Messenger of Allāh ﷺ said: "Do not wear shirts, or pants, or Khuffs – unless a man does not have any sandals, in which case he may wear Khuffs that come lower than the ankles. And do not wear any garment that has been touched by (dyed with) saffron or Wars. And a woman in İhrâm should not cover her face or wear gloves." (Sahih)

Chapter 40. At-Talbîd (Having One’s Hair Matted) For İhrâm

2683. It was narrated from ʿAbdullāh bin ʿUmar that his sister, Ḥafṣah, said: "I said to the Prophet ﷺ: ‘O Messenger of Allāh! Why is it that the people have exited İhrâm and you have not exited İhrâm following your ‘Umrah?’ He said: ‘I have matted my hair and garlanded my Hadi (sacrificial animal), so I will not exit İhrâm until I exit İhrâm after Hajj.’” (Sahih)
Comments:
1. Allāh’s Messenger ﷺ had entered Ḥaḍām intending both Ḥaǧj and ‘Umrah simultaneously. It was going to continue for a fortnight. He, therefore, applied Ṭalbīd: in the state of pilgrim sanctity he put upon his head some gum or something glutinous in order that his hair might become compacted together, to preserve it in the state in which it was, lest it should become sluggy, or disheveled, or dusty, during the state of Ḥaḍām. Most of the Companions were merely performing ‘Umrah. They, therefore, did not need Ṭalbīd.

2. The Ṭalbīd or the gum-application is neither compulsory or forbidden. It is left to the choice or discretion of the Muḥārīm.

2684. It was narrated from Sālim that his father said: “I saw the Messenger of Allāh ﷺ entering Ḥaḍām with his hair matted.” (Ṣaḥīḥ)

Chapter 41. It Is Permissible To Put On Perfume When Entering Ḥaḍām

2685. It was narrated that ‘A’ishah ﷺ said: “I put perfume on the Messenger of Allāh ﷺ when he decided to enter Ḥaḍām, and when he exited Ḥaḍām, before he exited Ḥaḍām, with my own hand.” (Ṣaḥīḥ)

Taxhīṣ: [ excerps from the translation of The Mawḍū‘ ]
Comments:
1. “With my own hand” means she applied perfume upon her hands and then applied it to the sacred body of the Prophet ﷺ.
2. Applying perfume at the time of entering Iḥrām means applying perfume before taking Ghusl for Iḥrām. One should then perform and enter Iḥrām. If the effect of perfume lingers even after taking the ritual bath, there is no harm in it.

2686. It was narrated that ‘Ā’ishah said: “I put perfume on the Messenger of Allāh ﷺ for his Iḥrām before he entered Iḥrām, and when he exited Iḥrām before he circumambulated the House.” (Saḥīḥ)

2687. It was narrated that ‘Ā’ishah said: “I put perfume on the Messenger of Allāh ﷺ for his Iḥrām before he entered Iḥrām, and for his exiting Iḥrām when he exited Iḥrām.” (Saḥīḥ)

2688. It was narrated that ‘Ā’ishah said: “I put perfume on the Messenger of Allāh ﷺ for his Iḥrām when he entered Iḥrām, and for his exiting Iḥrām when he had stoned Jamrāt Al-‘Aqabah, before he circumambulated the House.” (Saḥīḥ)
Comments:
Meaning; before Ṭawāf Az-Ziyarah.

2689. It was narrated that ‘Āishah said: “I put perfume on the Messenger of Allah ﷺ for his exiting Ḥirām, and I put perfume on him for his Ḥirām, perfume which was not like this perfume of yours” - she meant that it does not last. (Ṣahīḥ)
2692. It was narrated that 'Aishah said: "I used to put perfume on the Messenger of Allâh when he entered Ihram and when he exited Ihram, and when he wanted to visit the House." (Sahîh)

2693. It was narrated that Al-Qâsim said: "'Aishah said: 'I put perfume on the Messenger of Allâh before he entered Ihram and on the Day of Sacrifice before he circumambulated the House, using perfume containing musk.'" (Sahîh)

Comments:
This shows that the fragrance applied to the Prophet was eminently excellent, whose sweet smell lingered on for a long time. Musk is an excellent perfume.

2694. It was narrated that 'Aishah said: "It is as if I can see the glistening of the perfume on the head of the Messenger of Allâh when he is in Ihram." Ahmad bin Naṣr (one of the narrators) said in his narration: "The glistening of the perfume of musk in the parting (of the hair) of the Messenger of Allâh." (Sahîh)
2695. It was narrated that 'A'ishah said: "The glistening of the perfume could be seen in the parting (of the hair) of the Messenger of Allah while he was in Iḥrām." (Sahīḥ)

Comments:
This makes evident that the effect of Allah's Messenger's perfume could be felt during his state of Iḥrām too, though it was applied before his entering Iḥrām.

Chapter 42. Where The Perfume Is Applied

2696. It was narrated that 'A'ishah said: "It is as if I can see the glistening of the perfume on the head of the Messenger of Allah while he is in Iḥrām." (Sahīḥ)

2697. It was narrated that 'A'ishah said: "I used to see the glistening of the perfume at the roots of the hair of the Messenger of Allah when he was in Iḥrām." (Sahīḥ)
2698. It was narrated that ‘Āishah said: “It is as if I can see the glistening of the perfume in the parting on the head of the Messenger of Allāh ἡ when he was in Ḥijārām.” (Ṣaḥīḥ)

2699. It was narrated that ‘Āishah said: “I saw the glistening of the perfume on the head of the Messenger of Allāh ἡ while he was initiating Ḥijārām.” (Ṣaḥīḥ)

2700. It was narrated that ‘Āishah said: “It is as if I can see the glistening of the perfume in the parting of the Messenger of Allāh ἡ while he was in Ḥijārām.” (Ṣaḥīḥ)

2701. It was narrated that ‘Āishah said: “When the Prophet ἡ wanted to enter Ḥijārām, he would
daub the best perfume that he could find, until I saw it glistening on his head and in his beard.” (Sahih) Isra'il followed up with this saying, and he said: “From 'Abd-Rahmān bin Al-Aswad, from his father, from 'Āishah.”

2702. It was narrated that 'Āishah said: “I used to put perfume on the Messenger of Allāh ﷺ, using the best perfume I could find, until I saw the perfume glistening on his head and in his beard, before he entered Ḥjrām.” (Sahih)

2703. It was narrated that 'Āishah said: “I saw the glistening of the perfume in the parting of the Messenger of Allāh ﷺ after three (days).” (Sahih)

2704. It was narrated that 'Āishah said: “I used to see the glistening of the perfume in the parting of the Messenger of Allāh ﷺ after three (days).” (Sahih)
2705. It was narrated from Ibrāhīm bin Al-Muntashir that his father said: “I asked Ibn ‘Umar about wearing perfume when entering Ḥāram and he said: ‘If I were to be daubed with tar that would be dearer to me than that.’ I mentioned that to ‘Āishah and she said: ‘May Allāh have mercy on Abū ‘Abdur-Rahmān. I used to put perfume on the Messenger of Allāh ﷺ, then he would go around his wives, then in the morning he would be smelling strongly of perfume.’” (Sahih)

2706. It was narrated from Muhammad bin Ibrāhīm bin Al-Muntashir that his father said: “I heard Ibn ‘Umar say: ‘If I were to wake up daubed with tar, that would be dearer to me than waking up and entering Ḥāram smelling strongly of perfume.’ I entered upon ‘Āishah and told her what he had said. She said: ‘I put perfume on the Messenger of Allāh ﷺ and he went around among his wives, then the next morning he entered Ḥāram.’” (Sahih)

Comments:
Since the Ibn ‘Umar was not aware of this Hadīth, he did not acknowledge it.
The Prophet forbade men to perfume themselves with saffron." (Sahih)

Comments:
This is because saffron is a fragrance and a color, and application of colored stuff as a means of beautification for men is not allowed. Therefore, in no circumstance is the use of saffron appropriate for men. In the state of Ihram, its use would be forbidden.

2708. It was narrated that Anas bin Malik said: "The Messenger of Allâh forbade perfuming oneself with saffron." (Sahih)

Comments:
A woman may apply saffron apart from Ihram: she can apply it to the body as well as to her garments. It is forbidden in Ihram, because it is a fragrance, and the use of fragrance in the state of Ihram is forbidden, both for men and women.

2709. It was narrated that Anas that the Messenger of Allâh forbade perfuming oneself with saffron." Hammâd said: "Meaning, for men." (Sahih)

Chapter 44. Khaliq[1] For Men

2710. It was narrated from Safwân bin Ya'la, from his father, that a

[1] Khaliq: a kind of perfume made from saffron
man came to the Prophet \( \mu \) who had initiated \( \text{Ihram} \) for ‘Umrah, wearing sewn garments and having put on \( \text{Khalīq} \). He said: “I have initiated \( \text{Ihram} \) for ‘Umrah, so what should I do?” The Prophet \( \mu \) said: “What would you do if you were doing \( \text{Hajj} \)?” He said: “I would avoid this and wash it off.” He said: “Whatever you would do for \( \text{Hajj} \), do it for ‘Umrah.” (\text{Sahih})

2711. It was narrated from Ṣafwān bin Ya’la that his father said: “A man came to the Messenger of \( \text{Allah} \) \( \mu \) when he was in Al-Jirrānah wearing a \( \text{Jubbah} \), and having applied \( \text{Khalīq} \) to his beard and head. He said: ‘O Messenger of \( \text{Allah} \)! I have entered \( \text{Ihram} \) for ‘Umrah and I am as you see.’ He said: ‘Take off the \( \text{Jubbah} \) and wash off the perfume, and whatever you would do for \( \text{Hajj} \), do it for ‘Umrah.’” (\text{Sahih})

Comments:
The \text{Jubbah} or the long outer garment, open in front, with wide sleeves, is also a shirt in style. It is also sewn or stitched. It is, therefore, forbidden for the \text{Mohām}.}

Chapter 45. Kohl For One In \( \text{Ihram} \)

2712. It was narrated from Abān bin ‘Uthmān that his father said:
"The Messenger of Allâh ﷺ said concerning a Muhrim whose head or eyes hurt: 'Let him smudge them with aloes.'" (Sahîh)

Comments:
Meaning, instead of applying kohl or antimony, aloes should be applied as an ointment, because antimony is a colored means of beautification, and in Ihrâm, every sort of beautification is forbidden. The external use of aloes as an ointment would give relief, and it would not fall under beautification.

Chapter 46. It Is Disliked For The Muhrim To Wear Dyed Clothes

2713. It was narrated that Ja'far bin Muḥammad said: "My father said: 'We came to Jâbir and asked him about the Hajj of the Prophet ﷺ. He told us that the Messenger of Allâh ﷺ said: 'Had I known when I set out what I know now, I would have brought the Hadi (sacrificial animal) with me and I would not have made it 'Umrah. Whoever does not have a Hadi with him, let him exit Ihrâm and make it 'Umrah.'

‘Ali, may Allâh be pleased with him, came from Yemen with a Hadi, and the Messenger of Allâh ﷺ brought a Hadi from Al-Madinah. Fâtîmah has put on a dyed garment and applied kohl to her eyes, and she said, the Messenger of Allâh ﷺ
told me to do that.' He said: 'She is telling the truth, she is telling the truth, she is telling the truth. I told her to do that.'"

(Sahih)

Comments:
"Had I known": The beginning part of the narration has been curtailed. In reality, in the Farewell Hajj, the Messenger of Allâh ﷺ and his Companions had entered Ihrâm with the intention of performing the Hajj, but Allâh’s Command descended that ‘Umrah should also be performed during the days of Hajj. During the period of ignorance, people considered performing ‘Umrah during the days of Hajj an enormity. The Prophet ﷺ made a general announcement that those who did not have the sacrificial animal with them should alter their Hajj Ihrâm into an ‘Umrah Ihrâm. They should then perform ‘Umrah and come out of Ihrâm. They should enter Ihrâm for Hajj later.

Chapter 47. Pilgrim In Ihrâm
Covering His Face And Head

2714. It was narrated from Ibn ‘Abbâs that a man fell from his mount and it trampled him. The Messenger of Allâh ﷺ said: "Wash him with water and lotus leaves, and he should be shrouded in two cloths, leaving his head and face bare, for he will be raised on the Day of Resurrection reciting the Talbiyah.” (Sahih)

2715. It was narrated that Ibn ‘Abbâs said: "A man died, and the Messenger of Allâh ﷺ said: ‘Wash him with water and lotus leaves, and shroud him in his cloths, but do not cover his head and face, for
he will be raised on the Day of Resurrection reciting the *Talbiyah.*” (Sahih)

Chapter 48. *Ifrād*

2716. It was narrated from 'Ā'ishah that the Messenger of Allāh ﷺ performed *Hajj* only (*Ifrād*). (Sahih)

Comments:

*Ihrām* has three distinct forms:

1. The *Ihrām* for only *Hajj*.
2. The *Ihrām* for only *Umrah*, and
3. The *Ihrām* for both *Hajj* and *Umrah* simultaneously.

The first is known as *Ifrād*, the second as *Tamattu* (providing *Hajj* is also performed with a separate *Ihrām* after it), and the third is called *Qirān*.

2717. It was narrated that 'Ā'ishah said: “The Messenger of Allāh ﷺ entered *Ihrām* for *Hajj* (only).” (Sahih)

2718. It was narrated that 'Ā'ishah said: “We went out with the
Messenger of Allāh  ﷺ around the time of the new moon of Dhul-Hijjah, and the Messenger of Allāh  ﷺ said: ‘Whoever wishes to enter Ḩirām for Hajj, let him do so, and whoever wishes to enter Ḩirām for “Umrah, let him do so.” (Saḥīḥ)

Comments:

In the beginning it used to be in this manner only. There used to be a choice in Ḩirām for Hajj and ‘Umrah. Later on the Prophet  ﷺ made ‘Umrah requisite based on Revelation, that those people who have entered Ḩirām for performing Hajj, they should change their Ḥajj Ḥirām into Ḥirām for ‘Umrah if they do not have sacrificial animals with them. They should then perform ‘Umrah and exit Ḥirām; while those who have sacrificial animals with them, they should include ‘Umrah with Hajj. But they should not come out of Ḥirām on completion of ‘Umrah.

2719. It was narrated that ‘Aishah said: “We set out with the Messenger of Allāh  ﷺ thinking that it was for nothing other than Hajj.” (Saḥīḥ)
to go for *Jihād* but I learned that *Hajj* and ‘*Umrah* had been enjoined on me. I went to a man of my clan who was called Huraim bin ‘Abdullāh and asked him, and he said: “Put them together, then slaughter whatever you can of the *Hadī*.” So I entered *Ihram* for both together, and when I came to Al-‘Udhaib, I was met by Salmān bin Rabī‘ah and Zaid bin Sūhān, while I was uttering the *Talbiyah* for both. One of them said to the other: “He does not understand more than his camel!” I came to ‘Umar and said: “O Commander of the Belivers! I have become Muslim and I am keen to go for *Jihād*, but I learned that *Hajj* and ‘*Umrah* were enjoined on me, so I went to Huraim bin ‘Abdullāh and said: ‘Hey you! I have learned that *Hajj* and ‘*Umrah* have been enjoined on me.’ He said: ‘Put them together then slaughter whatever you can of the *Hadī*.’ So I entered *Ihram* for both together, and when I came to Al-‘Udhaib I was met by Salmān bin Rabī‘ah and Zaid bin Sūhān, and one of them said to the other: ‘He does not understand more than his camel.’” ‘Umar said: “You have been guided to the Sunnah of your Prophet ﷺ.” (Ṣahīḥ)

**Comments:**

1. “Then slaughter” because if ‘*Umrah* is performed simultaneously, coupled with *Hajj*, the animal sacrifice becomes compulsory.
2. “He does not understand more than his camel” because they did not consider it correct to join Hajj and Umrah together.

2721. (Another chain) that Shaqiq said: “Aṣ-Ṣubaʾi told us something similar, and he said: ‘I came to ‘Umar and told him the story,’ apart from the words: ‘Hey you!’” (Sahih)

2722. It was narrated from Mujâhid and others, from a man from the people of Al-‘Irâq who was called Shaqîq bin Salamah Abu Wâ’il, that there was a man from Banu Taghlib, who was called Aṣ-Ṣubaʾi bin Maʿbad, who had been a Christian, then became a Muslim. The first time he went for Hajj, he recited the Talbiyah for Hajj and Umrah together, and he continued to recite the Talbiyah for them together. He passed by Salmân bin Rabîʿah and Zaid bin Šûhân, and one of them said: “You are more lost than this camel of yours.” Aṣ-Ṣubaʾi said: “This upset me until I met ‘Umar bin Al-Khaṭṭâb, and I mentioned that to him. He said: ‘You have been guided to the Sunnah of your Prophet صل الله عليه وسلم.’” Shaqîq said: “Masrûq bin Al-Ajdaʿ and I often used to visit Aṣ-Ṣubaʾi bin Maʿbad and talk with him.” (Sahih)


تخريج: 2721 - أخبرنا إسحاق بن إبراهيم قال:
أخبرنا مصعب بن الحمدان عن زيدة عن منصور عن شقيقي قال: أخبرنا الصحابي فذكر مثله قال: فأنت عم فقضت عليه الفسقة إلی قولته يا هاتا! 2722 - أخبرنا عمران بن بريد قال:
أخبرنا شعبث - يعني ابن إسحاق - قال: أخبرنا ابن حرب، ح، وأخيل بن وهيب بن الحسن - حذفنا حاجج قال: قال ابن حرب، ح، أخبرني حسن بن مسلم عن مجاجه، وعجبه عن رجل من أهل العراق يقال له شفيق بن سلمة أبو وائل أن رجلاً بين نبي تكلب يقال له الصحابي بن مسعد وكان نصارياً فأسلم. فأقبل في أول ما حجب فلما يحجب وسمعوا جميعاً، فهوا كذلك يلقي بهم جميعاً، فقُم على سلمان بن ربيعة وزيت بن صوحان. قال أخبرهما: لا أعلم أصل من جميل هذا. فقال الصبغي: نعلم ينزل في نجمي حتى يقيت غمر بني الحطام، فذكر ذلك الله، فقال: لم يبيت ليبسن نياك قال شفيق: فكانت أخيلنا أنا ومسروق بن الأجلد إلى الصبغي بني معبد نسختهم، فلقد اختلفنا إليه مرازاً أثناء وقوعهم بن الأجلد.
Comments:

The Talbiyah, for Hajj and 'Umrah together would be: Labbaik bi Hajjatin wa 'Umrah.

2723. It was narrated that Marwân bin Al-Ḥakam said: “I was sitting with ‘Uthmân and he heard ‘Alî reciting the Talbiyah for ‘Umrah and Hajj (together). He said: ‘Were you not forbidden to do this?’ He said: ‘Yes, but I heard the Messenger of Allâh reciting the Talbiyah for them together, and I will not ignore what the Messenger of Allâh said in favor of what you say.’” (Sahîh)

2724. It was narrated that Al-Ḥakam said: “I heard ‘Alî bin Ḥuṣain narrating from Marwân, that ‘Uthmân forbade Mut’ah and joining Hajj and ‘Umrah. ‘Alî said: ‘Labbaika bi Ḥajjatin wa ‘Umratin ma’ran [Here I am, (O Allâh) for Hajj and ‘Umrah together].’ ‘Uthmân said: ‘Are you doing this when I have forbidden it?’ ‘Alî said: ‘I will not give up the Sunnah of the Messenger of Allâh for any of the people.’” (Sahîh)

Comments:

‘Uthmân also, pursuant to ‘Umar, forbade people from joining Hajj and ‘Umrah together. This was due to the reason of administrative exigency. It is permissible according to the sacred law. A government may temporarily render, what is lawful or permissible according to the Divine law, as compulsory or forbidden due to some exigency till that exigency stays.
Comments:
The observation of ‘Ali is actually right. But it is also essential to acknowledge the administrative rulings of a government in a permissible matter, so that chaos does not ensue. Performing Hajj and Umrah simultaneously, or Qirâr is permissible according to the Divine law, but it is not essential or compulsory. However, in mandatory and forbidden matters, a government’s rulings contradicting the commands of the Shariah shall not be accepted. But this ruling did not fall in this category.

2725. A similar report was narrated from Shu‘bah with the same chain. (Sa‘îhī)

2726. It was narrated that Al-Barâ’ said: “I was with ‘Ali bin Abi Tâlib when the Messenger of Allâh appointed him as governor of Yemen. When he came to the Messenger of Allâh, ‘Ali said: I came to the Messenger of Allâh and the Messenger of Allâh said: ‘What did you do?’ I said: ‘I entered Ihrâm for that for which you entered Ihrâm.” He said: “I have brought the Hadî and am performing Qirân” And he said to his Companions: “If I had known what I know now, I would have done what you have done, but I brought the Hadî and I am performing Qirân.” (Da‘îf)

Comments:
“For which you entered Ihrâm” means at the time of entering Ihrâm, I intended the Ihrâm like that of the Prophet, although he did not know how the Prophet had entered Ihrâm. Since he had also with him the sacrificial animals, his Ihrâm would practically be considered similar to the Prophet’s. 
2727. 'Imrân bin Hûsain said: "The Messenger of Allâh ﷺ combined Hajj and ‘Umrah, then he passed away before he could forbid that, and before Qur’ân was revealed forbidding it.” (Sahîh)

2728. It was narrated from ‘Imrân that the Messenger of Allâh ﷺ combined Hajj and ‘Umrah, then no Qur’ân was revealed concerning that, and the Prophet ﷺ did not forbid it, regardless of what one man may say. (Sahîh)

Comments:
One man refers either to Umar or 'Uthmân who used to forbid this form. Earlier it has preceded that he used to do thus in view of administrative causes. He did not hold it forbidden from the aspect of the Divine law. And the use of opinion in administrative affairs is not forbidden. It is rather essential. Hence, these venerable personages are blameless. (No blame of extremity comes upon them).

2729. It was narrated that Mu’tarrif bin ‘Abdullâh said: "'Imrân bin Hûsain said to me: 'We performed Tamattu’ with the Messenger of Allâh ﷺ.'” (Sahîh)
Abû ‘Abdur-Rahmân (An-Nasâ’î) said: There are three (named)
Ismā'īl bin Muslim; this is one of them, and there is no harm in him. And Shaikh Ismā'īl bin Muslim who reports from Abū Tufail, there is no harm in him. And Ismā'īl bin Muslim who reports from Az-Zuhri and Al-Hasan; he is abandoned in Ḥadīth.

2730. It was narrated that Anas said: “I heard the Messenger of Allah سُلَيْمُهْنَأ ُعَلَى reciting the Talbiyar for them both.” (Sahih)

Comments:
This demonstrates that the Prophet ﷺ was performing Qirān and this is the right thing. Performing Hajj only was common practice in the beginning. The Prophet ﷺ granted permission for Tamattu’.

2731. It was narrated that Anas said: “I heard the Messenger of Allah سُلَيْمُهْنَأ ُعَلَى reciting the Talbiyar for them both.” (Sahih)

the Prophet reciting the Talbiyah for 'Umrah and Hajj together. I told Ibn 'Umar about that and he said: "He recited the Talbiyah for Hajj only." I met Anas and told him what Ibn 'Umar had said, and Anas said: "Do you think of us as no more than children? I heard the Messenger of Allāh say: 'Labbaika 'Umratan wa Hajjan ma'an (Here I am (O Allāh) for 'Umrah and Hajj together).'"

(Tahāḥ)

Comments:
Ibn 'Umar is narrating the condition at the beginning, while Anas is informing of what occurred later.

Chapter 50. Tamattu

2733. It was narrated from Sālim bin 'Abdullāh that 'Abdullāh bin 'Umar said: "During the Farewell Pilgrimage, the Messenger of Allāh benefited from performing 'Umrah and then Hajj, and he brought a Ḥadī (sacrificial animal) with him from Mul-Hulaifah. The Messenger of Allāh entered Ihram for 'Umrah first, then for Hajj, and the people also benefited by entering Ihram for 'Umrah first, then for Hajj. Some of the people brought the Ḥadī and carried it along with them, and others did not. When the Messenger of Allāh..."

[1] That uttering the Talbiyah for 'Umrah alone, then exiting Ihram after completing it, and re-entering Ihram, with the Talbiyah for Hajj during the day of Hajj.
came to Makkah, he said to the people: 'Whoever among you has brought a *Hādī*, nothing is permissible for him that became forbidden when he entered *Iḥrām*, until he has finished his *Hajj*. Whoever did not find a *Hādī*, let him fast for three days during the *Hajj*, and for seven when he returns to his family.' The Messenger of Allāh ﷺ performed *Tawf* when he came to Makkah and touched the corner (where the Black Stone is) first of all, then he walked rapidly during the first three of the seven circles, and walked during the last four. After he finished circumambulating the House he prayed two *Rak‘ahs* at *Maqām Ibrāhīm*. Then he went to *Aṣ-Ṣafā* and walked seven rounds between *Aṣ-Ṣafā* and Al-Marwah. And he did not do any action that was forbidden because of *Iḥrām* until he had completed his *Hajj* and slaughtered his *Hādī* on the Day of Sacrifice. Then he hastened onward (toward Makkah) and circumambulated the House. Then everything that had been forbidden because of *Iḥrām* became permissible. And those who had brought the *Hādī* with them did the same as the Messenger of Allāh ﷺ did.” *(Ṣahīḥ)*

**Comments:**
1. There is no disagreement concerning the permissibility of *Tammattu‘*. The disagreement is in the matter as to whether Allāh’s Messenger ﷺ practiced the *Tammattu‘* or the *Qirān*. 

**تخريج:** أخرجه البخاري، الحج، باب من ساق البدن معه، ح: 1791، وصلما، الحج، باب وجرود اليم، على المنتمون وأنه إذا عده لزمه صوم... إلخ، ح: 1277 من حديث الليث بن سعد به، وهو في البخاري، ح: 3712.
2. “He entered into Ḥajj for ‘Umrah first’: this is contrary to the popular narration. In the preceding narration, it is reported from Ibn ‘Umar himself that the Prophet ﷺ pronounced the Talbiyah for Ḥajj. The fact is that the Prophet ﷺ coupled the Ḥajj with ‘Umrah.

2734. Sa’eed bin Al-Musayyab said: “Ali and ‘Uthmān performed Ḥajj, and when we were partway there, ‘Uthmān forbade Tamattu’. ‘Ali said: ‘When you see him setting out, set out with him (saying the Talbiyah for ‘Umrah).’ So ‘Ali and his Companions recited the Talbiyah for ‘Umrah, and ‘Uthmān did not forbid them. ‘Ali said: ‘Have I not been told that you forbade Tamattu?’ He said: ‘Yes, I did.’ ‘Ali said to him: ‘Did you not hear that the Messenger of Allāh ﷺ did Tamattu?’ He said: ‘Of course.’” (Ṣaḥīḥ)

خِرَّت: أَخْرَجهُ الْبَخَارِيُّ، الْحَجِّ، بَابُ الْتَحْتَيْنِ وَالقَرَانِ، وَالإِفْرَادُ بِالْحَجِّ... إِنَّهُ حِجَّ وَسَلَّمُ، الْحَجِّ، بَابُ جُوازِ الْتَحْتَيْنِ، حُجَّةُ مِنْ حَدِيثِ سَعِيدٍ بْنِ الصَّبِيبِ بْنِ الْمَلِكِ بْنِ الْمُسْلِمِ، وَهُوَ فِي الضَّيْفِ، حِجَّةُ ۱۵۶۹.

2735. It was narrated from Muhammad bin ‘Abdullāh bin Al-Ḥārith bin Nawfal bin ʿAl-Ḥārith bin ʿAbdul-Muṭṭalib that during the year that Muʿāwiyah bin Abī Sufyān performed Ḥajj, he heard Saʿd bin Abī Waqqās and Aḍ-Ḍāḥḥāk bin Qais talking about joining ‘Umrah to Ḥajj (Tamattu’). Aḍ-Ḍāḥḥāk said: “None does that but one who is ignorant of the ruling of Allāh.” Saʿd said: “What a bad thing to say, O son of my brother!” Aḍ-Ḍāḥḥāk said: “Umar bin Al-Khaṭṭāb forbade that.” Saʿd said: “The Messenger of Allāh ﷺ did that and we did it with him.” (Ḥasan)
Comments:

Many people were confused about the command of 'Umar, thinking that it as a ruling of the Shari'ah. But later, the Companions, and subsequently the noble Imams explained the issue and made it clear, that the Tamattu' is allowed, rather it is preferred according to numerous Imams.

2736. It was narrated that Abû Mûsâ said that he used to issue Fatwas concerning Tamattu'. Then a man said to him: “Withhold some of your Fatwas, for you do not know what the Commander of the Believers introduced into the rites subsequently.” Then when I met him, I asked him. 'Umar said: “I know that the Messenger of Allâh and his Companions did it, but I did not like that people should lay with their wives in the shade of the Arâk trees, and then go out for Hajj with their heads dripping.” (Sahîh)

Comments:

Under the Arâk trees or shrubs (Arâk - salvadora persica: a desert shrub): these shrubs were common in those days, that is why they were mentioned.

2737. It was narrated that Ibn 'Abbâs said: “I heard 'Umar say: ‘By Allâh, I forbid you to perform Tamattu’, but it is mentioned in the Book of Allâh and the Messenger of Allâh did it” – meaning, Umrah with Hajj. (Sahîh)
2738. It was narrated that Ġāwūs said: “Mu‘awiyyah said to Ibn ‘Abbâs: ‘Do you know that I cut the hair of the Messenger of Allâh ð at Al-Marwâh?’ He said: ‘No.’ Ibn ‘Abbâs said: ‘This Mu‘awiyyah forbids the people to perform Tamâtu’, but the Prophet ð performed Tamâtu.’” (Sâhih)

**Comments:**

Means ‘Umrah with Hajj: This clarification was made because the term Muta’ signifies temporary marriage which is forbidden, lest somebody consider it (the temporary marriage) permissible, taking the term to mean that. Or lest one attribute its permission to ‘Umar or Ibn ‘Abbâs, as some people misunderstood it.

2739. It was narrated that Abû Mūsâ said: “I came to the Messenger of Allâh ð when he was in Al-Bâthâ’, and he said: ‘For what have you entered Ithâr?’ I said: ‘I have entered Ithâr for that for which the Prophet ð had entered Ithâr.’ He said: ‘Have you brought a Hadî (sacrificial animal)?’ I said: ‘No.’ He said: ‘Then circumambulate the House and (perform Sa‘î) between Al-Safâ and Al-Marwâh, then exit Ithâr.’ So I circumambulated the House and (performed Sa‘î)
between As-Safâ and Al-Marwah, then went to a woman of my people and she combed and washed my hair. I used to issue Fatwas to the people based on that, during the Khilâfah of Abû Bakr and 'Umar. Then one day during Hajj season a man came to me and said: 'You do not know what the Commander of the Believers has introduced concerning the rites. I said: O people, whoever heard our Fatwas, let him not rush to follow it, for the Commander of the Believers is coming to you, and you should follow him. When he came, I said: O Commander of the Believers! What is this that you have introduced concerning the rites? He said: If we follow the Book of Allâh, then Allâh, the Mighty and Sublime, says: 'And complete the Hajj and 'Umrah for Allâh.' And if we follow the Sunnah of our Prophet ﷺ, then our Prophet ﷺ did not exit Ihram until he had slaughtered the Hadi (sacrificial animal).'' (Saâhîh)

Comments:
The noble Prophet ﷺ had sent Abû Mûsâ to Yemen, because he belonged to Yemen, or he was a Yemenite. He then arrived from Yemen to Makkah, upon being informed about the Farewell Pilgrimage.

2740. It was narrated that Muṭarrîf said: "Imrân bin Ḥuṣain said to me: 'The Messenger of Allâh ﷺ ."
performed 'Umrah and Hajj together, and we performed 'Umrah and Hajj together with him. And whoever says anything different, that is his own personal opinion." (Sahih)

Chapter 51. Not Saying
Bismillâh When Entering Ihâram

2741. Ja'far bin Muhammad said: “My father told me: ‘We came to Jâbir bin 'Abdullâh and asked him about the Hajj of the Prophet ﷺ. He told us: The Messenger of Allâh ﷺ stayed in Al-Madinah for nine years of Hajj, then it was announced to the people that the Messenger of Allâh ﷺ was going to perform Hajj this year. Many people came to Al-Madinah, all of them hoping to learn from the Messenger of Allâh ﷺ and to do as he did. The Messenger of Allâh ﷺ set out when there were five days left of Dhu-l-Qa’dah, and we set out with him.” Jâbir said: “And the Messenger of Allâh ﷺ was among us; the Qur’ân was being revealed to him, and he knew what it meant. Whatever he did based on it (the Qur’ân), we did, and we set out with no intention other than Hajj.” (Sahih)

Comments:
“An announcement was made” so that all Muslims present may gain the honor of seeing the Prophet ﷺ, to remain in his companionship and follow him. They may learn the rites of Hajj directly from him, as well as the knowledge of other issues of the Divine law. And it may exhibit the unity, status and grandeur of the Muslims.
2742. It was narrated that 'Aishah said: "We set out with no intention other than Hajj. And when we were in Sarif, my menses came. The Messenger of Allah  entered upon me while I was weeping, and he said: 'Have your menses come?' I said: 'Yes.' He said: 'That is something that Allah, the Mighty and Sublime, has decreed for the daughters of Adam. Do everything that the pilgrim in Iḥrām does, but do not circumambulate the House.'" (Sahih)

Comments:
"And when we were in Sarif": Here some clause or phrase has been curtailed, that our aim was to perform Hajj but the Prophet  commanded those people who had not brought sacrificial animals with them to convert their Hajj into a pilgrimage for ‘Umrah. “I also changed my Iḥrām into that of ‘Umrah, but then I entered in the state of menses.” Apparently, no integral of the ‘Umrah can be fulfilled in the state of menses. This was the reason for her weeping. The meaning of the Prophet’s  command is; then you begin Iḥrām for Hajj, because the period of menses would not end before Hajj.

Chapter 52. Hajj Without Any Clear Intention On The Part Of The Pilgrim In Iḥrām

2743. Abû Mūsâ said: “I came from Yemen and the Prophet  had stopped in Al-Bathâ’ at the time of Hajj. He asked: ‘Have you performed Hajj?’ I said: ‘Yes.’ He said: ‘What did you say?’ I said: ‘Labbaika bi iḥlāl ka iḥlāl in-nabiyy  (Here I am (O Allah, entering Iḥrām for that for which the Prophet  entered Iḥrām).’ He said: ‘Circumambulate the House
and (perform ʿSāʿ) between ʿAṣ-Safā and Al-Marwah, and exit Ḥarām.’ Then I went to a woman who combed my hair. I started to issue Fatwas to the people based on that. Then during the Khilāfah of ‘Umar, a man said to me: ‘O Abū Muṣā, withhold some of your Fatwas from us, for you do not know what the Commander of the Believers has introduced into the rites after you.’” Abū Muṣā said: “O people, O people, whoever heard our Fatwa, let him not rush to follow it, for the Commander of the Believers is coming to you and you should follow him.” ‘Umar said: “If we follow the Book of Allāh, then indeed He commands us to complete Ḥajj and ‘Umrah, and the Messenger of Allāh did not exit Ḥarām until the Hadī had reached its place.” (Ṣaḥīh)

Comments:

(For detail see Ḥadīth 2739)

The purpose of the chapter is to exhibit that it is not that essential at the moment of entering Ḥarām to formulate a specific intention for Ḥajj or ‘Umrah.

2744. It was narrated that Jaʿfar bin Muhammad said: “My father told us: ‘We came to Jābir bin ‘Abdūr Allāh and asked him about the Ḥajj of the Prophet. He told us: ‘Alī came from Yemen with a Hadī, and the Messenger of Allāh brought a Hadī from Al-Madinah. He said to ‘Alī: ‘For what have you entered Ḥarām?’ He said: ‘I said: ‘O Allāh, I am entering Ḥarām for that for which
the Messenger of Allāh ﷺ entered Ḥārām,” and I have the Ḥadīth with me.” He said: ‘Do not exit Ḥārām.’”

(Ṣaḥīḥ)

 comentarios:
‘Alī had the sacrificial animals with him. Therefore, he was not in a position to release himself from Ḥārām. The Ḥārām of ‘Alī was also not specified whether his Ḥārām was for Ḥajj or ‘Umrah.

2745. Jābir said: “‘Alī came from collecting Zakāh and the Prophet ﷺ said to him: ‘For what have you entered Ḥārām, O ‘Alī?’ he said: ‘For that for which the Messenger of Allāh ﷺ entered Ḥārām.’ He said: ‘Then offer the Ḥadīth and remain in Ḥārām as you are.’ So ‘Alī offered a Ḥadīth.” (Ṣaḥīḥ)

2746. It was narrated that Al-Barā’ said: “I was with ‘Alī when the Messenger of Allāh ﷺ appointed him as governor of Yemen. When ‘Alī came to the Messenger of Allāh ﷺ, ‘Alī said: ‘I found that Fāṭimah had perfumed the house with perfume.’ He said: ‘I tried to avoid it, and she said to me: What is the matter with you? The Messenger of Allāh ﷺ told his Companions to exit Ḥārām.’ He said: ‘I said: I have entered Ḥārām for that for which the Prophet ﷺ entered Ḥārām.” He said: ‘So I went to the Prophet ﷺ and he said to me: “What did you do?” I said: “I entered Ḥārām for that for which
Chapter 53. If A Person Enters Ḥ心脏 For ʿUmrah, Can He Include ʿHajj In That?

2747. It was narrated from Nāfi‘ that Ibn ʿUmar wanted to perform ʿHajj in the year when Al-Ḥajjāj was besieging Ibn Az-Zubair, and it was said to him: “It seems that there will be fighting between them, and I am afraid that you will be prevented from performing ʿHajj.”

He said: “In the Messenger of Allāh you have a good example. I am going to do what the Messenger of Allāh did. I bear witness to you that I have resolved to perform Ḥ心脏.” Then he set out, and when he was in Zāhir Al-Baidā’, he said: “Ḥajj and ʿUmrah are the same thing; I bear witness to you that I have resolved to perform ʿHajj with my ʿUmrah.”

And he brought along a ʿHadhī (sacrificial animal) that he had bought in Qudaid. Then he set out and entered Ḥ心脏 for them both. When he came to Makkah he circumambulated the House and (did Saʿ?) between As-Ṣafā and Al-Marwah. Then he did not do any thing more than that, and he did not offer a sacrifice, or shave his head, or cut his hair; he remained in Ḥ心脏 until the Day of Sacrifice. Then he slaughtered his ʿHadhī and shaved his head, and he thought...
that he had completed the Tawâf of Hajj and 'Umrah in the first Tawâf. Ibn 'Umar said: “That is what the Messenger of Allâh did.” (Saţîh)

Comments:
“A good example”: What he means to state is that even Allâh’s Messenger was prevented from reaching the House of Allâh (for of 'Umrah the Hudaibiyah). We will act as the Prophet has acted. We will slaughter our sacrificial animals in the spot where we have been stopped. We will have our haircut and come out of Ihrâm.

Chapter 54. The Talbiyah

2748. It was narrated that Ibn Shihâb said: “Sâlim told me that his father said: ‘I heard the Messenger of Allâh say the Talbiyah: “Labbaika Allâhumma labbaik, labbaika lâ sharîka laka labbaik. Inmi-ţamda wan-nî’matâ laka war-mulk, lâ sharîka lak (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).’” ’Abdullah bin ‘Umar used to say: “The Messenger of Allâh used to pray two Rak’ahs in Dhul-Hulaifah, then when his she-camel stood up straight with him at the Masjid of Dhul-Hulaifah, he would enter Ihrâm saying these words.” (Saţîh)
2749. It was narrated from ‘Abdullāh bin ‘Umar that the Prophet  used to say: “Labbaika Allāhumma labbaik, labbaika là sharīka laka labbaik. Innal-ḥamda wan-ni’mata laka wal-mulk, là sharīka lak (Here I am, O Allāh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).” (Saḥīḥ)

2750. It was narrated that ‘Abdullāh bin ‘Umar said: “The Talbiyah of the Messenger of Allāh  was: ‘Labbaika Allāhumma labbaik, labbaika là sharīka laka labbaik. Innal-ḥamda wan-ni’mata laka wal-mulk, là sharīka lak (Here I am, O Allāh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).”” (Saḥīḥ)

2751. It was narrated from ‘Ubaidullāh bin ‘Abdullāh bin ‘Umar that his father said: “The Talbiyah of the Messenger of Allāh  was: ‘Labbaika Allāhumma labbaik, labbaika là sharīka laka labbaik. Innal-ḥamda wan-ni’mata laka wal-mulk, là sharīka lak (Here I am, O Allāh, here I am. Here I am, You have no partner, here I
am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).’” And Ibn ‘Umar added: “Labbaika labbaika wa sa‘daika wal-khayr fi yadaika, warragha’ ilaika wal-‘amil (Here I am, here I am, and at Your service; all good is in Your hands, seeking Your pleasure and striving for Your sake).” (Sahih)

Comments:
“Ibn ‘Umar added”: The Companions added some words to the Talbiya in the presence of the Prophet Prophet.

2752. It was narrated that ‘Abdullāh bin Mas‘ūd said: “Part of the Talbiyah of the Messenger of Allāh was ‘Labbaika Allāhumma labbaika, labbaika lā sharika laka labbaik. Innal-hamdā wan-ni‘mata laka wal-mulk, (Here I am, O Allāh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours.).’” (Sahih)

2753. It was narrated that Abū Hurairah said: “Part of the Talbiyah of the Messenger of Allāh was: ‘Labbaika ilāhal-haqq (Here I am, O God of truth).’” (Sahih) Abū ‘Abdur-Rahmān (An-Nasā‘i) said: I do not know of anyone who narrated a chain for this from ‘Abdullāh bin Al-Fadl except for ‘Abdul-‘Azīz. Ismā‘il bin Umayyah reported it from him in Mursal form.
Chapter 55. Raising The Voice When Entering Ihrām

(المعجم 55 - رفع الصوت بالإهلالي)
(الحجة 55)

2754. It was narrated from Khallad bin As-Sā‘īb, from his father that the Messenger of Allāh ﷺ said: “Jibril came to me and said: ‘O Muḥammad! Tell your Companions to raise their voices when reciting the Talbiyah.”’ (Ṣaḥīḥ)

Chapter 56. Actions Related To Entering Ihrām

(المعجم 56 - العمل في الإهلالي)
(الحجة 56)

2755. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ began the Talbiyah following the prayer. (Dā‘if)

Comments:

This does not signify a particular prayer of Ḥirām, as is understood by some people. It was actually the Zuhr prayer, after which the Prophet ﷺ began uttering the Talbiya. As the subsequent Hadith explains.
2756. It was narrated from Anas that the Messenger of Allâh ﷺ prayed Zuhr in Al-Baidâ’, then he mounted and rode up the mountain of Al-Baidâ’, and he began the Talbiyah for Hajj and ‘Umrah when he had prayed Zuhr. (Sahîh)

تخريج: [صحيح] تقدم، ح: 2757، وهو في الكبرى، ح: 2756، وسنته ضعيف، وهو صحيح بالشواهد.

2757. It was narrated from Jâbir concerning the Hajj of the Prophet ﷺ, that when he came to Dhul-Hulaifah, he prayed and then he remained silent until he came to Al-Baidâ’. (Sahîh)


2758. It was narrated from Sâlim that he heard his father say: “This Baidâ’ of yours where you are telling lies about the Messenger of Allâh ﷺ, [1] the Messenger of Allâh ﷺ never began the Talbiyah except from the Masjid at Dhul-Hulaifah.” (Sahîh)


Comments:

1. “Telling lies”: You have misunderstood that the Prophet ﷺ commenced the Talbiyah, from Al-Baida. In Arabic, misunderstanding is also termed a lie, because both these happen to be contrary to the truth.

2. “Masjid of Dhul-Hulaifah”: At that spot there was no mosque then. A mosque was later built there.

[1] By saying that he began the Talbiyah there.
2759. It was narrated from Ibn Shihâb that Sâlim bin ‘Abdullâh told him that ‘Abdullâh bin ‘Umar said: “I saw the Messenger of Allâh ﷺ riding his mount in Dhul-Hûlaifah, then he began the Talbiyah when it stood up with him.” (Sahîh)

2760. It was narrated from Ibn ‘Umar that he used to narrate that the Prophet ﷺ began the Talbiyah when his mount stood up with him. (Sahîh)

2761. It was narrated that ‘Ubaid bin Juraij said: “I said to Ibn ‘Umar: ‘I saw you begin the Talbiyah when your she-camel stood up with you. He said: “The Messenger of Allâh ﷺ used to begin the Talbiyah when his she-camel stood up with him.” (Sahîh)
Comments:

‘Abdullāh bin ‘Umar is stating according to his personal knowledge. Otherwise on the occasion of the Farewell Pilgrimage, etc., the Prophet ﷺ had commenced pronouncing the Talbiyah immediately after the Prayer. Ibn ‘Umar had perhaps not heard it then.

Chapter 57. Ihrām Of Women
In Nifās

2762. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ stayed for nine years during which he did not perform Hajj. Then it was announced among the people that he was going for Hajj. No one who was able to come riding or on foot stayed behind, and the people rushed to go out with him until he came to Dhul-Hulaifah. Asmā’ bint ‘Umais gave birth to Muhammad bin Abī Bakr and she sent word to the Messenger of Allāh ﷺ (asking what she should do). He said: ‘Perform Ghusl and wrap a cloth around your private parts, then begin the Talbiyah.’ So she did that.” An abridgment (Ṣaḥīh)

Comments:

This narration has preceded earlier in elaboration. Please see Ḥadīth 2664-65.

2763. It was narrated that Jābir said: “Asmā’ bint ‘Umais gave birth to Muhammad bin Abī Bakr and she sent word to the Messenger of Allāh ﷺ asking him what she should do. He told her to perform Ghusl and wrap her private parts in
a cloth, and to begin the *Talbiyah.*

\[\text{(Sahih)}\]

Comments:
This bath is not obligatory. One may do without it if someone is compelled and is unable to take bath. It should not, however, be abandoned without an excuse.

Chapter 58. If A Woman Who Has Begun The *Talbiyah* For *Umrah* Gets Her Menses And Fears That She May Miss *Hajj*

2764. It was narrated that Jâbir bin ‘Abdullâh said: “We came in *Ihram* with the Messenger of Allâh \(\text{for} \) *Hajj* alone (Mufrad), and ‘Âishah came in *Ihram* for *Umrah.* Then, when we were in Sarif her menses started. When we came, we circumambulated the Ka'bah and (performed *Sa'i*) between As-Safa and Al-Marwah. Then, the Messenger of Allâh \(\text{commanded} \) those of us who did not have a *Hadi* to exit *Ihram.* We said: ‘Exit *Ihram* to what degree?’ He said: ‘Completely.’ So we had intercourse with out, wives and put on perfume, and wore our regular clothes, and there were only four nights away from ‘Arafat. Then, we entered *Ihram* on the day of *At-Tarwiyyah.*\([1]\) The Messenger of Allâh \(\text{entered} \) upon ‘Âishah and found her weeping. He said: ‘What is the matter with you?’ She said: ‘I have got my menses and the people exited

\[\text{(المحجوم 58) - في المَهَوْلَةِ بالعُمْرَةِ تَعِضُ }
\]

\[\text{وَتَحَرَّجُ قَوْتُ الْحَجّ (التحفة 58)}\]

\[\text{2764 - أَخْبَرَنَا قَبْيَةً قَالَ: حَدَّثَنَا النَّبِيُّ}
\]

\[\text{عَنْ أَبِي الرَّضِيعِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَخْبَرْنَا مَهْلِفَةً مَثْبُوعَةً رَسُولُ اللَّهَ ﷺ يَحْجُ مَعْرُودً}
\]

\[\text{وَأَخْبَرْنَا مَهْلِفَةً مَثْبُوعَةً يَمْلَأُهَا حَتَّى إِذَا كَانَ مَعْرُودُ}
\]

\[\text{يُسْرَفُ عَرَكُهُ، حَتَّى إِذَا قَلَّامُنَا طُفُّانًا بِالْكَحْلِيَّةِ}
\]

\[\text{وَبِالضَّفَّا وَالْمَرْؤُودِ، فَأَمَرَّهُ رَسُولُ اللَّهِ ﷺ أَنَّ}
\]

\[\text{يَجْلِبُ بِنَةً مِّنْ نَفْسِهِ مَثْبُوعًا هَذِيَّةً قَالَ: فَقُولُنَا}
\]

\[\text{جَلُّ ماَذَا؟ قَالَ: أَلْحَلُ لَكَّنَّ قَوَافِيَّا النَّاسِ}
\]

\[\text{وَتَطَيَّبُهَا بِالْطَّبِيبِ وَلَبْسَتِهَا تَيَابِينًا وَلَاِبْسَتِهَا تَيَابِينَ بِجَرَحَةِ}
\]

\[\text{عَرَكُهَا إِلَّا أَرْبَعَةٌ أَيَّامٍ، ثُمَّ أَطْلَعْنَا يَوْمَ الْمُرْتُوَةِ،}
\]

\[\text{ثُمَّ دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى عَافِيَةً فَوَجَدْهَا}
\]

\[\text{تَيْبَيْنِ قَالَ: مَا شَأَلْكُمُ؟ قَالَ: شَأَبِي أَيْ}
\]

\[\text{قَدْ حَبِّسَتْ وَقَدْ خَلَتْ النَّاسَ وَلَمْ أَحْلَلْ وَلَمْ}
\]

\[\text{أَطْلَبْ لِبَيْنِي وَالْنَّاسِ يُدْخِلُونَ إِلَيْنَا الْحَجَّ الْاَنَّ}
\]

\[\text{قَالَ: إِنَّ هَذَا أَمَّرَ كَنِّيَةَ اللَّهِ عَلَى يَنْبِيَّا أَمَّم}
\]

\[\text{فَأَطْلَسْلِي ثُمَّ أَهْلِي بِالْحَجَّةَ فَقَعَلَتْ وَوَقَعَتْ}
\]

\[\text{[1] The 8th day of Dhul-Hijjah.}\]
Ihrām, but I did not exit Ihrām or did I circumambulate the House, and the people are going for Hajj now.' He said: 'This is something that Allāh has decreed for the daughters of Ādam. Perform Ghusl, then begin the Talbiyah for Hajj.' So she did that and did all the rituals. Then, when she became pure, she circumambulated the House and (performed Sa’ī) between As-Safa and Al-Marwah. Then, he said: ‘You have exited Ihrām from your Hajj and your ‘Umrah at the same time.’ She said: ‘O Messenger of Allāh, I feel upset because I only circumambulated the House during my Hajj.’ He said: ‘Take her, O ‘Abdullāh, to perform ‘Umrah from At-Tan‘īm.’ And that was on the night of Al-Ḥaṣbah (the twelfth night of Dhuль-Ḥijjah).’ (Sahih)

Comments:
1. Sarif is a place situated at a distance of 16 kilometers from Makkah.
2. “To what degree?” Since, they had entered Ihrām primarily for Hajj, only three days were left before the commencement of the rites of Hajj, they were, therefore, apprehensive concerning putting off the Ihrām.
3. “Completely” means you can have sexual intercourse with your spouses.

2765. It was narrated that ‘Āishah said: ‘We set out with the Messenger of Allāh ﷺ for the Farewell Pilgrimage and we entered Ihrām for Umrah, then the Messenger of Allāh ﷺ said: ‘Whoever has a Hadī’ with him, let him enter Ihrām for both Hajj and Umrah, then do not
exit Ḥārām until he exits Ḥārām for them both.' I came to Makkah and I had my menses, so I did not circumambulate the House or (perform Saʿī) between As-Safa and Al-Marwah. I complained about that to the Messenger of Allāh  and he said: 'Undo your hair, and comb it, and enter Ḥārām for Hajj, and leave 'Umrah.' When I had completed Hajj, the Messenger of Allāh  sent me with ‘Abdur-Rahmān bin Abī Bakr to At-Tan‘ām, and I performed 'Umrah. He said: 'This is the place of your 'Umrah.' Then those who had entered Ḥārām for 'Umrah circumambulated the House and (performed Saʿī) between As-Safa and Al-Marwah. Then they exited Ḥārām, then they performed Tawfīq again, after they came back from Mina for their Hajj.

As for those who combined Hajj and 'Umrah, they only performed one Tawfīq.” (Ṣaḥīḥ)

Comments:
1. “Ḥārām for Umrah”: Its detail preceded in the previous narration.
2. “One Tawfīq”: Outwardly, the words demonstrate that they did not perform Tawfīq on returning from Mina, although this contradicts the reality. This Tawfīq is obligatory.

Chapter 59. Stipulating Conditions In Hajj

2766. It was narrated from Ibn ‘Abbās that Ḍuḥā’ah wanted to perform Hajj, so the Prophet  told her to stipulate a condition, and she acted upon the command of the Messenger of Allāh  (Ṣaḥīḥ)
The Mawsūʿī
c.

Comments:
This is a concise (Muṣūla) narration. Its detail is that Dhūba’ah bint Zubayr bin Abdul Muttalib was ill. She was worried that the illness might aggravate. On the other hand, the time for Hajj was near. This indicates that there would be no expiation for it, or would there be any restitution compulsory (Wājib).

Chapter 60. What Should One Say When Stipulating a Condition?

2767. Hilal bin Khabab said: “I asked Sa’eed bin Jubair about a man who performs Hajj and stipulates a condition. He said: ‘Conditions are something that people do among themselves.’ I narrated the Ḥadīth of ‘Ikrīmah to him, and he narrated to me from Ibn ‘Abbās, that Dhūba’ah bint Az-Zubair bin Abdul-Muṭṭalib came to the Prophet ﷺ, and said: ‘O Messenger of Allāh, I want to perform Hajj, so what should I say?’ He said: ‘Say: Lā bīka Allāhu ‘n-nūr! Labbaika wa malzillī min aʿārdī tāḥbīsūnī (Here I am, O Allāh, Here I am, and I shall exit Ḥīrām at any place where You decree that I cannot proceed.’) And whatever condition you stipulate will be accepted by your Lord.”’

(Hasan)


2768. It was narrated that Ibn ‘Abbās said: “Dhūba’ah bint Az-Zubair bin Abdul-Muṭṭalib came to the Messenger of Allāh ﷺ and
The Mawâqît

Chapter 61. What Is Done By The One Who Was Prevented During Hajj Without Having Stipulated A Condition

2769. It was narrated that Ibn 'Abbas said: "Dubâ‘ah bint Az-Zubair bin 'Abdul-Muţţalib came to the Messenger of Allah ﷺ and said: 'I am a heavy woman and I want to go for Hajj. How do I begin the Ihram?' He said: 'Enter Ihram and stipulate the condition that you will exit Ihram from the point where you are prevented (from continuing, if some problem should arise).'" (Sahîh)

Ishâq said: I said to 'Abdur-Razzâq: Both from 'Aishah, Hishâm and Az-Zuhri? He said: "Yes." [1]

Abû 'Abdur-Rahmân (An-Nasâ‘) said: I do not know of anyone who narrated this chain from Az-Zuhri except Ma‘mar.

2770. It was narrated that Sâlim said: 'I am a heavy woman and I want to go for Hajj. How do I begin the Ihram?' He said: 'Enter Ihram and stipulate the condition that you will exit Ihram from the point where you are prevented (from continuing, if some problem should arise).'' (Sahîh)
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said: "Ibn 'Umar used to denounce stipulating conditions in Hajj, and said: 'Is not the Sunnah of the Messenger of Allah sufficient for you? If one of you is prevented from performing (finishing) Hajj let him circumambulate the House and (perform Sā'ī) between As-Sāfa and Al-Marwah, then exit Ihram completely until he performs Hajj the following year. And let him offer a Hadi or fast if he cannot find a Hadi. (Sāhih)

Comments:

Ibn 'Umar might not have been aware of the Hadith of Dhūba'ah.

2771. It was narrated from Sâlim, from his father, that he used to denounce stipulating conditions in Hajj and said: "Is not the Sunnah of your Prophet sufficient for you? If one of you is prevented (from completing Hajj) by anything, let him come to the House and circumambulate it, and (perform Sâ'ī) between As-Sāfa and Al-Marwah, then let him shave his head or cut his hair, then exit Ihram; and he has to perform Hajj the next year." (Sâhih)

Chapter 62. Marking The Hadi

2772/2773. It was narrated that Al-Miswar bin Makhramah and Marwân bin Al-Hakam said: "The Messenger of Allah went out during the time of Al-Hudabiyah
with between one-thousand and three-hundred, and one-thousand and five-hundred of his Companions. Then, when they were in Dhul-Hulaifah, he garlanded and marked the Hadâ and began the Talbiyah for ‘Umrah (Abridged). (Sahîh)

Comments:

“Garlanded;” (Qallada) they would hang shoes, or sandals, or the like on the animals, as an indication that it was a Hadâ.

Since Ish’âr or marking is done on the hump, and being a flabby part (of the camel), the camel does not feel this incision or wound. It also heals quickly. The camel does not bleed much.

2774. It was narrated from ‘Âishah that the Messenger of Allah ﷺ marked his Budn [2]. (Sahîh)

Chapter 63. On Which Side Should It Be Marked?

2775. It was narrated from Ibn
‘Abbás that the Prophet marked his *Budn* on the right side and the blood flowed down and marked it. *(Sahih)*

Chapter 64. Wiping The Blood From The *Budn*

2776. It was narrated from Ibn ‘Abbás that when the Prophet was in Dhul-Hulaifah he ordered that his *Budn* be marked on the right side of its hump, then he wiped the blood on it and he garlanded it with two shoes, then when it stood up with him in Al-Baidâ’, he began the *Talbiyah*. *(Sahih)*

Comments:

Taking out the blood or wiping it signifies that the blood coming out from the incision should be spread with hand, etc., on the side of the marking, so that it could be seen from a distance. It does not mean that the blood should be wiped in such a manner that no mark is left. In this way, the real objective of marking would be defeated.

Chapter 65. Twisting The Garlands

2777. It was narrated that ‘Aishah said: “The Messenger of Allâh used to send the *Hadi* from Al-Madinah, and I would twist the garlands for his *Hadi*, then he did not avoid anything that the person in *Ihrâm* avoids.” *(Sahih)*
2778. It was narrated that 'A‘īshah said: “I used to twist the garlands for the Hādī of the Messenger of Allāh ﷺ, then he would send them, then he would do whatever the non-Muhrim does before the Hādī reached its place (of sacrifice).” (Sahih)

Comments:

For instance, having sexual intercourse, wearing sewn clothes and wearing fragrance, etc becomes lawful.

2779. It was narrated that ‘A‘īshah said: “I used to twist the garlands of the Hādī of the Messenger of Allāh ﷺ, then he would stay with his family and not enter Ḥāram.” (Sahih)

2780. It was narrated that ‘A‘īshah said: “I used to twist the garlands of the Hādī of the Messenger of Allāh ﷺ, then he would garland his Hādī, then send it, then stay (with his family) and not avoid anything that the Muhrim avoids.” (Sahih)
Chapter 66. Of What The Garland Is Made

2782. It was narrated from Al-Qāsim that the Mother of the Believers said: "I twisted those garlands from wool that we had; then the following morning he did what any non-Muhārin does with his wife, what any man does with his wife." (Ṣaḥīḥ)

Comments:

*Izn* means colored wool or cotton. It is not necessary that the garland be prepared out of cotton or wool only, but it could be made out of anything that is handy.
Chapter 67. Garlanding The Hadi

2783. It was narrated from Hafsah, the wife of the Prophet ﷺ, that she said: “O Messenger of Allâh, why is it that the people have exited Ḫūrām for ‘Umrah but you have not exited your Ḫūrām for ‘Umrah?” He said: “I have matted my hair and garlanded my Ḫaḍî, so I will not exit Ḫūrām until I have offered the sacrifice.” (Saḥîḥ)

Chapter 68. Garlanding Camels

2784. It was narrated from Ibn ʿAbbâs that when the Prophet of Allâh ﷺ came to Dhul-Ḥulayfah he marked the Ḫaḍî on the right side of its hump, then he removed the blood and garlanded it with two shoes, then he mounted his she-camel and when it stood up with him in Al-Baqi‘, he recited the Talbiyah and entered Ḫūrām at noon, and entered Ḫūrām for Hajj. (Saḥîḥ)

Chapter 68. Garlanding Camels

2785. It was narrated that ʿĀishah said: “I twisted the garlands of the Budn of the Messenger of Allâh ﷺ with my own hands, then he garlanded it and marked it, and directed it toward the House and sent it. But he stayed with his
family, and nothing became forbidden for him that was allowed.” (Saḥīḥ)

Comments:

Putting a garland upon the neck of a camel (when it is being sent forth to the Inviolable Sanctuary for sacrifice) is an agreed upon issue. None is in disagreement with it. It should be borne in mind that putting a garland upon an animal and sending it through someone does not make one a Muḥrīm or in the state of pilgrim sanctity.

2786. It was narrated that ‘Āishah said: “I twisted the garlands for the Budn of the Messenger of Allāh ﷺ, then he did not enter a state of Ihrām or abandon any kind of regular clothing.” (Saḥīḥ)

2787. It was narrated that ‘Āishah said: “I used to twist the garlands for the sacrificial sheep of the Messenger of Allāh ﷺ.” (Saḥīḥ)

2788. It was narrated from ‘Āishah that the Messenger of Allāh ﷺ used to send sheep as a Ḥadīth. (Saḥīḥ)
2789. It was narrated from 'Aīshah that on one occasion the Messenger of Allāh ﷺ sent sheep as a Hadī and garlanded them. (Sahih)

2790. It was narrated that 'Aīshah said: “I used to twist the garlands of the sacrificial sheep of the Messenger of Allāh ﷺ. Then he did not enter a state of Ihram.” (Sahih)

2791. It was narrated that 'Aīshah said: “We used to garland the sheep, then the Messenger of Allāh ﷺ would send it, and he would not enter a state of Ihram.” (Sahih)

2792. It was narrated that 'Aīshah said: “We used to garland the sheep...” (Sahih)
Chapter 70. Garlanding The
Hadi With Two Shoes

2793. It was narrated from Ibn ‘Abbās that when the Messenger of Allah came to Dhu-l-Hulaifah he marked the Hadi on the right side of its hump, then removed the blood from it, then he garlanded it with two shoes and mounted his she-camel. When it stood up with him in Al-Baidā’, he began the Talbiyāt for Hajj and he entered Ḥijām at noon. (Sahih)

Comments:
For the garland, apart from shoes or sandals, the bark of a tree, etc., may also be used.

Chapter 71. Should He Enter
Ihram When He Has
Garlanded His Hadi?

2794. It was narrated from Jābir, that when they were present with the Messenger of Allah in Al-Madīnah, he sent the Hadi, and whoever wanted to enter Ḥijām did so, and whoever did not want to, did not. (Sahih)

Comments:
This Hadīth corroborates that the restrictions of Ḥijām do not come into play subsequent to one’s sending the sacrificial animal to the Haram, but if
someone wishes to impose these restrictions upon himself, then there is no harm.

Chapter 72. Does Garlanding The Hadī Mean That One Is In A State Of Ḩaram?

2795. It was narrated that ‘Āishah said: “I used to twist the garlands for the Hadī of the Messenger of Allah صلی الله عليه وسلم with my own hands, then the Messenger of Allah صلی الله عليه وسلم would garland them with his own hand. Then he would send them with my father and the Messenger of Allah صلی الله عليه وسلم would not refrain from anything that Allah, the Mighty and Sublime, has permitted until the Hadī was sacrificed.” (Ṣaḥīḥ)

Comments:

See No. 2778.

2796. It was narrated that ‘Āishah said: “I used to twist the garlands for the Hadī of the Messenger of Allah صلی الله عليه وسلم. Then he would not avoid anything that the Muhrīm avoids.” (Ṣaḥīḥ)

2797. ‘Āishah said: “I used to twist the garlands for the Hadī of the Messenger of Allah صلی الله عليه وسلم. Then he would not avoid anything.” She said: “We do not know that the pilgrim may exit Ḥaram fully except by performing Tawāf.” (Ṣaḥīḥ)
Chapter 73. Driving The Hadī

2800. It was narrated that Jābir said that the Prophet drove a Hadī during his Hajj. (Sahih)

Comments:
The sacrificial animals which are taken to the Sacred Precinct should be wearing garlands. If there are camels, they should be marked (Ish'ūr) also.
And they should be driven along. The animals meant for riding should follow them behind. This constitutes respect for the sacrificial animals.

Chapter 74. Riding The Badanah

2801. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ saw a man driving a Badanah (sacrificial camel) and said: "Ride it." He said: "O Messenger of Allâh, it is a Badanah." He said: "Ride it, woe to you!" the second or third time. (Sahîh)

Comments:

Someone might possibly be in straitened circumstances. He might have one camel which he desires to slaughter as a sacrifice. He does not possess any animal to ride. He may ride it, if the distance is long, because Allâh, Most High, does not want to put his bondmen into hardship.

2802. It was narrated from Anas that the Messenger of Allâh ﷺ saw a man driving a Badanah and said: "Ride it." He said: "It is a Badanah." He said: "Ride it." He said: "It is a Badanah." The fourth time he said: "Ride it, woe to you!" (Sahîh)

Chapter 75. Riding A Badanah

For The One Who Is Exhausted By Walking

2803. It was narrated from Anas that the Prophet ﷺ saw a man driving a Badanah and he was exhausted from walking. He said:
“Ride it.” He said: “It is a Badanah.”
He said: “Ride it even if it is a Badanah.” (Sahih)

"He said: "Ride it even if it is a Badanah.""

Chapter 76. Riding A Badanah In A Reasonable Manner

2804. Abû Az-Zubair said: “I heard Jâbir bin ‘Abdullâh being asked about riding a Badanah. He said: ‘I heard the Messenger of Allâh say: Ride it in a reasonable manner if necessary, until you find another mount.’” (Sahih)

Comments:
If one encounters hardship in walking, there is no harm riding the sacrificial animal.

Chapter 77. It Is Permissible To Cancel Hajj And Do ‘Umrah Instead If One Has Not Brought A Hâdî

2805. It was narrated that ‘Áishah said: “We went out with the Messenger of Allâh not thinking of anything but Hajj. When we came to Makkah we circumambulated the House, then the Messenger of Allâh told those who have not brought...
a Ḥadīth to exit Ḥı rnn. So those who have not brought a Ḥadīth exited Ḥı rnn. His wives had not brought a Ḥadīth so they exited Ḥı rnn too.’ Ḥāṣ thah said: “My menses came so I did not circumambulate the House. On the night of Al-Ḥasbah (the twelfth night of Dhul-Hijjah) I said: ‘O Messenger of Allāh, the people are going back having done Ḥı mrah and Ḥajj, but I am going back having done only Ḫajj.’ He said: ‘Did you not perform Tawāfi when we came to Makkah?’ I said: ‘No.’ He said: ‘Then go with your brother to At-Ṭanīm and enter Ḥı rnn for Ḥı mrah, then we will meet you and such and such a place.’” (Ṣaḥḥāḥ)

Comments:
This Ḥadīth has preceded before. Detailed commentaries could be seen there: Ḥadīth 2764, 2765. As far as the question of the chapter: can one in the pilgrim sanctity or Ḥı rnn, who does not have a sacrificial animal with him, come out of the state of Ḥı rnn after performing Ḥı mrah in each and every kind of Ḥajj? The answer is yes.

2806. It was narrated that Ḥāṣ thah said: “We went out with the Messenger of Allāh Ḥ not thinking of anything but Ḥajj. When we drew close to Makkah, the Messenger of Allāh Ḥ ordered: ‘Whoever has a Ḥadīth with him should remain in Ḥı rnn, and whoever does not have a Ḥadīth with him, he should exit Ḥı rnn.’” (Ṣaḥḥāḥ)
2807. It was narrated that Jābir said: “We, the Companions of the Prophet ﷺ, entered Ihram for Hajj only, and nothing else. We came to Makkah on the morning of the fourth of Dhul-Hijjah, and the Prophet ﷺ commanded us: ‘Exit Ihram and make it ‘Umrah.’ He heard that we were saying: ‘When there are only five days between us and ‘Arafat he commands us to exit Ihram and we will go out to Mina with our male members dripping with semen (because of recent intimacy with our wives)?’ The Prophet ﷺ stood up and addressed us, saying: ‘I have heard what you said. I am the most righteous and the most pious of you, and were it not for the Hadī I would have exited Ihram. If I had known what I know now, I would not have brought a Hadī. And ‘Alī came from Yemen and he ﷺ said: ‘For what did you enter Ihram?’ He said: ‘For that for which the Messenger of Allāh ﷺ entered Ihram.’ Surāqah bin Mālik bin Ju’shum said: ‘O Messenger of Allāh, do you think that this ‘Umrah of ours is for this year only or for all time?’ He said: ‘It is for all time.’” (Sahīḥ)

Comments:
1. “Dripping with semen”: meaning is it proper to have sexual intercourse so close to Hajj.
2. “Most righteous and most pious of you” means the thing which I do myself and command you to do, abstinence from it is sheer foolishness. Had that been improper, I would not have commanded you to do it.
2808. It was narrated from Surâqah bin Mâlik bin Ju'shum that he said: “O Messenger of Allâh, do you think that this 'Umrah of ours is for this year only, or for all time?” The Messenger of Allâh ﷺ said: “It is for all time.” (Sahîh)

2809. Surâqah said: “The Messenger of Allâh ﷺ joined Hajj and 'Umrah and we did so with him. We said: “Is it just for us, or for all time?” He said: “No, it is for all time.” (Sahîh)

2810. It was narrated from Al-Hârith bin Bilâl that his father said: “I said: ‘O Messenger of Allâh, is this annulment of Hajj just for us or is it for all the people?’ He said: ‘No, it is just for us.” (Da’îf)

Comments:
This narration is weak from the aspect of the chain of its transmission. Hence, it is not a legal proof or evidence (Hujjat). Conversely, the view which has preceded earlier in Hadîth 2808, 2809 is correct.
2811. It was narrated that Abū Dharr said concerning *Tamāttuʿ* in *Hajj*: “It was only for us.” (*Sahih)*

2812. It was narrated that Abū Dharr said concerning *Tamāttuʿ* in *Hajj*: “It is not for you, and you have nothing to do with it; it was only for us, the Companions of Muhammad ﷺ.” (*Sahih)*

2813. It was narrated that Abū Dharr said: “*Tamāttuʿ* was just for us.” (*Sahih)*

2814. It was narrated that ‘Abdūr-Rahmān bin Abī Ash-Sha‘thā’ said: “I was with Ibrāhīm An-Nakḥā’ī and Ibrāhīm At-Tāmī, and I said: ‘I wanted to combine *Hajj* and *Umrah* this year,’ but Ibrāhīm said: ‘If your father were alive, he would not do that.’ And Ibrāhīm At-Tāmī said, (narrating) from his father, that Abū
Dharr said: ‘Tamattu’ was only for us.” (Sahih)

فَذَيْلَكَ قَالَ: وَقَالَ إِيْبَاهِمُ اللَّهُ بِحَيْثُ بَلَى
لَا قَالَ إِيْبَاهِمُ الْمَجِيِّبُ عَنْ أَبِيهِ عَنْ أَبِي نَذَرَ
إِنَّمَا كَانَتَ المُفَعُولةَ لَنَا خَاصَّةً.

تخريج: [صحيح] تقدم، ح: 2811: وهو في الكبرى، ح: 2794، ومسلم من حديث بيان

2815. It was narrated that Ibn ‘Abbâs said: “They used to think that performing ‘Umrah during the months of Hajj was one of the worst of evil actions on Earth, and they used to call Muharram ‘Safer,’ and say: ‘When the sore on the backs of the camels have healed and when their hair grows back and when Safar is over’ – or he said: ‘When Safar begins – then ‘Umrah becomes permissible for whoever wants to do it.’ Then the Prophet ﷺ and his Companions came on the morning of the fourth of Dhul-Hijjah, reciting the Talbiyah for Hajj. He told them to make it ‘Umrah, and they found it too difficult to do that. They said: ‘O Messenger of Allah ﷺ, to what degree should we exit Ihram?’ He said: ‘Completely.’” (Sahih)

تخريج: أخرجه البخاري، الحج، باب التمتع والفران والإفراد بالحج ... إلخ، ح: 1064، ومسلم، الحج، باب جواز العمرة في أشهر الحج، ح: 1240 من حديث وهيب به، وهو في الكبرى، ح: 3795.

Comments:

1. “Worst of evil”: It was their notion that during the months of Hajj, only the Hajj ought to be performed. The ‘Umrah should be performed later on by undertaking a special journey for it separately, so that the House of Allah stays populated throughout the year. Since it was rough or difficult for the people arriving from a distance, the Divine law gave permission for the performance of the ‘Umrah prior to Hajj for people coming from long distances.

2. “When the wounds or the bruises heal up”: During the journey for Hajj, the
backs of the riding camels used to get wounded or bruised due to the constant rubbing of the howdah. What they meant to say was that till the wounds get healed up, the journey for visitation should not be commenced.

2816. Ibn ‘Abbās said: “The Messenger of Allāh ﷺ entered Ḥajj for ‘Umrah and his Companions entered Ḥajj for ‘Umrah. He told those who did not have a Ḥadīth with them to exit Ḥijrām. Among those who did not have a Ḥadīth with them was ‘Abd Allāh bin ‘Ubaidullāh and another man, so they exited Ḥijrām.” (Ṣaḥīḥ)

Comments:

“For ‘Umrah”: These words are contrary to the numerous narrations in which there is mention of the Prophet’s Ḥijrām for Ḥajj. Despite its chain of transmission being authentic, abundant narrations would be given precedence. However, the Prophet ﷺ had added the Ḥijrām of ‘Umrah to that of Ḥajj later on, and had performed both (Ḥajj and ‘Umrah) simultaneously.

2817. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “This is ‘Umrah that we have benefited from. Whoever does not have a Ḥadīth with him, let him exit Ḥijrām completely. Now ‘Umrah is permissible during the months of Ḥajj.” (Ṣaḥīḥ)

Chapter 78. What Game The Muhrim Is Permitted To Eat

2818. It was narrated from ‘Abd Qatādah that he was with the Messenger of Allāh ﷺ. When they
were partway to Makkah, he lagged behind with some companions of his who were in *Ihram*, but he was not in *Ihram*. He saw an onager, so he mounted his horse, then he asked his companions to hand him his whip, but they refused. He asked them to hand him his spear, but they refused. He took it, then chased the onager and killed it. Some of the Companions of the Messenger of Allâh Ἔ ate from it but others refused. They caught up with the Messenger of Allâh Ἔ and asked him about that, and he said: “That is food that Allâh, the Mighty and Sublime, gave to you.” (Sahîh)

Comments:
1. “They refused” because it is forbidden for the *Muzrim* to hunt; and it is also forbidden to cooperate in any game.
2. “It was only food that Allâh fed you”: We learn from this, that if someone in *Ihram* has neither hunted himself, or has he lent any direct or indirect help in the hunt, then the *Muzrim* may eat the meat of such game, providing the one who hunts and slaughters was not in the state of *Ihram*.

2819. It was narrated from Mu‘âdh bin ʿAbdur-Rahmân at-Taimî that his father said: “We were with Ṭalhah bin ʿUbaidullâh and we were in *Ihram*. A bird was given to him when he was asleep, and some of us ate from it and others refrained. Ṭalhah woke up and agreed with those who had eaten it, and said: ‘We ate it with the Messenger of Allâh Ἔ.’” (Sahîh)
It was narrated from Al-Bahzî that the Messenger of Allâh set out for Makkah and was in Iḥrâm. When they were in Ar-Rawhâ’, they saw a wounded onager. Mention of that was made to the Messenger of Allâh and he said: “Leave it, for soon its owner will come.” Then Al-Bahzî, who was its owner, came to the Messenger of Allâh and said: “O Messenger of Allâh, it is up to you what you want to do with this onager.” The Messenger of Allâh commanded Abû Bakr to share it out among the company, then he moved on, and when he was in Al-Uthâyah, between Ar-Ruwaythah and Al-‘Arj, they saw a gazelle sleeping in the shade with an arrow in it. It was said that the Messenger of Allâh told a man to stand by it and not let anyone disturb it until everyone had passed by.”

(Sahîh)

Comments:
“Bahzî” means a member of the tribe of Bahz. His name was Zaid bin Ka‘b. He is a Companion of the Prophet. 

Chapter 79. What Game The Muhrim Is Not Permitted To Eat

It was narrated from As-SA‘b
bin Jathhrāmah that he gave the Messenger of Allāh ﷺ an onager when he was in Al-Abwāʿ or in Waddān, but the Messenger of Allāh ﷺ gave it back to him. “And when the Messenger of Allāh ﷺ saw the expression on my face he said: ‘We only gave it back to you because we are in Ḥāram.’” (Sahîh)

Transliteration:

2822. It was narrated from Aṣ-Ṣaʿb bin Jathhrāmah that the Prophet صلی الله علیه وآله وسلم came, and when he was in Waddān, he saw an onager, but he gave it back to him and said: ‘We are in Ḥāram, we cannot eat game.”’ (Sahîh)

Comments:
Al-Abwâ and Waddān are two places between Makkah and Al-Madinah.

2823. It was narrated from ‘Atâ’ that Ibn ‘Abbâs said to Zaid bin Arqam: “Do you not know that the Prophet صلی الله علیه وآله وسلم was given a piece of game meat when he was in Ḥāram and he did not accept it?” He said: “Yes.” (Sahîh)

Transliteration:

من حديث حماد بن سلمة به، وهو في الكبير، ح: 1850، وصححه ابن حبان، ح: 981.
2824. It was narrated that Ibn 'Abbás said: “Zaid bin Arqam came” and Ibn 'Abbás said to him, reminding him: “What did you tell me about the game meat that was given to the Messenger of Allāh when he was in Ḥfrām?” He said: “Yes, a man gave him a piece of game meat but he returned it and said: ‘We cannot eat it, we are in Ḥfrām.’” (Sahih)

2825. It was narrated that Ibn 'Abbás said: “Aṣ-Ṣa'b bin Jaththāmah gave the Messenger of Allāh the leg of an onager that was dripping with blood when he was in Ḥfrām, at Qudaid, and he returned it to him.” (Sahih)

Comments:
Qudaid is also a name of a place. In a previous Hadīth, there is mention of Waddān and Al-Abwā. All these places are situated close to each other. There is no conflict in it. Any area lying between two cities could be linked to any of these cities.
Chapter 80. If The Muhrim Smiles And Someone Who Is Not In Ihram Takes The Hint That There Is Game, And He Kills It – May He (The Muhrim) Eat From It Or Not?

2827. It was narrated that ‘Abdullâh bin Abî Qatâdah said: “My father set out with the Messenger of Allâh ﷺ in the year of Al-Hudaybiyah, and his companions entered Ihram, but he did not. (He said:) ‘While I was with my companions, some of them laughed at others. I looked and saw an onager. I stabbed it then asked them to help, but they refused to help me. We ate from its meat, and we were afraid that we would be intercepted (by the enemy) so I followed the Messenger of Allâh ﷺ, sometimes making my horse gallop and sometimes traveling at a regular pace. I met a man from Ghifâr at midnight and said: Where did you leave the Messenger of Allâh ﷺ? He said: I left him when he was napping in As-Suqiyâ. I caught up with him and said: O Messenger of Allâh! Your Companions convey their greetings of Salâm to you, and the mercy of Allâh and His blessings. They were afraid that they may be intercepted and cut off from you, so wait for them. Then I said: O Messenger of Allâh, I caught an onager and I have some of it. He said to the people: Eat, and they were in Ihram.”” (Sahîh)
2828. It was narrated that Yahya bin Abî Katîhîr said: “Abdullâh bin Abû Qatâdah said that his father told him, that he went out with the Messenger of Allâh ﷺ on the campaign of Al-Hûdâbîyah. He said: ‘They entered ihrâm for ʿumrah apart from me. I hunted an onager and fed my companions with it, when they were in ihrâm. Then, I went to the Messenger of Allâh ﷺ and told him that we had some of its meat left over. He said: Eat, and they were in ihrâm.’” (Sahîh)

Chapter 81. If A Muhrim Points Out Game And A Non-Muhrim Kills It

2829. ‘Abdullâh bin Abî Qatâdah narrated from his father that they were on a march, some of them in ihrâm and some not in ihrâm. He said: “I saw an onager so I mounted my horse and picked up a spear. I asked them to help me but they refused to help me. I snatched a whip from one of them and chased the onager and caught it. They ate of it but they were scared. The Prophet ﷺ was asked about that and he said: ‘Did you point (at it) or help him?’ They said, ‘No.’ He said: ‘Then eat.’” (Sahîh)
النبي ﷺ قال: "لَنْ أُنْصَرَنُكُمْ أَوَّلَ أَعْشَمَنَا".
قالوا: لا، قال: "كُلُّ وَلَدٍ نَّفْسٍ لِلَّهِ".

Comments:
It becomes known from the questioning of the Messenger of Allâh ﷺ; that had they pointed to the game with anything, or had they lent any assistance, eating of the game would not have become permissible. And this is the objective of the chapter. This is because pointing out or lending support is synonymous to hunting, and hunting is impermissible for the Muhrim.

2830. It was narrated that Jâbir said: "I heard the Messenger of Allâh ﷺ say: 'Land game is permissible for you so long as you do not hunt it, and it is not hunted for you.'" (Da'îf)
Abû 'Abdur-Rahmân (An-Nasâ'i) said: 'Amr bin Abî 'Amr is not strong in Hadîth, even though Màlik reported from him.


Chapter 82. Animals That May Be Killed By The Muhrim: Killing Vicious Dogs

2831. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "There are five (animals) for which there is no sin on the
Muhrim if he kills them: Crows, kites, scorpions, mice and vicious dogs.” (Sahih)

Comments:
Hunting is forbidden to a Muhrim. Likewise, it is forbidden to kill any animal. But harmful creatures may be killed. They might become a source of trouble (if not killed). Therefore, he is allowed to kill them in order to protect himself from their harm.

Chapter 83. Killing Snakes

2832. It was narrated from ‘Aishah that the Prophet ﷺ said: “There are five which the Muhrim may kill: Snakes, mice, kites, speckled crows and vicious dogs.” (Sahih)

Comments:
The harmfulness of the serpent is clear. In the afore-mentioned narration, there is mention of scorpion. Both are the vermin of the earth and are poisonous. Therefore, both of them could be reckoned in the same category.

Chapter 84. Killing Mice

2833. It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ gave permission for the Muhrim to kill five kinds of animals: Crows, kites, mice, vicious dogs and scorpions. (Sahih)
Comments:
The mouse too is harmful by nature. Besides being filthy, it nibbles valuable things. It contaminates foods and drinks. It could, therefore, be killed.

Chapter 85. Killing Geckos

2834. It was narrated from Sa‘eed bin Al-Müsâyyab that a woman entered upon ‘Ãishah, and in her hand was an iron-footed stick. She said: “What is this?” She (‘Ãishah) said: “It is for these geckos, because the Prophet of Allâh ﷺ told us, that there was nothing that did not try to extinguish the fire for Ibrâhîm except for this animal, so he told us to kill it. And he forbade us to kill harmless snakes, except for the snake with two lines on its back, and the snake with a short tail, for they snatch away the eyesight and cause that which is in women’s wombs to be miscarried.” (Hasan)

Comments:
“Two-striped or twin-lined serpent”: It happens to be extremely poisonous. It has upon its back two lines or stripes also due to its venom. Some people of knowledge have stated that it has upon its head two black signs or spots, etc.

Chapter 86. Killing Scorpions

2835. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “There are five kinds of animals for which there is no sin on the one who kills them when he is in a state of Îhram: Kites, mice, vicious dogs, scorpions and crows.” (Sahîh)
The Mawâqit

Chapter 87. Killing Kites

2836. It was narrated that Ibn 'Umar said: "A man said: 'O Messenger of Allâh, what animals may we kill when we are in Ihârām?' He said: 'There are five for which there is no sin in killing them: Kites, crows, mice, scorpions and vicious dogs.'" (Ṣâliḥ)

Comments:
1. The harmfulness of scorpion is clear. Rather, its venom often proves more dangerous than that of a serpent.
2. "There is no sin for one who kills them": Besides its not being a sin, there is also no expiation, etc., whether one is Muhrim or non-Muhrim.

Chapter 88. Killing Crows

2837. It was narrated from Ibn 'Umar that the Prophet ﷺ was asked what the Muhrim may kill. He said: "He may kill scorpions, the evil creature (mice), kites, crows and vicious dogs." (Ṣâliḥ)
Comments:
All the evils or wickedness of a kite are found in the crow. It is rather more harmful, because of its remaining close-by all the time. It causes a lot of annoyance. It is, therefore, permissible to kill it.

2838. It was narrated from Sâlim that his father said: "The Prophet ﷺ said: 'There are five kinds of animals for which there is no sin on the one who kills them, whether he is in Iḫrām or not: Mice, kites, crows, scorpions and vicious dogs.'" (Ṣaḥīḥ)

Chapter 89. What The Muḥrim May Not Kill

2839. It was narrated that Ibn Abī ‘Ammâr said: "I asked Jâbir bin ‘Abdullâh about hyenas, and he told me to eat them. I said: 'Is it not game?' He said: 'Yes.' I said: 'Did you hear that from the Messenger of Allâh ﷺ?' He said: 'Yes.'" (Ṣaḥīḥ)

Chapter 90. Concession Allowing A Muḥrim To Get Married

2840. It was narrated that Ibn
‘Abbâs said: “The Prophet ﷺ married Maimûnâh when he was in Ihrâm.” (Sahîh)

Comments:
An inference has been drawn on the basis of this narration that a man may marry in the state of Ihrâm. There is no doubt at all that this narration is authentic from the point of the chain of its transmission, but its content or theme is in conflict with other sound and authentic Ahâdîth.

2841. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ got married when in Ihrâm. (Sahîh)

2842. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ married Maimûnâh when they were both in Ihrâm. (Sahîh)

2843. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ married Maimûnâh when he was in Ihrâm. (Sahîh)
2844. It was narrated from Ibn ʿAbdās that the Prophet  married Maimūnah when he was in Ḥārum. (Sahih)

Chapter 91. The Prohibition Of That

2845. ‘Uthmān bin ‘Affān said: “The Messenger of Allāh  said: ‘The Muḥrim should not get married, or propose marriage, or arrange a marriage for someone else.’” (Sahih)

Comments:
This narration is also recorded in Sahīh Muslim (Sahīh Muslim - The Book of Marriage; Hadith 1409). Hence, it is absolutely authentic. Moreover, it is an unequivocally stated narration (plain and clear), which is utterly clear in its meaning. It cannot be interpreted beyond the obvious sense of the given text. Therefore, the dominant majority of the people of Hadith and jurists have adopted the same viewpoint.

2846. It was narrated from Abān bin ‘Uthmān, from his father, that the Prophet forbade the Muḥrim to get married, arrange a marriage for anyone else, or propose marriage. (Sahih)
2847. ‘Uthmân bin ‘Affân narrated that the Prophet ﷺ said: “The MuhîrÎm should not get married or propose marriage.” (Sahîh)

Comments:
We learn that just as contracting marriage is forbidden, in the same way, making a proposal for marriage, putting forth a scheme or making an engagement is also forbidden, because all these things constitute prologues or prefaces to wedlock.

Chapter 92. Cupping For The MuhîrÎm

2848. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ was treated by means of cupping when he was in I¼râm. (Sahîh)

Comments:
Shaving hair is forbidden for a MuhîrÎm. If cupping is applied to a part (of the body) where there is no hair, then there is no harm in resorting to cupping, because the practice of cupping itself is not contrary to I¼râm. If, however, it becomes necessary to shave the hair, for instance, cupping is applied to the head, then in the event of compulsion, shaving the hair and applying cupping would be permissible. But compensation for having shaved the hair shall have to be given, as Allâh’s Messenger ﷺ has commanded Ka‘b bin ‘Ujra to do so.

2849. It was narrated from Ibn
ABBAS said that the Prophet was treated by means of cupping when he was in IHRAM. (SAHII)

2850. It was narrated that IBN ‘ABBAS said: “The Prophet was treated by means of cupping when he was in IHRAM.” (SAHII)

Chapter 93. Cupping To Treat The MPUHRIM For A Disease He Is Suffering From

2851. It was narrated from JABIR that the Prophet was treated by means of cupping when he was in IHRAM for a contusion that he had suffered. (DA’IF)

Chapter 94. Cupping The MPUHRIM On The Top Of The Foot

2852. It was narrated from ANAS that the Messenger of ALLAH was treated by means of cupping when he was in IHRAM on the top of the foot for a contusion that he had suffered. (DA’IF)
Applying cupping to the instep (the top part of the foot between the ankle and the toes or the surface of the foot) does not require shaving any hair; therefore, there is absolutely no harm in it.

Chapter 95. Cupping For The Muhrim In The Middle Of His Head

2853. 'Abdullāh bin Buhaynah narrated that the Messenger of Allāh was treated by means of cupping in the middle of his head, when he was in Ḥjrām, in Lāhī Jamal, on the road to Makkah. (Saḥīḥ)

Comments:
"Lāhī Jamal" is a place situated between Makkah and Al-Madinah.

Chapter 96. Concerning A Muhrim Who Has An Infestation Of Head Lice

2854. It was narrated from Ka'b bin 'Ujah, that he was with the Messenger of Allāh in Ḥjrām and he suffered an infestation of head lice. The Messenger of Allāh commanded him to shave his head and told him: "Fast for three days, or feed six poor persons two Mudds each, or sacrifice a sheep."
Whichever one of these you do will be sufficient for you.” (Sahih)

Comments:
1. This incident belongs to the expedition of Hudaibiyah, because the intention had been for the performance of ‘Umrah. All of them had entered Iḥrām.
2. “Whichever you fulfill”: So to say, there is no sequence in it. There is sequence in some other expiration.

2855. It was narrated that Ka‘b bin ‘Ujrah said: “I entered Iḥrām, then I had a severe infestation of head lice. News of that reached the Prophet ﷺ, and he came to me when I was cooking something in a pot for my companions. He touched my head with his finger and said: ‘Go and shave it, and give charity to six poor persons.’” (Sahih)

Comments:
1. “Severe” to the extent that they began to fall on his face.
2. “Give charity”: In other words, for each fast, two needy persons shall be given charity.

Chapter 97. Washing The Muḥrīm With Lotus Leaves If He Dies

2856. It was narrated from Ibn...
'Abbās that a man was with the Messenger of Allāh ﷺ, and his she-camel broke his neck when he was in Ḥirām, and he died. The Messenger of Allāh ﷺ said: “Wash him with water and lote leaves, and shroud him in his two garments, and do not put any perfume on him or cover his head, for he will be raised on the Day of Resurrection reciting the Talbiyah.” (Ṣaḥīḥ)

Comments:
The leaves of the lote tree are meant for cleanliness of the deceased’s body.

Chapter 98. In How Many Sheets Should The Muhārim Be Shrouded If He Dies?

2856. It was narrated from Ibn ʿAbbās that a man in Ḥirām was thrown by his she-camel and his neck was broken. It was said that he had died, so the Prophet ﷺ said: “Wash him with water and lote leaves, and shroud him in two cloths.” Then he said: “Do not put any perfume on him for he will be raised on the Day of Resurrection reciting the Talbiyah.” Ṣuʿbāh said: “Ten years later, I asked him (the narrator Abū Bishr) about that, and he narrated the Ḥadīth as he had the first time, except that he said: ‘And do not cover his face and head.’” (Ṣaḥīḥ)

Chapter 99. The Prohibition Of Applying Aromatics To The Muhārim If He Dies

2858. It was narrated that Ibn
‘Abbās said: "While a man was standing in ‘Arafat with the Messenger of Allāh ﷺ, he fell from his mount and it killed him. The Messenger of Allāh ﷺ said: ‘Wash him with water and lotus leaves, and shroud him in two cloths. Do not apply aromatics to him or cover his head, for Allāh, the Mighty and Sublime, will raise him on the Day of Resurrection reciting the Talbiyah.’’ (Ṣaḥīḥ)

**Comments:**
Since *Hanūt* is a kind of fragrance, or for that matter any kind of fragrance, it may not be applied to the deceased *Muḥrim* or his shroud, so that reverence for his *Iḥrām* is perpetuated. Even fragrant soap should not be used.

**2859.** It was narrated that Ibn ‘Abbās said: "The she-camel of a man in *Iḥrām* broke his neck and killed him. He was brought to the Messenger of Allāh ﷺ and he said: ‘Wash him and shroud him, and do not cover his head, or bring any perfume near him, for he will be raised reciting *Talbiyah.’’ (Ṣaḥīḥ)

**Chapter 100. The Prohibition Of Covering The Face Or Head Of The *Muḥrim* If He Dies**

**2860.** It was narrated from Ibn ‘Abbās that a man was performing *Hajj* with the Messenger of Allāh ﷺ and his she-camel threw him and he died. The Messenger of
Allāh ﷺ said: “Wash him and shroud him in two garments, and do not cover his head or his face, for he will be raised on the Day of Resurrection reciting `Talbiyah.”” (Sahih)

Chapter 101. The Prohibition Of Covering The Head Of The Muhrim If He Dies

2861. It was narrated that Ibn `Abbās said: “A man in Ḥaḍram came with the Messenger of Allāh ﷺ and fell from atop his camel, breaking his neck, and he died. The Messenger of Allāh ﷺ said: ‘Wash him with water and lotus leaves, and wrap him in his two garments. But do not cover his head, for he will be raised on the Day of Resurrection reciting the `Talbiyah.’” (Sahih)

Chapter 102. One Who Is Prevented From Completing Hajj By The Enemy

2862. It was narrated from Nāfi’ that ‘Abdullāh bin ‘Abdullāh and Sālim bin ‘Abdullāh told him, that they spoke to ‘Abdullāh bin ‘Umar when the army besieged Ibn Az-Zubair before he was killed. They said: “It does not matter if you do not perform Hajj this year; we are afraid lest we are prevented from reaching the House.” He said: We went out with the Messenger of Allāh ﷺ and the disbelievers of the
Quraish prevented us from reaching the House. So the Messenger of Allāh ﷺ slaughtered his Ḥadī and shaved his head. I ask you to bear witness that I have resolved to perform ‘Umrah. If Allāh wills I will set out and if I am allowed to reach the House I will circumambulate it, and if I am prevented from reaching the House I will do what the Messenger of Allāh ﷺ did when I was with him.” Then he traveled for a while, then he said: “They are both the same. I ask you to bear witness that I have resolved to perform Ḥajj as well as ‘Umrah.” And he did not exit Ihram for either until he exited Ihram on the Day of Sacrifice and offered his Ḥadī. (Sahih)

Comments:

The status of both of them is similar or one. It means that if we are able to reach the House of Allāh and a hindrance befalls us, then the manner of exiting Ihram is one and the same; whether it be Ḥijr for Ḥajj or ‘Umrah, or for both.

2863. It was narrated from ‘Ikrimah, from Al-Hajjāj bin ‘Amr Al-Anṣārī that he heard the Messenger of Allāh ﷺ say: “Whoever suffers a leg injury or breaks his leg, he has exited Ḥijr, but he has to perform another Ḥajj.” I asked Ibn ‘Abbās and Abū Hurairah about that and he said: “He spoke the truth.” (Sahih)
The Mawāqīt

The Mawariqīt

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الموافقات

ج: ١٧٧٨، ٣٠٧٨ من حديث حجاج الصواف به، وقال الترمذي: "حسن صحيح"، وهو في الكبیر، ح: ١٣٤٣، وصححه الحاكم على شرط البخاري: ١١٤٨٢، ووافقه الذهبي، وأعل

بما لا يفقده حجاج هو ابن أبي عثمان.

2864. It was narrated from 'Ikrimah, from Al-Hajjāj bin 'Amr that the Prophet ﷺ said: "Whoever breaks his leg or suffers a leg injury, then he has exited Iḥrām, but he has to perform another Hajj." I asked Ibn 'Abbās and Abū Hurairah and they said: "He spoke the truth." And in his narration (one of the narrators) Shu'āib said: "He has to perform Hajj the following year." (Ṣaḥīḥ)

Comments:

"He has to perform Hajj the following year, means if it was an obligatory Hajj.

Chapter 103. Entering Makkah

2865. Ibn 'Umar narrated that the Messenger of Allāh ﷺ used to dismount at Dhu Ṭuwa and stay there overnight until he prayed Subh when he was approaching Makkah. The place where the Messenger of Allāh ﷺ prayed was on top of the big hillock and not in the Masjid that was built later on, but it was lower than that, on top of the big hillock. (Ṣaḥīḥ)
Comments:

"Dhū Tuwa" is a place closer to Makkah.

Chapter 104. Entering Makkah At Night

2866. It was narrated from Muharriṣ Al-Ka'bi, that the Prophet went out at night from Al-Jīrānāh when he set out for 'Umrah, and came back to Al-Jīrānāh in the morning, as if he had stayed there. Then, when the sun had passed its zenith he went out from Al-Jīrānāh in the valley of Sarif until the road joined the road to Al-Madinah from Sarif. (Hasan)

Comments:

1. This incident occurred when the Prophet returned to Tā'īf, Hunain, and Awtās, after the Conquest of Makkah in Dhul-Qa'dah 8H.

2. Al-Jīrānāh or Irānāh is a place between Tā'īf and Makkah. It is outside of the Sacred Precinct or the Haram. Nowadays, arriving at this spot and entering Ihram is called the major 'Umrah, and entering Ihram at Tan'īm is called the minor 'Umrah, because Tan'īm is near to Makkah, whereas Jīrānāh is far.

2867. It was narrated from Muharriṣ Al-Ka'bi that the Prophet set out from Al-Jīrānāh at night as if he were an ingot of silver (i.e., in whiteness and purity) and performed 'Umrah, then he came back in the morning as if he had stayed there overnight. (Hasan)

Comments:

As if he were an ingot of silver: It was the fourteenth night which is usually immensely illuminated. It is possible these words might be the attribute of the
blessed countenance of the Messenger of Allāh ﷺ which was radiant like silver. And Allāh knows best

Chapter 105. From Where He Entered Makkah

2868. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ entered Makkah from the upper valley which is in Al-Baṭḥā’ and he left from the lower valley. (Sahih)

Comments:
Entering or emerging from a particular place is not required.

Chapter 106. Entering Makkah With A Standard

2869. It was narrated from Jābir that the Prophet ﷺ entered Makkah and his standard was white. (Hasan)

Comments:
This incident occurred during the Conquest of Makkah. The standard was, therefore, necessary. Otherwise, at the time of the Farewell Pilgrimage, there was no banner of any sort.

[1] Meaning a banner, like a flag but smaller. (No. 1679 Tuhfat Al-Ahwādhi)
Chapter 107. Entering Makkah Without Ihram

2870. It was narrated from Anas that the Prophet entered Makkah wearing a helmet. It was said that Ibn Khatal was hanging on to the drapes of the Ka'bah and he said: “Kill him.” (Sahih)

Comments:
“Wearing a helmet”: In some narrations it occurs that it was a black turban (Sahih Muslim, Al-Hajj, Hadith 1358 and see No. 2872). It is possible that at one time there was a helmet, at another a turban, or he might have fastened a turban over the helmet, or there was a helmet upon the turban, whatever the case might have been. It is proven that Allâh’s Messenger was not in the state of Ihram.

2871. It was narrated from Anas that the Prophet entered Makkah in the year of the Conquest wearing a helmet on his head. (Sahih)

Comments:
“Without being in Ihram”: The Hanafites consider it a specific permission for the Messenger of Allâh, but there is no evidence for it.
Chapter 108. The Time When The Prophet ﷺ Arrived In Makkah

2873. It was narrated that Ibn ‘Abbás said: "The Messenger of Allâh ﷺ and his Companions came on the morning of the fourth day (of Dhul-Hijjah), reciting the Talbiyah for Hajj, and the Messenger of Allâh ﷺ commanded them to exit Ihram." (Sahîh)

2874. It was narrated that Ibn ‘Abbás said: "The Messenger of Allâh ﷺ came on the fourth day of Dhul-Hijjah having entered Ihram for Hajj. He prayed Subh in Al-Bathâ and said: 'Whoever wants to make it ‘Umrah, let him do so.'" (Sahîh)

2875. Jâbir said: "The Prophet ﷺ came to Makkah on the morning of the fourth of Dhul-Hijjah." (Sahîh)
Comments:
The narrations of this chapter concern Al-Wadâ (the Farewell Pilgrimage), while the narrations of the previous chapters were concerning the Conquest of Makkah.

Chapter 109. Reciting Poetry
In The Haram And Walking In Front Of The Imam

2876. It was narrated from Anas that the Prophet entered Makkah during the 'Umratul-Qada', and 'Abdullâh bin Rawâhah was walking in front of him and saying:

Get out of his way, you unbelievers, make way.

Today we will fight about its revelation

With blows that will remove heads from shoulders
And make friend unmindful of friend.

‘Umar said to him: “O Ibn Rawâhah! In front of the Messenger of Allâh and in the Sanctuary of Allâh, the Mighty and Sublime, you recite poetry?” The Prophet said: “Let him do so, for what he is saying is more effective than shooting arrows at them.” (Hasan)

Comments:
1. The restitutive or compensatory visitation ('Umratul Qadâ): This was performed in the year 7H. It is called 'Umratul Qadâ, because at the time of the Truce of Hudaibiyah, the decision for its performance was unanimously taken.
2. These poetic verses of ‘Abdullāh bin Rawāhah were meant to shame the pagan Quraisy; otherwise the Prophet ﷺ had gone there neither to fight, nor was a fight possible.

Chapter 110. The Sanctity Of Makkah

2877. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said on the day of the Conquest: ‘Allāh made this land sacred the day He created the Heavens and the Earth, so it is sacred by the Decree of Allāh until the Day of Resurrection. Its thorny shrubs are not to be cut, or its game disturbed, or its lost property to be picked up, except by the one who will announce it publicly, or is its green grass to be uprooted or cut.’ Al-‘Abbās said: ‘O Messenger of Allāh! Except Idhkhir.’”[1] And he said something that meant: “Except Idhkhir.” (Ṣaḥīḥ)

Chapter 111. The Prohibition Of Fighting In Makkah

2878. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said on the day of the Conquest of Makkah: ‘Allāh, the Mighty and Sublime, has made this land sacred, and it was not permissible to fight therein for anyone before me. It was permitted for me for a few hours of a day,...

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أَلْيَ سَمَاعَةً مِنْ نَهَّارٍ قَهِّرَ حَرَامٍ يَحَرَّمُهُ اللَّهُ عَزَّ وَجَلَّ.  


Comments:
Mounting an attack on Makkah is absolutely not permissible for anyone, because there is certitude of bloodshed, and bloodshed in the Sacred Precinct is forbidden. Permission sanctioned to the Messenger of Allâh was on account of compulsion or under forced circumstances. The House of Allâh was under the control of the associators (Mushrikan) or the polytheists. Had it not been liberated from them, Shirk might not have been obliterated.

2879. It was narrated from Abû Shurâhîh, that he said to ‘Amr bin Sa’d, when he was sending troops in batches to Makkah: “O Commander! Permit me to tell you of a statement that the Messenger of Allâh said the day after the Conquest of Makkah, which my ears heard, my heart understood, and my eyes saw, when he said it. He (the Prophet ﷺ) praised Allâh, then he said: ‘Makkah has been made sacred by Allâh, not by the people. It is not permissible for any man who believes in Allâh and the Last Day to shed blood in it, or to cut its trees. If anyone seeks permission to fight in it because the Messenger of Allâh ﷺ fought in it, say to him: Allâh allowed His Messenger (to fight therein) but He did not allow you. Rather permission was given to me (to fight therein) for a short period of one day, and now its sanctity has been restored as it was before. Let those who are present convey (this news) to those who are absent.”” (Sahîh)
The Mawàqît

Comments:
“A short period”: From the commencement of the attack until the establishment of superiority over it. And this period of time was from sunrise till midafternoon.

Chapter 112. The Sanctity Of The Sanctuary

2880. Abû Hurairah said: “The Messenger of Allâh ﷺ said: This House will be attacked by an army, and they will be swallowed up by the earth in Al-Baidâ’.” (Hasan)

Comments: [إسناده حسن] وهو في الكبیر، ح: 3860 سحيم هو المدني، بشر هو ابن شعيب بن أبي حمراء، عمران هو البراح الحمصي.

2881. It was narrated from Abû Hurairah that the Prophet said: “Troops will not cease to attack this House until an army of them are swallowed up by the earth.” (Sahîh)


2882. It was narrated that Ḥâfṣah bint ‘Umar said: “The Messenger of Allâh ﷺ said: ‘An army will be sent toward this House, and when they are in Al-Baidâ’, the first and
The last of them will be swallowed up by the earth, and those in the middle will not be saved." I said: 'What if there are believers among them?' He said: 'It will be graves for them.'" (Da'if)

Comments:

"Those in the middle will not be saved" means no one will be spared.

2883. Hafṣah narrated that he ıc said: "An invading army will come toward this House until when they are in Al-Baidā', the middle of them will be swallowed up by the earth. The first of them will call out to the last of them, and they will be swallowed up, until there is no one left of them except a fugitive who will tell of what happened to them."

A man (hearing the narration) said: "I bear witness that you did not attribute a lie to your grandfather, and I bear witness that your grandfather did not attribute a lie to Hafṣah, and I bear witness that Hafṣah did not attribute a lie to the Prophet ıc. (Sahih)
Comments:
That is to say, Allâh would protect and keep the sanctity of the Sacred Precinct, when the sanctity of the House of Allâh would not remain, the world also shall end.

Chapter 113. Which Animals May Be Killed In The Haram

2884. It was narrated from ‘Âishah that the Messenger of Allâh ﷺ said: “There are five kinds of vermin which may be killed outside and inside the Haram: Crows, kites, vicious dogs, scorpions and mice.” (Sahîh)

Comments:
This theme has already been discussed earlier. The difference is that in that place there was mention of the Muhrim, here Muhrim is not mentioned. In other words, a Muhrim may kill these creatures, anywhere outside of the Sacred Precinct, or the Sacred Precinct itself.

Chapter 114. Killing Snakes In The Haram

2885. It was narrated from ‘Âishah that the Messenger of Allâh ﷺ said: “There are five kinds of vermin which may be killed outside and inside the Haram: Snakes, vicious dogs, speckled crows, kites and mice.” (Sahîh)
2886. It was narrated that ‘Abdullāh said: “We were with the Messenger of Allāh in Al-Khaif, which is in Mina, when the following was revealed: ‘By the winds sent forth one after another.’[1] A snake came out, and the Messenger of Allāh said: ‘Kill it.’ So they rushed to kill it, but it went back into its hole.” (Sahih)

Comments:

Al-Mzaif means the foot of a mountain. Masjid Al-Khaif is so called because it is situated at the foot of a mountain; and it is included in the Sacred Precinct. Therefore, a serpent can be killed inside of the Sacred Precinct.

2887. It was narrated from Abū 'Ubaidah that his father said: “We were with the Messenger of Allāh on the night of ‘Arafat which is before ‘Arafat, when he heard a snake. The Messenger of Allāh said: ‘Kill it.’ It went into a crack in a rock, and we put a stick in and broke part of the hole, then we took some palm tree leaves and set them ablaze in the hole. The Messenger of Allāh said: ‘Allāh protected it from your evil and protected you from its evil.’” (Sahih)

Comments:

“We put a stick into its hole” so that we might grope the serpent. But when we could not find it, we set its burrow on fire. The phrasing of the narration shows that even the fire could do no harm to the creature. Here, the term Sharr or evil has been employed in relation to the serpent.

Chapter 115. Killing Geckos

2888. It was narrated from Sa’eed bin Al-Músáyyab that Umm Sharík said: “The Messenger of Allâh ﷺ told me to kill geckos.” (Sahih)

2889. It was narrated from ‘Aishah that the Messenger of Allâh ﷺ said: “Geckos are vermin.” (Sahih)

Chapter 116. Killing Scorpions

2890. It was narrated that ‘Aishah said: “The Prophet ﷺ said: ‘There are five animals all of which are vermin, and may be killed outside and inside the sanctuary: Vicious dogs, crows, kites, scorpions and mice.”’ (Sahih)
Chapter 117. Killing Mice In The Sanctuary

2891. It was narrated from 'Urwh that 'Āishah said: “The Messenger of Allāh ﷺ said: ‘There are five animals all of which are vermin and may be killed inside the sanctuary: Crows, kites, vicious dogs, mice, and scorpions.”’ (Ṣaḥīḥ)

Chapter 118. Killing Kites In The Haram

2892. It was narrated that Ibn 'Umar said: “Hafṣah the wife of the Prophet ﷺ said: ‘The Messenger of Allāh ﷺ said: There are five animals for which there is no sin on the one who kills them: Scorpions, crows, kites, mice, and vicious dogs.”’ (Ṣaḥīḥ)

2893. It was narrated from 'Āishah that the Messenger of Allāh ﷺ said: “There are five vermin that may be killed outside and inside
Chapter 119. Killing Crows In The Haram

2894. It was narrated that ’Aishah said: “The Messenger of Allâh ﷺ said: ‘There are five kinds of vermin that may be killed in the Haram: Scorpions, mice, crows, vicious dogs, and kites.’” (Sahîh)

Chapter 120. The Prohibition Of Disturbing The Game Of The Haram

2895. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “This Makkah was made sacred by Allâh, the Mighty and Sublime, the day He created the heavens and the Earth. Fighting therein was not permitted for anyone before me or after me,
rather it was permitted for me for a short part of a day. At this moment it is a sanctuary that is sacred by the decree of Allâh until the Day of Resurrection. Its green grass is not to be uprooted or cut, its trees are not to be cut and its game is not to be disturbed. It is not permissible to pick up its lost property except by one who will announce it publicly." Al-'Abbâs, who was a man of experience, stood up and said: "Except Idhkhîr, for we use it for our graves and houses." He said: "Except Idhkhîr." (Saîth)

The translation:

Chapter 121. Welcoming The Pilgrims

2896. It was narrated that Anas said: "The Prophet ﷺ entered Makkah during 'Umratul-Qadâ' and Ibn Rawâhah went before him, saying:

Get out of his way, you unbelievers, make way.

Today we will fight about its revelation

With blows that will remove heads from shoulders

And make friend unmindful of friend.

'Umar said to him: "O Ibn Rawâhah! In the Sanctuary of Allâh and in front of the Messenger of Allâh ﷺ you recite poetry?" The Prophet ﷺ said:
"Let him do that, for by the One in Whose Hand is my soul, his words are harder for them than being shot with arrows." (Hasan)

تخريج: [إسناده حسن] تقدم، ح: 2876، وهو في الكبرى، ح: ٢٨٧٦.

Comments:
This Hadith and its explanation preceded. Please see Hadith 2876.

2897. It was narrated from Ibn ‘Abbâs that when the Prophet の came to Makkah, he was welcomed by the boys of Banu Ḥâshim, and he carried one of them in front of him (on his mount) and one behind him. (Sahîh)

تخريج: أخرجه البخاري، العمرة، باب استقبال الحاج القادمين والثلاثة على الدابة، ح: ١٧٩٨ من حديث يزيد بن زريع به، وهو في الكبرى، ح: ٢٨٧٧.

Comments:
Among these youth were the two sons of ‘Abbâs, Qatham and Fadhl. Allâh’s Messenger の had mounted them before and behind him on his mount.

Chapter 122. Not Raising The Hands When Seeing The House

2898. It was narrated that Al-Muhâjr Al-Makki said: “Jâbir bin ‘Abdullâh was asked whether a man should raise his hands when he sees the House. He said: “I do not think that anyone does that except the Jews. We performed Hajj with the Messenger of Allâh و and we did not do that.” (Da‘if)

تخريج: [إسناده ضعيف] أخرجه أبو داود، المناكش، باب: في رفع اليدين إذا رأى البيت، ح: ١٨٧٠ من حديث محمد بن جعفر به، وهو في الكبرى، ح: ٢٨٧٨ من المهاجر المكي مجهول الحال، وله ابن حبان وحده، وضعف حديثه الثوري، وابن المبارك، وأحمد وغيرهم كما في التهذيب.
Chapter 123. Supplicating When Seeing The House

2899. 'Abdur-Rahmân bin Târiq bin 'Alqamah narrated from his mother, that when the Prophet came to a place in Dâr Ya’la he turned to face the Qiblah and supplicated. (Da‘îf)

Chapter 124. The Virtue Of Salah In Al-Masjid Al-Harâm

2900. 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh say: 'One prayer in my Masjid is better than a thousand prayers anywhere else, except Al-Masjid Al-Harâm.'"

Abû 'Abdur-Rahmân said: I do not know of anyone who reported this Hadîth from Nâfi', from 'Abdullâh bin 'Umar, other than Mûsâ Al-Juhâni; he was contradicted by Ibn Juraij and others. (Sahîh)

Comments:

There is clarification in other narrations that one ritual prayer in the Inviolable Mosque equals one hundred prayers offered in the Mosque of the Prophet; and one hundred thousand prayers performed in any other mosques.
2901. Maimūnah, the wife of the Prophet ﷺ said: “I heard the Messenger of Allāh ﷺ say: ‘One prayer in this Masjid of mine is better than a thousand prayers in any other Masjid, except Al-Masjid Al-Ḥarām.’” (Sahih)

**Comments:**
The House of Allāh is the most ancient mosque of all, which was built pursuant to the Command of Allāh and under the guidance of angels. It has remained the center or the focal point of all the prophets. Hajj and Umrah are valid only for this, according to the rule of the Shari'ah.

2902. Abū Hurairah narrated that the Prophet ﷺ said: “One prayer in this Masjid of mine is better than a thousand prayers in any other Masjid, except Al-Masjid Al-Ka'bah.” (Sahih)

**Chapter 125. The Building Of The Ka'bah**

2903. It was narrated from ‘Aishah that the Messenger of Allāh ﷺ said:

2903 - أخبرنا مَحْمُود بن سَلَمَة أنَّى سَمَّى آيُّوب بُلُجُرْبَةً قَالَ: دِينُكَ أَأَثْرَكَ بِالْخَالِدَةِ؟ قَالَ: لأَخْبَرُهُ أنَّهُ لَيْسَ لَهُ الْخَالِدَةُ وَلَكِنَّهُ لَهُ الْكَبْكِبَةُ.  

تخريج: آخره مسلم، الحج، باب فضل الصّلوة في مسجد مكة والمدينة، ح: 1394/57. من حديث أبي سلمة بن عبد الرحمن، والخواري، فضل الصّلوة في مسجد مكة والمدينة، ح: 1192 من حديث الآخر به، وهو في الكبرى، ح: 3882.

(المعجم 125 - بئر الكعبة (التحفة 125)
“Don’t you see that when your people (re)built the Ka'bah, they did not build it on all the foundations laid by Ibrâhîm, peace be upon him?” I said: “O Messenger of Allâh, why do you not rebuild it on the foundations of Ibrâhîm, peace be upon him?” He said: “Were it not for the fact that your people have recently left disbelief (I would have done so).”

‘Abdullâh bin ‘Umar said: “A‘ishah heard this from the Messenger of Allâh سلم, for I see that he would not touch the two corners facing Al-‘Hijr because the House was not built on the foundations of Ibrâhîm, peace be upon him.” (Sâhîh)

2904. It was narrated that ‘A‘ishah said: “The Messenger of Allâh سلم said: ‘Were it not for the fact that your people have recently left disbelief, I would have knocked down the House and rebuilt it on the foundations of Ibrâhîm, peace be upon him, and I would have given it a back door. For when the Quraish built the House, they made it too small.’” (Sâhîh)
2905. It was narrated from Al-Aswad that the Messenger of Allâh ﷺ said: "The Mother of the Believers said: 'O 'Aishah, were it not for the fact that your people have recently left Jâhiliyyah, I would have knocked down the House and given it two doors.'" When Ibn Az-Zubair was in power, he gave it two doors. (Sahîh)

2906. It was narrated from 'Aishah that the Messenger of Allâh ﷺ said to her: "O 'Aishah, were it not for the fact that your people have recently left Jâhiliyyah, I would have commanded that the House be knocked down, and I would have incorporated into it what was left out of it. I would have made its (door) in level with the ground and I would have given it two doors, an eastern door and a western door. For they built it too small, and by doing this, it would have been built on the foundations of Ibrâhim, peace be upon him." He (one of the narrators) said: "This is what motivated Ibn Az-Zubair to knock it down." Yazîd said: "I saw Ibn Az-Zubair when he knocked it down and rebuilt it, and included part of the Hijr in it. And I saw the foundations of Ibrâhim, peace be upon him, stones like the humps of camels joined to one another." (Sahîh)
Comments:

“A portion of the Hijr”: The entire Hijr is nevertheless a part of the House of Allâh. Some of its portion is outside. Nowadays also markings have been put on this place on the wall of the Hijr or the Hatîm; up to the point which forms the part of the House of Allâh.

2907. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The Ka’bah will be destroyed by Dhul-Suwaqatain (one with thin legs) from Ethiopia.’” (Sahîh)

2908. It was narrated from ‘Abdullâh bin ‘Umar that he came to the Ka’bah when the Prophet ﷺ, Bilâl and Usâmah bin Zaid had entered it, and ‘Uthmân bin ‘âlî had shut the door. They stayed there for a while, then he opened the door and the Prophet ﷺ came out. I (Ibn ‘Umar) climbed the steps and entered the House and said: “Where did the Prophet ﷺ pray?” They said: “Here.” And I forgot to ask them how many (Rak’ahs) the Prophet ﷺ had prayed inside the House. (Sahîh)
Comments:
This incident took place during the Conquest of Makkah. Uthmān bin Ṭalḥah was the holder of the key of the House of Allāh. Allāh’s Messenger, therefore, took him along with him, so that people should come to know that he (Uthmān bin Ṭalḥah) has not been deposed. Usama and Bilāl were the Prophet’s attendants.

2909. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh entered the House, accompanied by Al-Faḍl bin ‘Abbās, Usāmah bin Zaid, Uthmān bin Ṭalḥah and Bilāl. They shut the door, and he stayed there for as long as Allāh willed, then he came out.” Ibn ‘Umar said: “The first one whom I met was Bilāl, and I said: ‘Where did the Prophet pray?’ He said: ‘Between the two columns.’” (Sahih)

Chapter 127. The Place Where The Prophet Prayed Inside The House

2910. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh entered the Ka’bah, and was about to come out, when I thought of something, so I came quickly and I found the Messenger of Allāh coming out. I asked Bilāl: ‘Did the Messenger of Allāh pray inside the Ka’bah?’ He said: ‘Yes, two Rak’ahs between the two columns.’” (Sahih)
Comments:

The Prophet's performing the prayer inside of the Honored Ka'bah is absolutely definite (Qat'i), but it was an optional prayer. Therefore, only optional prayer should be prayed inside of the Ka'bah, and not obligatory prayer.

2911. Someone came to Ibn 'Umar in his house and said: “The Messenger of Allâh has entered the Ka'bah.” So Ibn 'Umar said, I (Ibn 'Umar) came and found that the Messenger of Allâh had come out, and I found Bilâl standing at the door. I said: “O Bilâl, did the Messenger of Allâh pray inside the Ka'bah?” He said: “Yes.” I said: “Where?” He said: “Between these two columns, two Rak'ahs. Then he came out and prayed two Rak'ahs in front of the Ka'bah.” (Sahîh)

Comments: This narration is recorded in Sahîh Muslim as well. It is possible he was merely not aware of it on account of darkness due to the door having been closed behind him.

2912. It was narrated that Usâmah bin Zaid said: “The Messenger of Allâh entered the Ka'bah and recited the Tashîh and the Takbîr in its corners, but he did not pray. Then he came out and prayed two Rak'ahs behind the Maqâm, then he said: ‘This is the Qibläh.’” (Hasan)

Comments: [Ibn Hishâm] and [Ibn Hishâm] are both from the family of the Prophet, and in the family of the Prophet. However, this hadith is not recorded in Sahîh Muslim. It is possible he was merely not aware of it on account of darkness due to the door having been closed behind him.
Chapter 128. The Ḥijr

2913. 'Aishah said: “The Prophet ﷺ said: ‘Were it not for the fact that the people have recently left disbelief, and that I do not have enough funds to enable me to build it, I would have incorporated five cubits of the Ḥijr in it, and given it a door through which the people could enter, and another door through which they could exit.”’ (Sahih)

2914. 'Aishah said: “I said: ‘O Messenger of Allâh! Can I not enter the House?’ He said: ‘Enter the Ḥijr for it is part of the House.’” (Sahih)

Comments:

Though the Ḥijr is a part of the House of Allâh, one should not perform prayer only facing the Ḥijr; the House of Allâh should also be in front. That means one should practice caution in both the situations.

Chapter 129. Prayer Inside The Ḥijr

2915. It was narrated that 'Aishah said: “I wanted to enter the House...”
and pray therein, so the Messenger of Allâh ﷺ took me by the hand and took me into the Hijr and said: ‘If you want to enter the House, then pray here, for it is part of the House, but your people made it too small when they built it.’”

(Ṣaḥīḥ)

Comments:
(See No. 2914)

Chapter 130. Reciting The Takbîr In The Corners Of The Ka'bah

2916. It was narrated that Ibn ‘Abbâs said: “The Prophet ﷺ did not pray inside the Ka'bah, but he recited the Takbîr in its corners.”

(Ṣaḥīḥ)

Chapter 131. Dhikr And Supplication Inside The House

2917. It was narrated from Usâmah bin Zaid that he and the Messenger of Allâh ﷺ entered the House, and he told Bilâl to shut the door. At that time the House was built on six pillars. He walked forward until, when he was
between the two columns that are on either side of the door of the Ka'bah, he sat down, praised Allâh, asked of Him, and prayed for forgiveness. Then he got up, and went to the back wall of the Ka'bah, placed his face and cheek against it and praised Allâh, asked of Him, and prayed for forgiveness. Then he went to each corner of the Ka'bah and faced it, reciting the Takbîr, the TaHîl and the Tasbîh, praising Allâh, asking of Him and praying for forgiveness. Then he came out and prayed two Rak'ahs facing the front of the Ka'bah, then he moved away and said: 'This is the Qiblãh, this is the Qiblãh.'" (Hasan)

Comments:
It has been mentioned above that 'Uthmân bin Talhah had closed the door. In actuality, he & must have commanded Bilâl. Thereupon, they closed it together, because 'Uthmân was the keeper of the door.

Chapter 132. Placing One's Face And Chest On The Back Wall Of The Ka'bah

2918. It was narrated that Usâmah bin Zaid said: "I entered the House with the Messenger of Allâh س. He sat and praised Allâh, and recited the Takbîr, and the TaHîl. Then he went to the wall of the House that was in front of him, and placed his chest, cheek and hands on it, then he recited the Takbîr, and the TaHîl, and supplicated. And he did that in all the corners, then he came out, and..."
turned to face the Qiblah while he was in front of the door, and he said: ‘This is the Qiblah, this is the Qiblah.’” (Hasan)

Chapter 133. The Place Of Prayer In Relation To The Ka'bah

2919. It was narrated that Usâmah said: “The Messenger of Allâh ﷺ came out of the House and prayed two Rak'ahs in front of the Ka'bah, then he said: ‘This is the Qiblah.’” (Hasan)

Comments:

“This is the Qiblah” means the Ka'bah is the Qiblah, in whatever direction. It is not essential to offer Prayer facing the door. All the dimensions of the Ka'bah are the Qiblah.

2920. It was narrated that 'Atâ said: “I heard Ibn 'Abbâs say: ‘Usâmah bin Zaid told me that the Prophet ﷺ entered the House, and supplicated in all its corners, but he did not pray inside until he came out; when he came out he prayed two Rak'ahs in front of the Ka'bah.’” (Sahîh)

Comments:

Performing prayer outside of the Ka'bah, just in its immediate front is not a disputed issue. The conflict is in the matter of praying inside of the Ka'bah, and it has been already discussed. (see No. 2912)

2921. Muḥammad bin ‘Abdullâh bin As-Sâ’îb narrated from his
father that he used to lead Ibn ‘Abbâs and make him stand at the third side (of the Ka‘bah) next to the corner that is next to the Stone, in between the Stone and the door.

Ibn ‘Abbâs said: “Have you heard that the Messenger of Allâh ﷺ used to pray here?” He said: “Yes.” So he went forward and prayed. (Da‘if)

Comments:

“Third side” means near the third portion or section of the eastern wall of the Ka‘bah from the dimension of the Black Stone. And this forms the place facing the door.

Chapter 134. The Virtue Of Circumambulating The House, Which Is From The Book Al-Mujtaba About Hajj

2922. It was narrated from ‘Abdullâh bin ‘Ubaid bin ‘Umair that a man said: “O Abû ‘Abdur-Rahmân, why do I only see you touching these two corners?” He said: “I heard the Messenger of Allâh ﷺ say: ‘Touching them erases sins.’ And I heard him say: ‘Whoever circumambulates seven times, it is like freeing a slave.’” (Hasan)
Comments:
"Which is from Al-Mujtaba": See the introduction.

Chapter 135. Speaking During Tawâf

2923. It was narrated from Ibn ‘Abbâs that the Prophet passed by while he was circumambulating the Ka’bah with a man who was leading another with a ring in his nose. The Messenger of Allâh stopped him with his hand then told him to lead him by his hand. (Sahîh)

Comments:
Tawâf, or going round the Ka’bah, is worship. It is also called prayer. The reason for this is that Tawâf has been ordained for the remembrance of Allâh, Most High. Therefore, there should not be any futile talk in it.

2924. It was narrated that Ibn ‘Abbâs said: "The Messenger of Allâh passed by a man who was leading another man with something that he had stipulated in a vow. The Prophet took it and broke it, and he said: 'It is a vow.'" (Sahîh)

Comments:
The person alluded to in this narration must have made a vow or taken a solemn pledge that he would perform Tawâf, led by a rope tied to him.

Chapter 136. It Is Permissible To Speak During Tawâf

2925. It was narrated from Tâwûs, from a man who met the Prophet, that he said: "Tawâf of the
House is a form of *Salâh*, so speak little. (Sahîh Mawquf) This is the wording of Yûsuf, which was contradicted by Hânzalah bin Abî Sufyân:

The *masâlim* are *masâlim*; thus, and the *harâr* are *masâlim*:

قَالَ ابْنُ بُقَيْةَ: يَا أَسْأَمِعُ عَنْ ابْنِ نَهْبِ! أَخَبَرُي ابْنَ جُرُّجَةَ عَنْ الْحَسَنِ بْنِ مُسَلِّمِ.

The *tawâf* is *salâh*; thus, if you wish:

الْطَوْفَاتُ بِالْسَّلَةِ صَلَاءً كَأَنَّهَا مِنَ الْكَلَامِ


**Comments:**

1. “A man”: it transpires from the upcoming narration that that man was 'Abdullâh bin 'Umar.

2. “*Salâh*”: Both are connected with the House of Allâh. Both consist of the remembrance of Allâh.

2926. 'Abdullâh bin 'Umar said:

“Speak little when you are performing *Tawaf* for you are in a state of *Salah*." (Sahîh Mawquf)

**Comments:**

In this narration, the name of the Companion has been named, whereas there was ambiguity (*Iblâm*) in the afore-mentioned narration.

Chapter 137. *Tawaf* Is Permissible At All Times

2927. It was narrated from Jubair bin Mut‘îm that the Prophet ﷺ said: “O Banu ‘Abd Manîf, do not prevent anyone from circumambulating this House or praying at any time of the night or day he wishes.” (Sahîh)
The Mawâqît

Comments:
1. "Banu 'Abd Munâf". Many services of the House of Allâh were linked to them. They were considered the custodians of the House of Allâh.
2. It has been argued on the basis of this Hadîth that for the Tawâf and the performance of prayer in the House of Allâh no time is forbidden. There is consensus concerning the Tawâf that it is permissible all the time, but there is disagreement regarding the prayer.
3. We learn that the House of Allâh cannot be closed at any time. It ought to remain open for prayer and Tawâf.

Chapter 138. How A Sick Person May Perform Tawâf

2928. It was narrated from Zainab bint Abî Salamah that Umm Salamah said: “I complained to the Messenger of Allâh ﷺ that I was sick, and he said: ‘Perform Tawâf behind the people while you are riding.’ So I performed Tawâf while the Messenger of Allâh ﷺ was praying beside the House, and reciting: ‘The Tûr (Mount), and by the Book Inscribed.’”[1] (Sahîh)

Chapter 139. Men Performing Tawâf With Women

2929. It was narrated from Hishâm bin 'Urwah, from his father, from Umm Salamah, that she said: “O

Messenger of Allâh, by Allâh! I have not performed the Farewell Tawâf.” The Prophet ﷺ said: “When the Iqâmah is said for prayer, perform Tawâf on your camel behind the people.” ʻUrwah did not hear from Umm Salamah. (Sahîh)

Comments:
There is no harm in Tawâf of men and women together but they should keep away, as far as possible, from each other.

2930. It was narrated from ʻUrwah from Zainab bint Umm Salamah, from Umm Salamah, that she came to Makkah when she was sick. She mentioned that to the Messenger of Allâh ﷺ and he said: “Perform Tawâf behind those who are praying while you are riding.” She said: “And I heard the Messenger of Allâh ﷺ at the Ka'bah, reciting ‘By the Ṭūr (Mount).’”[1] (Sahîh)

Comments:
1. It was the dawn prayer.
2. Umm Salamah being commanded to circumambulate behind the people, was not in order to keep herself away from men. The command was given in view of her illness.

Chapter 140. Performing Tawâf Around The House On A Mount

2931. It was narrated that ʻĀishah said: “The Messenger of Allâh ﷺ performed Tawâf around the Ka'bah during the Farewell Pilgrimage on a

camel, touching the Corner with his crooked-ended stick.” (Sahih)

Comments:
One should kiss the Black Stone. If this is not possible, one may touch it with his hand. If touching it with his hand is also not possible, one may touch it with anything held in the hand. Otherwise, one may simply point to it.

Chapter 141. Tawâf For The One Who Is Performing Hajj Al-Ifrâd

2932. Wabararah said: “I heard ‘Abdullâh bin ‘Umar say, when a man asked him whether he could perform Tawâf around the House when he had entered Ihram for Hajj: ‘What is stopping you?’ He said: ‘I saw ‘Abdullâh bin ‘Abbah forbidding that, but you are telling us something different.’ He said: ‘We saw the Messenger of Allah ﷺ enter Ihram for Hajj, then circumambulate the House then perform Sâ‘î between As-Safâ and Al-Mmah.’” (Sahih)

Comments:
After performing Tawâf, only that pilgrim could come out of Ihram who had entered the state of sanctity for ‘Umrah. Ihram for Hajj cannot be converted into that for ‘Umrah. The conversion of Ihram for Hajj into that of the ‘Umrah during the lifetime of the Prophet ﷺ was specific to that year only. (See 2805).

Chapter 142. Tawâf Of The One Who Has Entered Ihram For Umrah

2933. It was narrated that ‘Amr...
said: "I heard Ibn 'Umar say - when we asked him about a man who came for 'Umrah, and performed Tawaf around the House, but did not perform Sā'i between Aṣ-Ṣafā and Al-Marwah, could he be intimate with his wife? He said: 'When the Messenger of Allāh ﷺ came, he circumambulated seven times, and prayed two Rak'ahs behind the Maqām, and performed Sā'i between Aṣ-Ṣafā and Al-Marwah. And you have the best of examples in the Messenger of Allāh ﷺ.' (Sahih)

Comments:
The answer of Ibn 'Umar indicates that according to the Sunnah of the Messenger of Allāh ﷺ, 'Umrah is incomplete without the performance of Sā'i. Hence, Ḥajj is not ended before the Sā'i.

Chapter 143. What Should A Person Do If He Enters Ḥajj And 'Umrah But He Has Not Brought A Ḥadīth?

2934. It was narrated that Anas said: "The Messenger of Allāh ﷺ set out and we set out with him. When he reached Dhul-Hulaifah he prayed Zuhr, then he rode his mount, and when it stood up with him at Al-Baidå', he initiated Ḥajj and 'Umrah together, and we initiated Ḥajj with him. When the Messenger of Allāh ﷺ came to Makkah and we had performed Tawaf, he told the
people to exit *Ihram* but they hesitated. The Messenger of Allāh ﷺ said to them: ‘Were it not for the fact that I have the *Hadî* with me, I would have exited *Ihram*.’ So the people exited *Ihram* completely, such that intimacy with their wives became permissible. But the Messenger of Allāh ﷺ did not exit *Ihram*, and he did not cut his hair until the Day of Sacrifice.”

(Ṣaḥīḥ)

**Chapter 144. Tawâf Al-Qirân**

(المعجم ١٤٤) - طواف القران

(الالحة) ١٤٤

٢٩٣٥. It was narrated that Ibn ‘Umar joined *Hajj* and *Umrah* (Qirân) and he performed one *Tawâf* and said: “This is what I saw the Messenger of Allāh ﷺ doing.”

(Ṣaḥīḥ)

**Comments:**

“Performed one *Tawâf*”: This signifies the obligatory *Tawâf*. Otherwise it is absolutely definitive that the Prophet ﷺ performed *Tawâf* soon after reaching Makkah. On the tenth of Dhul-Hijjah he also performed *Tawâf*. But the first *Tawâf* was optional, meaning *Tawâf Al-Qudoom*; the second *Tawâf* was the obligatory one.

٢٩٣٦. It was narrated that Nâfi’ said: “Abdullâh bin ‘Umar went out and he came to Dhul-Ḥulaifah he entered *Ihram* for *Umrah*. Then he traveled a short distance. Then he was afraid that he might be prevented from reaching the House. He said: ‘If I am prevented...”
I will do what the Messenger of Allah did." He said: By Allah, Hajj is just like 'Umrah; I ask you to bear witness that I have resolved to do Hajj with my 'Umrah.' He traveled on until he reached Qudaid, where he bought a Hadî. Then he came to Makkah, and circumambulated the House seven times, and performed Sâfî between As-Safâ and Al-Marwah and said: 'This is what I saw the Messenger of Allah doing.'" (Saḥîḥ)

Comments:
(See No. 2747)

2937. It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ performed one Tawâf. (Hasan)

Comments:
(See Hadîth 2935)

Chapter 145. The Black Stone

(المجمل (145 - ﺛَمَّرُ ﺍﳊْﺟَرُ ﺍﻟْآسِوَدِ) (التحفة (145)

2938. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The Black Stone is from Paradise." (Hasan)
Chapter 146. Touching The Black Stone

It was narrated from Suwaid bin Ghafalah that ‘Umar kissed the Black Stone and touched it, and said: “I saw Abū Al-Qāsim paying attention to you.” (Sahih)

Comments:
‘Umar’s addressing the Black Stone was actually in order to make people hear that, or was probably to express his own emotions.

Chapter 147. Kissing The Black Stone

It was narrated that ‘Abbas bin Rabī‘ah said: “I saw ‘Umar coming to the Stone and saying: ‘I know that you are just a stone; had I not seen the Messenger of Allāh kiss you I would not have kissed you.’ Then he came closer to it and kissed it.” (Sahih)
Chapter 148. How To Kiss It

2941. It was narrated that ِHanẓalah said: “I saw Tawús pass by the Corner. If he saw it was crowded, he would pass by and he would not push his way in. And if he saw it was free, he would kiss it three times, then he said: ‘I saw Ibn ‘Abbás doing that. Ibn ‘Abbás said: I saw ‘Umar bin Al-Khaṭṭāb doing that, then he said: You are just a stone that can neither cause harm or bring benefit; were it not that I saw the Messenger of Allâh kissing you I would not have kissed you.’ Then ‘Umar said: ‘I saw the Messenger of Allâh doing that.’” (Ṣaḥīḥ)

Chapter 149. How To Perform Tawâf Upon Arrival And Which Of Its Sides One Goes After Touching The Stone

2942. It was narrated that ِJâbir said: “When the Messenger of Allâh came to Makkah he entered the Masjid and touched the Stone, then he moved to his right and walked rapidly for three (rounds) and then walked (at a regular pace) for four. Then he came to the Maqâm and said: ‘And take you (people) the Maqâm (place) of Ibrâhîm as a place
of prayer[1] and prayed two Rak‘ahs with the Maqâm between him and the House. Then he came to the House after praying those two Rak‘ahs and touched the Stone, then he went out to As-Šafâ.” (Sahîh)

Comments:
Upon arriving at the House of Allah, the first thing one does is perform Tawâf. And the beginning of Tawâf is from the Black Stone. It is superior if one gets to kiss the Black Stone, otherwise one should start the Tawâf by merely pointing at it.

Chapter 150. In How Many Rounds Should Be Quick?

2943. It was narrated from Nâfi’ that ‘Abdullâh bin ‘Umar used to walk rapidly for three (rounds), and walk for four, and he said that the Messenger of Allah used to do that. (Sahîh)

Comments:
Ramal signifies walking briskly.

Chapter 151. In How Many Rounds Should He Walk (At A Regular Pace)?

2944. It was narrated from Ibn ‘Umar, that when the Messenger of Allah performed Tawâf in Hajj and ‘Umrah – as he first arrived (in Makkah), he would hasten in three rounds, and walk (at a regular

pace) in four. Then he prayed two Rak'ahs, then he performed Sāʾi between Aṣ-Ṣafā and Al-Marwah. (Ṣaḥīḥ)

Chapter 152. Walking Rapidly In Three Circuits Of The Seven

2945. It was narrated from Sālim that his father said: "When the Messenger of Allāh ﷺ came to Makkah, he touched the Black Stone and at the beginning of his Tawāf, he walked rapidly in (the first) three of the seven rounds." (Ṣaḥīḥ)

Chapter 153. Walking Rapidly (Raml) In Ḥajj And ‘Umrah

2946. It was narrated from Nāfi' that ‘Abdullāh bin ‘Umar used to walk rapidly in three rounds of his Tawāf when he came for Ḥajj or ‘Umrah, and walk (at a normal pace) in four. He said: "The Messenger of Allāh ﷺ used to do that." (Ṣaḥīḥ)
Chapter 154. Walking Rapidly From The Stone To The Stone

2947. It was narrated that Jâbir bin ‘Abdullâh said: “I saw the Messenger of Allâh walking rapidly from the Stone to the Stone, until he had finished three circuits.” (Sahîh)

Comments:
“From the Hajr to the Hajr” means one practices Ramal throughout the full circuit. (The Ramal is the ritual in which male pilgrims walk briskly during the first three circuits of Tawâf Al-Qudoom - the initial Tawâf performed by the pilgrim upon entering Masjid Al-Haram). The practice of Ramal was started, however, at the time of the Compensatory ‘Umrah.

Chapter 155. The Reason Why The Prophet Hastened When Performing Tawâf Around The House

2948. It was narrated that Ibn ‘Abbas said: “When the Prophet and his Companions came to Makkah, the idolaters said: ‘The fever of Yathrib has weakened them, and they have suffered a great deal because of it.’ Allâh informed His Prophet about that, so he told his Companions to walk rapidly, and to walk (at a normal pace) between the two corners, and the idolaters were on the side of the Stone. They said: ‘They are stronger than such and such.’” (Sahîh)
It was narrated that Az-Zubair bin 'Adiy said: “A man asked Ibn 'Umar about touching the Black Stone and he said: ‘I saw the Messenger of Allâh touching it and kissing it.’ The man said: ‘What if it is too crowded and I am overwhelmed?’ Ibn ‘Umar, may Allâh be pleased with him, said: ‘Leave your “what if” in Yemen! I saw the Messenger of Allâh touching it and kissing it.’” (Sahîh)

Comments:
1. The questioner was from Yemen, as is evident from Ibn ‘Umar’s answer.
2. The purpose of Ibn ‘Umar is that one should try one’s utmost to follow the Sunnah of the Prophet ﷺ. One should not employ deceitful tricks to evade it.

Chapter 156. Touching The Two Corners In Every Tawâf

It was narrated from Ibn ‘Umar that the Prophet ﷺ used to touch the Yemeni Corner and the Stone in each Tawâf. (Hasan)

It was narrated from Ibn ‘Umar that the Prophet ﷺ used to touch only the Stone and the Yemeni Corner. (Sahîh)
Tahreem: After he came, the Prophet Muhammad ﷺ took the hands of the Yemeni corners of the Ka'bah. He performed Wudu' on them and沐了 the two Yemeni corners.

Comments:

Touching both of these is the Sunnah of the Prophet ﷺ. It has been made unequivocally clear by Mu'awiyah.

Chapter 157. Touching The Two Yemeni Corners

2952. It was narrated from Sâlim that his father said: “I did not see the Messenger of Allâh ﷺ touching any part of the House except the two Yemeni Corners.”

(Sahîh)

Comments:

Yemen is situated to the south of Ka'bah. That is why the two corners toward the south are called the Yemeni Corners.

Chapter 158. Not Touching The Other Two Corners

2953. It was narrated that 'Ubaid bin Juraij said: “I said to Ibn 'Umar: 'I see that you only touch these two Yemeni corners.' He said: 'I only saw the Messenger of Allâh ﷺ touch these two corners.'” This is an abridgement of it.

(Sahîh)

Comments:

The Prophet ﷺ did not touch any of the other corners of the Ka'bah.

2954. It was narrated from Sâlim that his father said: “The Messenger of Allâh ﷺ did not touch any of the other corners of the House except the two Yemeni corners.”
corners of the House except the Black Corner and the one that is next to it, in the direction of the houses of Al-Jumahiyyin.” (Sahih)

Comments:
Meaning the Yemeni corner. At that period of time, the tribe of Jumuhi used to reside beyond this corner.

2955. It was narrated that Nafi' said: “Abdullah, may Allah be pleased with him, said: ‘I have not failed to touch these two corners since I saw the Messenger of Allah touching them, the Yemeni Corner and the Black Stone, either when it is difficult or when it is easy.’” (Sahih)

Comments: (See Nos. 2918, 2949)
Chapter 159. Touching The Corner With A Crookd-Ended Stick

2957. It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh (saww) circumambulated (the Ka'bah) during the Farewell Pilgrimage on a camel, touching the Corner with a crook-ended stick. (Sahîh)

Chapter 160. Pointing To The Corner

2958. It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh (saww) used to circumambulate the House on his mount, and when he reached the Corner he pointed to it. (Sahîh)

Chapter 161. The Saying Of Allâh, The Mighty And Sublime: "Take Your Adornment To Every Masjid"[1]

2959. It was narrated from Sa'eed bin Jubair that Ibn 'Abbâs said: "Women used to circumambulate the Ka'bah naked, saying: 'Today some, or all of it will appear

And whatever appears I do not make it permissible.’

Then the following was revealed: ‘O Children of Adam! Take your adornment to every Masjid.’"\[1\] (Sahih)

The following was revealed:

"O Children of Adam! Take your adornment to every Masjid." (Sahih)

Comments:

This occurred in the ninth year of Hijrah. Makkah had, however, been already conquered before the Hajj of the year 8H, but the Prophet himself did not perform Hajj that year, or did he appoint anyone as commander to lead people in Hajj. In the year 9H, after the obligation of Hajj was revealed, the Prophet sent Abû Bakr as the commander of Hajj (Amirul Hajj).

2961. It was narrated from Muḥarrar bin Abû Hurairah that his...
father said: “I came with ‘Ali bin Abī Tālib when the Messenger of Allāh  sent him to the people of Makkah with news of the dissolution of treaty obligations.” He said: “How did you announce it?” He said: “We announced that no one would enter Paradise but a believing soul, no one was to circumambulate the House naked; whoever had a treaty with the Messenger of Allāh  then for its period, or, it extended to four months, and when four months had passed, and that Allāh is free from (all) obligations to the idolators and so is His Messenger. No idolator was to perform Ḥajj after this year. I kept on announcing it until my voice grew hoarse.”

(Ḥasan)

Comments:
This Ḥadīth explains the previous Ḥadīth. On this occasion, the Commander of Ḥajj was Abī Bakr himself, but the responsibility of the declaration of absolution was specifically of ‘Ali  

Chapter 162. Where Should One Pray The Two Rak‘ahs Of Tawāf?

2962. It was narrated that Al-Muṭṭalib bin Abī Wadbah said: “I saw the Prophet  when he had completed his seven (circuits of Tawāf); he came to the edge of the Matāf and prayed two Rak‘ahs, with nothing in between him and the people who were circumambulating.”

(Da‘f)
2963. It was narrated that 'Amr - meaning, bin 'Umar - said: "The Messenger of Allâh came and circumambulated the House seven times, then he prayed two Rak'âhs behind the Maqâm and performed Sâ'î between As-Safâ and Al-Marwah, and he said: "Indeed in the Messenger of Allâh you have a good example to follow."[1] (Saḥîh)

Chapter 163. What To Say After The Two Rak'âhs Of Tawâf

2964. It was narrated that Jâbir said: "The Messenger of Allâh circumbulated the House seven times, walking rapidly (Ramîl) in three, and walking (at a regular pace) for four. Then he stood near the Maqâm and prayed two Rak'âhs. Then he recited: 'And take you the Maqâm (place) of Ibrâhîm as a place of prayer,' raising his voice, so that the people would hear. Then he went (to perform Sâ'î) and said: 'We will start with that with which Allâh started.' So he started with As-Safâ, climbing up, until he could see the House, and he said three times: 'Îlâ îlîha îlallah, wohdahu î wa sharîka lah, lahum-mulkâ wa lahul-hamdu, yuhyî wa yumîtu, wa huwa âla kulli shay'in qadir (There is none worthy of worship except Allâh alone with no partner or associate, His is the dominion and
to Him be praise, He gives life and death, and He has power over all things). Then exclaimed Allâh’s greatness, then he supplicated as much as was decreed for him. Then he came down walking until he reached level ground at the bottom of the valley. Then he hastened until the ground began to rise. Then he walked until he came to Al-Marwah and climbed up it, and when he could see the House he said: ‘Lâ ilâha illallâh, wahdahu là sharika lah, lahu mulku wa lahu hamdu, yuhyi wa yuzmi, wa huma ‘ala kulli shay’in qadîr (There is none worthy of worship except Allâh alone with no partner or associate, His is the dominion and to Him be praise, and He has power over all things).’ He said that three times, then he remembered Allâh and glorified and praised Him, then he supplicated there for as long as Allâh willed. And he did that until he finished Sâ’i.” (Sahih)

2965. It was narrated from Jâbir that the Messenger of Allâh \( \text{صلى الله عليه وسلم} \) performed Tawâf, walking rapidly (Ramîl) for three circuits, and walking at a normal pace for four. Then he recited: “And take you the Maqâm (place) of Ibrâhîm as a place of prayer.”\(^{[1]}\) and prayed two

\[^{[1]}\text{Al-Baqarah 2:125.}\]
Rak‘ahs with the Maqâm between him and the Ka‘bah. Then he touched the Corner, then he went out and said: ‘As-Šafâ and Al-Marwah are two of the symbols of Allâh. We will start with that with which Allâh started.’” (Saḥîh)

Chapter 164. What To Recite
In The Two Rak‘ahs Of Tawâf

2966. It was narrated from Jâbir bin ‘Abdullâh that when the Messenger of Allâh ﷺ came to Maqâm Ibrâhîm he recited: “And take you the Maqâm (place) of Ibrâhîm as a place of prayer.”[1] Then he prayed two Rak‘ahs reciting the Opening of the Book (Al-Fatîhah) and: “Say: O you disbelievers.”[2] and “Say: He is Allâh, (the) One.”[3] Then he went back to the Corner and touched it, then he went out to As-Šafâ. (Saḥîh)

Comments:

We learn that the two Rak‘ahs of Tawâf should be light.

Chapter 165. Drinking Water
From Zamzam

2967. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ drank from the water of Zamzam while standing. (Saḥîh)

Comments:
The Zamzam water is blessed water, which is distinctly different from every other water found on the Earth. It possesses nourishing food, and is a cure for illness. Rather, it suffices with whatever intention or purpose one drinks it. Therefore, it should be drunk considering it a blessing. To carry it home while returning is also a Sunnah.

Chapter 166. Drinking From The Water Of Zamzam While Standing

2968. It was narrated that Ibn Abbás said: "I gave the Messenger of Allāh some Zamzam to drink, and he drank it while standing." (Sahih)

Chapter 167. The Prophet Went Out To As-Safa Through The Gate That Is Usually Used To Exit

2969. Ibn 'Umar said: "When the Messenger of Allāh arrived in Makkah he circumambulated the House seven times, then he prayed two Rak'ahs behind the Maqām. Then, he went out to As-Safā through the gate that is usually used to exit, and performed Sai' between As-Safā and Al-Marwah." (One of the narrators Shu'bah said:...
Ayūb informed me from ‘Amr bin Dinar from Ibn ‘Umar that he said: “A Sunnah”. (Ṣaḥīḥ)

Chapter 168. As-Safā And Al-Marwah

2970. It was narrated that ‘Urwah said: “I recited to ‘Āishah: ‘So it is not a sin on him who performs Hajj or ‘Umrah (pilgrimage) of the House to perform the going (Tawāf) between them (As-Safā and Al-Marwah).’ [1] “I said: ‘I do not care if I do not go between them?’ She said: ‘What a bad thing you have said!’ People at the time of the Jāhiliyyah used not to go between them, but when Islam came and the Qur’ān was revealed: ‘Verily, As-Safā and Al-Marwah are of the symbols of Allāh,’ [2] the Messenger of Allāh went between them, and we did that with him, and thus it became part of Hajj.” (Ṣaḥīḥ)

2971. It was narrated that ‘Urwah said: “I asked ‘Āishah about the words of Allāh, the Mighty and Sublime: ‘So it is not a sin on him

who performs Ḥajj or ‘Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawāf) between them (As-Safā and Al-Marwah),[1] and (I said): ‘By Allāh, there is no sin on anyone if he does not go between As-Safā and Al-Marwah.’ ‘Āishah said: ‘What a bad thing you have said, O son of my brother! If this Āyah was as you have interpreted it, there would be no sin on a person if he did not go between them. But it was revealed concerning the Anṣār. Before they accepted Islam, they used to enter Ḥirām for the false goddess Manāt whom they used to worship at Al-Mushallal. Whoever entered Ḥirām for her would refrain from going between As-Safā and Al-Marwah. When they asked the Messenger of Allāh about that, Allāh, the Mighty and Sublime, revealed: ‘Verily, As-Safā and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs Hajj or ‘Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawāf) between them (As-Safā and Al-Marwah).[2] Then the Messenger of Allāh enjoined going between them so no one has the right to refrain from going between them.’’’ (Sahih)

تخريج: أخرجه البخاري، الحج، باب وجوب الصفا والمعروة وجعل من شعائر الله، ح: 1643 من حديث شعيب بن وهب، وهو في الكبرى، ح: 3960، وانظر الحديث السابق.

2972. It was narrated that Jābir said: “When he went out of the Masjid heading for As-Safā, I heard the Messenger of Allāh ﷺ say: ‘We will start with that with which Allāh started.’” (Ṣaḥīḥ)

2973. Jābir said: “The Messenger of Allāh ﷺ went out to As-Safā and said: We will start with that with which Allāh started. Then he recited: ‘Verily, As-Safā and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh’”[1] (Ṣaḥīḥ)

Comments:
The commencement of the Sāf is to be made from As-Safā and it is agreed upon. There is no disagreement in it.

Chapter 169. Where To Stand On As-Safā

2974. Jābir narrated that the Messenger of Allāh ﷺ climbed up As-Safā until he could see the House, then he said the Takbir. (Ṣaḥīḥ)

Chapter 170. The Takbîr Atop Aṣ-Ṣafû

2975. It was narrated from Jâbir that when the Messenger of Allâh stood on top of Aṣ-Ṣafû, he recited the Takbîr three times and said: “Lâ ilâha illallâh, wahdahu la ṣâhî, malikun ʿan jâhibî, aqîma ʿllah, lahzil-mizrâhi wa lahu-hamdu, wahziwa ʿalâ kulli shay’in qadîr” (There is none worthy of worship except Allâh alone with no partner or associate, His is the dominion and to Him be praise, and He has power over all things). He did that three times, and supplicated, and did the same atop Al-Marwah. (Saḥîḥ)

Chapter 171. The Tahlîl Atop Aṣ-Ṣafû

2976. Jaʿfar bin Muḥammad narrated, that he heard his father narrate, that he heard Jâbir, speak of the Pilgrimage of the Prophet: “The Prophet stood atop Aṣ-Ṣafû proclaiming the Tahlîl of Allâh (saying Lâ ilâha illallâh) and supplicating in between that.” (Saḥîḥ)

Chapter 172. Remembrance And Supplication Atop Aṣ-Ṣafû

2977. It was narrated that Jâbir
The Messenger of Allâh ﷺ circumambulated the House seven times, walking rapidly in three circuits and walking (at a normal pace) in three. Then he stood at the Maqâm and prayed two Rak‘ahs, and recited: ‘And take you (people) the Maqâm (place) of Ibrâhîm as a place of prayer,’[1] raising his voice so that the people could hear. Then, he went and touched the Black Stone and went (to perform Sâfî) and said: ‘We will start with that with which Allâh started.’ So he started with Aş–Safâ, climbing up until he could see the House, and he said three times: ‘Lâ ilâha illallâh, waḥdahu lâ sharîka lah, lahu mulku wa lahu hamdu, yuḥyî wa yumîtu, wa huwa ‘ala kulli shay’in qadîr (There is none worthy of worship except Allâh alone with no partner or associate, His is the dominion and to Him be praise, He gives life and death, and He has power over all things).’ Then exclaimed Allâh’s greatness and praised Him, then he supplicated as much as was decreed for him. Then he came down walking, until he reached level ground at the bottom of the valley. Then he hastened until the ground began to rise. Then he walked until he came to Al–Marwâh and climbed up it, and when he could see the house he said: ‘Lâ ilâha illallâh, waḥdahu lâ sharîka lah, lahu mulku wa lahu hamdu, wa huwa ‘ala kulli shay’in qadîr (There is

none worthy of worship except Allāh alone with no partner or associate, His is the dominion and to Him be praise, and He has power over all things.’ He said that three times, then he remembered Allāh, and glorified and praised Him, then he supplicated there for as long as Allāh willed. And he did that until he had finished Sā’il.” (Sahih)

Chapter 173. Sā’il Between As-Safâ And Al-Marwâh On A Mount

2978. Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh say: During the Farewell Pilgrimage the Prophet circumambulated the House and went between As-Safâ and Al-Marwâh on his mount so that the people could see him and he could see them, and they could ask him questions, and the people crowded around him. (Sahîh)

Comments:
The Tawâf, whether it be of the House of Allâh or of As-Safâ and Al-Marwâh, should be only done on foot. This is because the command to circumambulate is given to man and not to animals; except if a plausible excuse exists. For instance, the one doing the Tawâf is very old, or is too ill to do the Tawâf, etc.

Chapter 174. Walking Between Them

2979. It was narrated that Katûh bin Jumhân said: ‘I saw Ibn ’Umar walking between As-Safâ and Al-
Marwah. He said: 'I am walking because I saw the Messenger of Allâh walking, and I hasten because I saw the Messenger of Allâh hasten.'" (Hasan)

2980. It was narrated that Sa'eed bin Jubair said: ‘I saw Ibn 'Umar and he mentioned something similar, except he said: “and I am an old man.”' (Hasan)

Comments:
Between As-Safâ and Al-Marwah, it is the Sunnah of the Prophet ﷺ, for men to run in the downward sloping space. It is, however, not obligatory. There is no harm if one is not able to run due to lack of strength or is unable to do so due to dense crowd. Ibn ‘Umar did not have the ability to run due to old age. He, therefore, used to walk down the running space. Nowadays, the space for running has been made prominent by green fluorescent lights. Primarily, there was a specific cause for thus running but later it was made to form an absolute part of Sâfâ.

Chapter 175. Walking Rapidly
(Raml) Between Them

2981. It was narrated that Az-Zuhri said: “They asked Ibn ‘Umar: ‘Did you see the Messenger of Allâh walk rapidly between As-Safâ and Al-Marwah?’ He said: ‘He was among a group of people and they walked rapidly, and I think they went at the same pace as him.”’ (Da‘îf)
Chapter 176. Sāf Between ʿAṣ-Ṣafā And Al-Marwah

2982. It was narrated that Ibn ʿAbbās said: "The Prophet walked rapidly between ʿAṣ-Ṣafā and Al-Marwah to show the idolaters that he was strong." (Sahih)

Chapter 177. Sāf At The Bottom Of The Valley

2983. It was narrated from ʿAṣfīyah bint Shaimah that a woman said: I saw the Messenger of Allāh hastening at the bottom of the valley and he said: "The river bed should not be crossed except with vigor." (Sahih)

Chapter 178. The Place Where One Should Walk

2984. It was narrated from Jābir bin ʿAbdullāh, may Allāh be pleased with him, that when the Messenger of Allāh came down from ʿAṣ-Ṣafā he would walk until he reached the bottom of the valley, then he would hasten until he came out of it. (Sahih)
The ascent and the descent of As-Safâ and Al-Marwah shall be covered by a slow walk, whereas the sloping middle space by running briskly, for men, because running is hard while climbing up and down. It is easier in the surface area.

Chapter 179. The Place Where One Should Hasten

(المعنى 179 - موضع الوادي) (التحفة 179)

2985. It was narrated that Jâbir said: “When the Messenger of Allâh reached level ground at the bottom of the valley, he would hasten until he came out of it.” (Sahîh)

2986. Jâbir narrated that the Messenger of Allâh came down from As-Safâ until he reached level ground in the valley, then he hastened (Raml) until (the ground) rose, then he walked. (Sahîh)

Comments: (See 2984)

Chapter 180. The Place Where One Should Stand On Al-Marwah

(المعجم 180 - موضع القيام على المنورة) (التحفة 180)

2987. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh came to Al-Marwah...
and climbed up until he could see the House, then he said: "Là ilāha illallāh, wahdahu là sharīka lah, lahu-l-mulk wa lahu-hamdu, wa huwa 'ala kulli shay'in qadīr (There is none worthy of worship except Allah alone with no partner or associate, His is the dominion and to Him be praise, and He has power over all things)." He said that three times, then he remembered Allah, and glorified and praised Him, then he supplicated there for as long as Allah willed. And he did that until he had finished Sā'. (Sahih)

Chapter 181. The Takbir Atop It (Al-Marwah)

2988. It was narrated from Jābir that the Messenger of Allah went to As-Safā and climbed it and said: "Là ilāha illallāh, wahdahu là sharīka lah, lahu-l-mulk wa lahu-hamdu, yuhyi wa yurnī, wa huwa 'ala kulli shay'in qadīr (There is none worthy of worship except Allah alone with no partner or associate, His is the dominion and to Him be praise, He gives life and death, and He has power over all things)." Then he walked until he reached level ground, then he hastened until the ground began to rise. Then he walked until he came to Al-Marwah, and he did the same there as he had at As-Safā, until he had finished his Sā'. (Sahih)
Chapter 182. How Many Times Should Those Performing Hajj Al-Qirân And Hajj Tamattu Go Between As-Safâ And Al-Marwâh?

2989. Jâbir said: “The Prophet and his Companions only performed Sâ‘î between As-Safâ and Al-Marwâh once.” (Saḥîh)

Comments:
Here Tawâf denotes Sâ‘î. The one who performs only Hajj would perform only one Sâ‘î, and this is agreed upon, whether he does it along with the Tawâf Al-Qudoom (the Arrival Circumambulation), or with Tawâf Az-Ziyârah. Tawâf Al-Wadâ (the Farewell Tawâf) does not consist of any Sâ‘î. According to the majority of the people of knowledge, upon the Mutamâtî or the one who performs Hajj with ‘Umrah preceding it, there is a separate Sâ‘î for ‘Umrah, and a separate Sâ‘î for the Hajj.

Chapter 183. Where Should The Pilgrim Performing ‘Umrah Cut His Hair?

2990. It was narrated from Mu‘âwiyyah that he cut the hair of the Prophet with the edge of an arrow during his ‘Umrah at Al-Marwâh. (Saḥîh)

Comments:
“With the edge of an arrow”: Long hair could be cut with an arrow.
2991. It was narrated that Mu'awiyah said: I cut the hair of the Messenger of Allah ﷺ at Al-Marwah with the edge of a Bedouin arrow. (Sahih)

Chapter 184. How Should It Be Cut?

2992. It was narrated that Mu'awiyah said: "I cut a little from the ends of the hair of the Messenger of Allah ﷺ with the edge of an arrow that I had with me, after he had circumambulated the House, and performed Sâfî between As-Safâ and Al-Marwah, during the ten days." Qais said: "The people rebuked Mu'awiyah for that." (Sahih)

Comments:

The rebuke of the scholars is connected with the first ten days of the month of Dhul-Hijjah, because Allah's Messenger ﷺ has performed all his 'Umrahs in Dhul-Qa'dah, except for the 'Umrah affiliated to the Hajj. Mu'awiyah's cutting of the Prophet's hair could have been during the event of the 'Umrah of Al-Il'iranah, which was performed in Dhul-Qa'dah as is unanimously agreed upon. In Dhul-Hijjah, Allah's Messenger ﷺ performed Hajj, and he had his head shaved in Mina. Hence, in stating the word Dhul-Hijjah, either Mu'awiyah or one who narrated it has erred.

Chapter 185. What Should A Person Do Who Entered Ihram For Hajj While Having Brought A Hadâ With Him?

2993. It was narrated that 'Aishah
said: "We went out with the Messenger of Allâh ﷺ with no intention but Ḥajj. When he had circumambulated the House and performed Ṣa‘ī between As-Ṣafâ and Al-Marwâh, he said: 'Whoever has a Ḥadî with him, let him remain in Ihrâm, and whoever does not have a Ḥadî with him, let him exit Ihrâm.'" (Ṣahîh)

Chapter 186. What Should A Person Do Who Entered Ihrâm For 'Umrah While Having Brought A Ḥadî With Him?

2994. It was narrated that ‘Aishah said: "We set out with the Messenger of Allâh ﷺ for the Farewell Pilgrimage. Some of us entered Ihrâm for Ḥajj and some of us entered Ihrâm for 'Umrah and brought along a Ḥadî. The Messenger of Allâh ﷺ said: 'Whoever entered Ihrâm for 'Umrah and did not bring a Ḥadî, let him exit Ihrâm. And whoever entered Ihrâm for 'Umrah and did bring a Ḥadî, let him not exit Ihrâm. Whoever entered Ihrâm for Ḥajj let him complete his Ḥajj.'" ‘Aishah said: "And I was one of those who had entered Ihrâm for 'Umrah." (Ṣahîh)

Comments:

"Let him complete his Ḥajj": this would be in the event when one has brought one's sacrificial animal along with him. If the sacrificial animal had not accompanied, Allâh's Messenger ﷺ had commanded such persons to exit Ihrâm after performing 'Umrah, irrespective of the fact that their Ihrâm had been for the Ḥajj. But this command was specific to that year only.
2995. It was narrated from Asmâ’ bint Abî Bakr who said: “We came with the Messenger of Allâh ﷺ reciting the Talbiyah for Hajj. When we drew close to Makkah, the Messenger of Allâh ﷺ said: ‘Whoever does not have a Hadî with him, let him exit Ihrâm. Whoever has a Hadî with him, let him remain in Ihrâm.’ Az-Zubair had a Hadî with him so he remained in Ihrâm, but I did not have a Hadî with me so I exited Ihrâm, put on my ordinary garments, and put on some of my perfume. Then I sat down with Az-Zubair and he said: ‘Go away from me.’ I said: ‘Are you afraid that I am going to jump on you?’’ (Sahîh)

Chapter 187. Khutbah Before The Day Of At-Tarwiyah

2996. It was narrated from Jâbir that when the Prophet ﷺ came back from the ‘Umrah of Al-Jîrrânah, he sent Abî Bakr to lead the Hajj. We went with him until, when he was in Al-‘Urj, the Iqâmah for Subh was said, and he stood up to say the Takbîr while he heard the grunting of a camel behind him, and he did not say the Takbîr. He said: “This is the grunting of the camel of the Messenger of Allâh ﷺ; perhaps the Messenger of Allâh ﷺ has had second thoughts about the Hajj, and maybe...
he is here, and we will pray with him.” But it was ‘Ali on the camel. Abû Bakr said to him: “(Have you come) as a leader or as a messenger?” He said: “No, as a messenger, sent by the Messenger of Allâh ﷺ with a declaration of innocence to recite it to the people in the stations of Hajj. So we came to Makkah and one day before the day of At-Tarwiyyah Abû Bakr, may Allâh be pleased with him, stood up and addressed the people, telling them about their rituals. When he finished, ‘Ali, may Allâh be pleased with him, stood up and recited the declaration of innocence to the people until he finished it. Then we went out with him and on the day of ‘Arafat. Abû Bakr stood up and addressed the people, telling them about their rituals. When he finished, ‘Ali, may Allâh be pleased with him, stood up and recited the declaration of innocence to the people until he finished it. Then on the day of Sacrifice, we departed (Ifâdah) and when Abû Bakr came back, he addressed the people, telling them about their departure (Ifâdah), sacrifice and rituals. When he finished, ‘Ali, may Allâh be pleased with him, stood up and recited declaration of innocence to the people until he finished it. On the first day of An-Nafir (the 12th of Dhul-Hijjah), Abû Bakr stood up and addressed the people, telling them how to offer their sacrifice and how to stone the Tamarât, and teaching them their rituals. When
he had finished, “Ali, may Allâh be pleased with him, stood up and recited the declaration of innocence to the people until he finished it. (Pa‘îf)

Abû ‘Abdur-Rahmân (An-Nâsîr) said: Ibn Khuthaim is not strong in Hadîth, and I only narrated this so it would not be considered to be from Ibn Juraij from Abû Az-Zubair. And we did not write it except from Ishâq bin Râhîyah bin Ibrâhîm. And Yahya bin Sa‘eed Al-Qatîân did not abandon the narrations of Ibn Khuthaim, or did ‘Abdur-Rahmân. However, ‘Ali bin Al-Madâni said: “Ibn Khuthaim is Mzînkar in Hadîth,” and ‘Ali bin Al-Madâni is more knowledgeable of Hadîth.

Comments:

“Urj” is the name of a habitation or a mountain between Al-Madinah and Makkah.

Chapter 188. When Should The Pilgrim Who Is Performing Hajj At-Tamat ‘Enter Ihram For Hajj? (المجسم 188 – المتمتنع متى يهلل بالحج؟)

2997. It was narrated that Jâbir said: “We came with the Messenger of Allâh on the fourth day of Dhul-Hijjah. The Prophet said: ‘Exit Ihram and make it ‘Umrah.’ We were distressed and upset by that. News of that reached the Messenger of Allâh and he said: ‘O people, exit Ihram. Were it not for the Hadî that I brought with me, I
would have done what you are doing.' So we exited ḨIrām, and had intercourse with our wives, and we did everything that the non-Muhārim does until the day of At-Tarwiyyah, when we put Makkah behind us (when we headed for Mina) and entered ḨIrām for Ḥajj.”

(Hasan)

Comments:

The one who practices Tamattu' would enter ḨIrām for Ḥajj on the day of Tarwiyyah i.e. the eighth day of Dhul-Hijjah, from Makkah, and set forth for Mina. The eighth day of the month of Dhul-Hijjah was called Yawm At-Tarwiyyah because that day, while going forth to Mina, people caused their camels to drink plenty of water, so that they may not need to water them during the upcoming five days. In the Arabic language, the term Tarwiyyah means making one drink water until one is filled.

Chapter 189. What Was Mentioned Concerning Mina

2998. It was narrated from Muhammad bin 'Innrān Al-Ansārī that his father said: “Abdullāh bin 'Umar came to me when I had stopped beneath a large tree on the way to Makkah. He said: 'Why did you stop beneath this tree?' I said: 'Because of its shade.' 'Abdullāh said: 'The Messenger of Allāh said: If you are between the two mountains of Mina – and he pointed with his hand toward the east – there is a valley there called As-Surrabah according to the narration of Al-Hārith: Called As-Surar – in which there is a large tree beneath which seventy prophets were born.’”

[Da'if]

[1] Lit.: “Their umbilical cords were cut.”
Comments:
We learn that Mina is also a blessed site, which has remained the repose of the prophets, their halting place. This, however, does not mean that one should try and discover a tree and offer prayer beneath it in order to turn it into a place of retreat for multitudes.

2999. **It was narrated from Muḥammad bin Ibrāhīm At-Tāmī that a man among them who was called ‘Abdur-Rahmān bin Mu‘ādh said: “The Messenger of Allāh ﷺ addressed us in Mina, and Allāh enabled us to hear what he said when we were in our encampments. The Prophet ﷺ started to teach them their rituals until he reached the Jimār (stoning the pillars), and he said: look for pebbles the size of date stones or fingertips. And he told the Muhājirūn to camp in front of the Masjid and the Anṣār to camp behind the Masjid.” (Ṣaḥīḥ)**

Comments:
“Allāh) enabled us to near...”: this was a miracle; that his blessed voice was heard all over Mina, although the area of Mina is spread over numerous square kilometers.

Chapter 190. Where Should The Imām Pray Zuhr On The Day Of At-Tarwiyah?

3000. **It was narrated that ‘Abdul-‘Azīz bin Rufā‘ said: “I asked Anas bin Mālik: ‘Tell me of something that you learned from the Messenger of Allāh ﷺ; where did he pray Zuhr on the day of At-**
Chapter 191. Leaving Mina (In The Morning) For ‘Arafat

3001. It was narrated that Ibn ‘Umar said: "We left Mina with the Messenger of Allah for ‘Arafat, and some of us were reciting the Talbiyah and some reciting the Takbir.” (Saḥīḥ)

3002. It was narrated that Ibn ‘Umar said: "We left for ‘Arafat with the Messenger of Allah, and some of us were reciting the Talbiyah and some were reciting the Takbir.” (Saḥīḥ)

Comments:

The pilgrims march on from Mina toward Arafat on the ninth of Dhul-Hijjah, after the sunrise. And this is an agreed upon issue. While going forth, it is permitted to pronounce the Takbīr as well as the Talbiyah.
Chapter 192. The Takbîr On The Way To 'Arafat

3003. Muhammad bin Abi Bakr Ath-Thaqafi narrated: “When we were leaving Mina for 'Arafat, I said to Anas: ‘What did you do for the Talbiyah with the Messenger of Allah on this day?’ He said: ‘Those who recited the Talbiyah did so, and no one criticized them, and those who recited the Takbîr did so, and no one criticized them.’” (Sahîh)

Chapter 193. Talbiyah On The Way

3004. It was narrated that Muhammad bin Abi Bakr – Ath-Thaqafi – said: “I said to Anas on the morning of 'Arafat: ‘What do you say about the Talbiyah on this day?’ I said: ‘I walked this path with the Messenger of Allah and his Companions. Some of them recited the Talbiyah and some recited the Takbîr, and none of them denounced any other.’” (Sahîh)

Chapter 194. What Was Narrated Concerning The Day Of 'Arafat

3005. It was narrated that Târiq
bin Shihāb said: “A Jew said to ‘Umar: ‘If this Verse had been revealed to us, we would have taken it as a festival (‘Eid): ‘This day, I have perfected your religion for you.’[1] ‘Umar said: ‘I know the day when it was revealed and the night on which it was revealed; a Friday night when we were with the Messenger of Allâh ﷺ in ‘Arafat.”’ (Sahîh)

3006. It was narrated from ‘Aishah that the Messenger of Allâh ﷺ said: “There is no day on which Allâh, the Mighty and Sublime, frees more of His slaves, male and female, from the Fire, than the day of ‘Arafah. He comes close, then He boasts to the angels about them and says: ‘What do these people want?’” (Sahîh)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: It appears that Yûnus bin Yûsuf is the one who reported it from Mâlik, and Allâh, Most High, knows best.

Comments:

“Slaves” signifies common men and women, because all humans are Allâh’s slaves.

2. “What do these want?” This question is on account of the expression of His Grandeur and Supreme Greatness. Otherwise Allâh is All-Hearing, All-Knowing.

Chapter 195. The Prohibition Of Fasting The Day Of ‘Arafat

3007. It was narrated from ‘Uqbah bin ‘Abd al-Aziz that the Messenger of Allah (ﷺ) said: “The day of ‘Arafat and the day of Sacrifice and the days of Al-Tashriq are our ‘Id, the people of Islam, and they are days of eating and drinking.” (Hasan)

Comments:
1. Among these days, the Day of ‘Arafat is a day of Eid, merely for the pilgrims.
2. The days of Tashriq have been named so, because during these days, people dry up sacrificial meat in the sunlight, so that it may not get contaminated, and it could be used later. The process of cutting the meat and drying it in the sunlight is called Tashriq in the Arabic language.

Chapter 196. Leaving (In The Afternoon) On The Day Of ‘Arafat

3008. It was narrated that Sâlim bin ‘Abdullâh said: “Abdul-Malik bin Marwân wrote to Al-Ḥajjâj bin Yûsuf telling him not to go against Ibn ‘Umar with regard to the Ḥajj. On the day of ‘Arafat, Ibn ‘Umar came to him when the sun had passed its zenith, and I was with him, and shouted near his cotton tent: ‘Where is he?’ Al-Ḥajjâj came out to him, wearing a wrap dyed with safflower. He said: ‘What is
the matter, O Abū 'Abdur-Rahmān?’ He said: ‘We have to move on if you want to follow the Sunnah.’ He said to him: ‘At this hour?’ He said: ‘Yes.’ He said: ‘I will pour some water over myself (have a bath) then I will come out to you.’ So he waited until he came out, then he walked between my father and me. I said: ‘If you want to follow the Sunnah, then deliver a short Khutbah and hasten to stand (in ‘Arafāt).’ He started to look at Ibn ‘Umar so that he could hear that, and when Ibn ‘Umar noticed that he said: ‘He is speaking the truth.’” (Sahih)

Comments:
1. This incident occurred in the year that Ḥajjaj had seized Makka after martyring Ibn Zubair. The days of Ḥajj were near. Therefore, the Caliph Abdul Malik made him (Ḥajjaj) the commander of Ḥajj (Amir of Ḥajj), but made him to follow the guidance of Ibn ‘Umar in the issues of the Ḥajj.
2. “At this hour?” He was surprised that the Khutbah and the prayer would be commenced with the sun’s decline from the meridian (Zawār).

Chapter 197. The Talbiyah At ‘Arafat

3009. It was narrated that Sa‘eed bin Jubair said: “I was with Ibn ‘Abbas in ‘Arafāt and he said: ‘Why do I not hear the people reciting Talbiyah?’ I said: ‘They are afraid of Mu‘āwiyyah.’ So Ibn ‘Abbas went out of his tent and said: “Labbaik Allāhumma labbaik, labbaik! They are only forsaking the Sunnah out of hatred for ‘Alî.” (Hasan)
rider with the Prophet ﷺ at ‘Arafat. He raised his hands in supplication, so his she-camel began leaning and he dropped the halter, so he took the halter with one of his hands while he was raising the other hand.” (Hasan)

Comments:
The Quraish considered themselves distinctly superior than other Arabs, because they were the Custodians of the Ka’bah. The Ka’bah was also called Hamsa. On account of this relationship, they used to call themselves Hums, meaning we are the people of the Ka’bah, and we would, therefore, not go forth from the Ka’bah during Hajj. (Hums lexically denotes a pious man, who carefully abstains from unlawful things, while Hamsa (Al-Hamsa) which is the Ka’bah, is so called because its stones are white inclining to blackness - Lane Vol. 1, p. 643).

3016. It was narrated from Mu‘āmmad bin Jubair bin Mut‘im that his father said: “I lost a camel...
of mine, so I went to look for it in 'Arafât on the day of 'Arafât. I saw the Prophet ﷺ standing there and said: ‘What is he doing here? He is one of the Hums.’” (Sahih)

Comments:
He has uttered this statement on account of the custom mentioned in the previous Hadîth.

3017. It was narrated from 'Amr bin 'Abdullâh bin Šafwân that Yazîd bin Shaibân said: “We were standing in 'Arafât in a place far from the place of standing, and Ibn Mirba' Al-Ansârî came and said: ‘I am the messenger of the Messenger of Allâh ﷺ to you; he says: ‘Stay where you are (for it is a place of ritual), for you are following the legacy of your father Ibrâhîm, peace be upon him.’”’ (Sahih)

Comments:
The whole of 'Arafât is the site of Standing or the Wuqûf. Although, Allâh’s Messenger ﷺ had halted near the Mount of Mercy, everyone cannot halt at this site. Therefore, one should halt wherever one finds place. There would be no difference in the matter of recompense.

3018. Ja'far bin Muhammåd said: “My father told me: ‘We came to Jâbir bin 'Abdullâh and asked him about the Hajj of the Prophet ﷺ.”
He told us that the Prophet ﷺ said: “All of ‘Arafāt is the place of standing.” (Sahih)

Chapter 203. The Obligation Of Standing In ‘Arafāt

3019. It was narrated that ‘Abdur-Rahmān bin Ya‘mur said: “I saw the Messenger of Allāh ﷺ when people came to him and asked him about Hajj. The Messenger of Allāh ﷺ said: ‘Hajj is ‘Arafāt. Whoever catches up with the night of ‘Arafāt before dawn comes on the night of Jam‘ (Al-Muzdalifah), his Hajj is complete.’” (Sahih)

Comments:
The rite of Standing at ‘Arafāt (Wuqṣaf ‘Arafāt) is the supremely significant pillar of Hajj. If someone compelled by circumstances, arrives at ‘Arafāt straightaway from the Miqāt or the assembly point, whether on the very day of ‘Arafāt, or on the previous night, and if he performs the Fajr prayer in Muzdalifah, along with the pilgrims, before the coming of dawn or at the time of the crack of dawn, he would be considered to have performed the Hajj.

3020. It was narrated from Ibn ‘Abbās that Al-Faḍl bin ‘Abbās said: “The Messenger of Allāh ﷺ departed from ‘Arafāt and Usāmah bin Zaid rode behind him. His camel bolted and he was raising his hands (to rein it in) but not above his head. He carried on like that until he reached Jam‘ (Al-Muzdalifah).” (Sahih)
Comments:

The entire Hajj sojourn ought to be completed in serene tranquillity.

3021. It was narrated from Ibn ‘Abbâs that Usâmah bin Zaid said: “The Messenger of Allâh ﷺ departed from ‘Arafa and I was riding behind him. He started trying to rein in his camel until its ears nearly touched the front of the saddle, and he was saying: ‘O people, you must be tranquil and dignified, for righteousness does not come by making camels hurry.’” (Sahih)

Chapter 204. The Command To Be Tranquil When Departing From ‘Arafa

3022. It was narrated from Abû Ghâfîl bin Tarîf that he heard Ibn ‘Abbâs say: “When the Messenger of Allâh ﷺ departed, he reined in his she-camel until its head touched the middle of his saddle, and he was saying to the people: ‘Be tranquil be tranquil,’ on the evening of ‘Arafa.” (Sahih)
3023. It was narrated from Al-Faḍl bin ‘Abbās, who rode behind the Messenger of Allāh ﷺ, that on the evening of ‘Arafāt, and on the morning of Jam‘ (Al-Muzdalifah), when they departed, the Messenger of Allāh ﷺ said to the people: “You must be tranquil,” and he was reining in his she-camel. Then, when he was in Muḥassir, which is part of Mina, he said: “You have to look for pebbles the size of date stones or fingertips,” with which to stone the Jamarāt. And the Messenger of Allāh ﷺ continued to recite the Talbiyah until he stoned Jamarat Al-‘Aqabah. (Ṣaḥīh)

Comments:
The valley of Muhassir is situated between Muzdalifah and Mina. It is the valley where the army of Abrahā had been destroyed and exterminated. Nevertheless it is the site where Allāh’s punishment had descended. This is why the Prophet ﷺ moved quickly through this valley.

3024. It was narrated that Jābir said: “The Messenger of Allāh ﷺ departed (from ‘Arafāt) in a tranquil manner, and he enjoined them to be tranquil. He hurried in the valley of Muḥassir and told them to stone the Jamarāt with (pebbles) like date stones or fingertips.” (Ḍa‘f)
Chapter 205. How To Move From 'Arafât

3025. It was narrated from Jâbir that the Prophet departed from 'Arafât and started saying: “Be tranquil, O slaves of Allâh!” gesturing with his hand like this – and Ayyûb gestured with his palm uppermost. (Sahîh)

Chapter 206. Stopping After Moving On From 'Arafât

3026. It was narrated from Usâmah bin Zaid that he was asked how the Prophet traveled during the Farewell Pilgrimage. He said: “He used to ride at a moderately fast pace, and when he came upon some open space he would gallop.” (Sahîh)

3027. It was narrated from Usâmah bin Zaid that when the Prophet departed from 'Arafât he turned toward the mountain pass. I said to him: “Are you going to pray Maghrib?” He said: “The prayer place is still ahead of you.” (Sahîh)

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الفوايق


تخريج: (صحيح) أخرجه أحمد: 355 من حديث حماد بن زيد به، وهو في الكبرى، ح: 17: 410، وللحديث شواهد كثيرة جداً.

(المعجم 205) - كيف السير من عرفة (التحفة 205)

3026 - أخبرنا يعقوب بن إبراهيم قال: حددت يحيى عن هشام، عن أبيه، عن أسانة ابن رضى: أنه سأل عن تسبيح النبي صلى الله عليه وسلم في حجة الوداع قال: كان يبيِح العبئ فإذا وجد فجمة نص - والنص فوق العثر -

تخريج: أخرجه البخاري، المغازي، باب حجة الوداع، ح: 4413 من حديث يحيى القطان، وسلم، الحج، باب الأفاضلة من عورات إلى المزدفنة ... إلخ، ح: 1185/1283 من حديث هشام بن عروة به، وهو في الكبرى، ح: 419.

(المعجم 206) - المرول بعد النغع من عرفة (التحفة 206)


تخريج: أخرجه مسلم، ح: 1280/1279 (انظر الحديث السابق) من حديث إبراهيم بن عقبة، والبخاري، الترمذي، باب إسحاق الوضوء، ح: 139 من حديث كربة به، وهو في الكبرى، ح: 419.
Comments:

The Prophet ﷺ had alighted to urinate. The purpose of the chapter is the very same; that one may halt on one's way out of necessity. Otherwise, the prayers shall be prayed in Muzdalifah.

3028. It was narrated that Usāmah bin Zaid said: “The Messenger of Allāh ﷺ stopped in the mountain pass where the rulers stop now, and urinated, then he performed a light Wudū’ and I said: ‘O Messenger of Allāh, (is it time for) prayer?’ He said: ‘The prayer is still ahead of you.’ When we came to Al-Muzdalifah the people did not unload their camels until he had prayed.” (Ṣaḥīḥ)

Comments:

Alighting or dismounting in the ravine is not a Sunnah or the practice of the Prophet ﷺ. The Prophet’s dismounting had been caused by a necessity.

Chapter 207. Joining Two Prayers In Al-Muzdalifah

3029. It was narrated from Abū Ayyūb that the Messenger of Allāh ﷺ joined Maghrib and Ṭḥā’ in Jamʿ (Al-Muzdalifah). (Ṣaḥīḥ)

Comments:

This is also a unanimously agreed upon issue that the sunset prayer ought not to be prayed in ‘Arafa or en route. It should be prayed in Al-Muzdalifah, even if half the way is traversed, although departure from ‘Arafa would take place only after the sunset.

3030. It was narrated from Ibn Masʿūd that the Prophet ﷺ joined
The Mawāqit 617

Maghrib and 'Ishâ’ in Jam’ (Al-Muzdalifah). (Sahîh)

3031. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ joined Maghrib and 'Isha'; in Jam’ (Al-Muzdalifah), with one Iqâmah, and he did not offer any voluntary prayers in between or after either of them. (Sahîh)

3032. It was narrated from Ibn Shihâb that ‘Ubaidullâh bin ‘Abdullâh told him that his father said: “The Messenger of Allâh ﷺ joined Maghrib and 'Isha’ with no (voluntary) prayer in between them. He prayed Maghrib with three Rak‘âhs and 'Isha’ with two.” And ‘Abdullâh bin ‘Umar used to join them in like manner until he met Allâh, the Mighty and Sublime. (Sahîh)

3033. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ prayed Maghrib and ‘Isha’ in Jam’ (Al-Muzdalifah) with one Iqâmah.” (Sahîh)
3034. It was narrated from Ibrāhīm bin ‘Uqbah that Kuraib said: “I asked Usâmah bin Zaid, who rode behind the Messenger of Allâh ﷺ on the evening of ‘Arafât. I said: ‘What did you do?’ He said: ‘We started traveling until we reached Al-Muzdalâfah, then he stopped and prayed Maghrib. Then he sent word to the people to stay in their camps, and they did not unload their camels until the Messenger of Allâh ﷺ had prayed the later ‘Ishâ’. Then the people unloaded their camels and made camp. When morning came I set out on foot among those of the Quraish who got there first, and Al-Faql rode behind the Prophet ﷺ.” (Sâhîh)

Chapter 208. Sending The Women And Children Ahead To The Camping Places In Al-Muzdalâfah

3035. It was narrated that ‘Ubaidullâh bin Abi Yazeed said: I heard Ibn ‘Abbâs say: I was one of those whom the Prophet ﷺ sent ahead among the weak ones of his family. (Sâhîh)

3036. It was narrated that Ibn...
‘Abbās said: “I was one of those whom the Prophet ﷺ sent ahead on the night of Al-Muzdalifah among the weak ones of his family.” (Sahih)

Comments:

Going forth to Mina from Al-Muzdalifah should take place after the performance of the dawn prayer, after having engaged in some remembrance of Allāh and invocations, a little before sunrise. But the aged, weak, women and children could be sent after midnight, before the coming of dawn, since they are likely to encounter hardship due to dense crowds. But they would practice stoning (the pillar or Rami Al-Jamrah) only after the sunrise. However, they would have done it prior to other people.

3037. It was narrated from Ibn ‘Abbās, from Al-Fadl, that the Prophet ﷺ commanded the weak ones among Banu Ḥāshim to move on from Jam’ (Al-Muzdalifah) at night. (Sahih)

3038. It was narrated from Sālim bin Shawwāl that Umm Ḥabībah told him that the Prophet ﷺ told her to leave Jam’ (Al-Muzdalifah) for Mina at the end of the night. (Sahih)

3039. It was narrated that Umm Ḥabībah said: “We used to leave Jam’ Al-Muzdalifah for Mina at the end of the night, during the
time of the Messenger of Allâh ﷺ.” (Ṣahîh)

**Chapter 209. Concession Allowing Women To Leave Jam‘ (Al-Muzdalifah) Before Dawn**

3040. It was narrated that ‘Aishah said: “The Prophet ﷺ allowed Sawdah to leave Jam‘ (Al-Muzdalifah) before dawn because she was a heavyset woman.” (Ṣahîh)

Comments:
The Messenger of Allâh ﷺ, gave her permission to depart early, along with other women and children, so that they may be able to reach (Mina) in time. Nonetheless, they were emphatically told not to practice stoning or the Rami before the sunrise. This dispensation (Rukhsah) is still valid for such people.

**Chapter 210. The Time When Subh Is To Be Performed At Al-Muzdalifah**

3041. It was narrated that ‘Abdullâh said: “I never saw the Messenger of Allâh ﷺ offer any prayer except at the proper time, apart from Maghrib and ‘Ishâ’ in Jam‘ (Al-Muzdalifah) and Fajr on that day, which he offered before the usual time.” (Ṣahîh)
Comments:
People had been present for long and ready in Muzdalifah. Therefore, no sooner did the dawn appear, than the Messenger of Allâh (ﷺ) led people in prayer without intervention of any pause or interval, so that people might have enough time to engage themselves in the remembrance (of Allâh) during the halt. Since it (the prayer) was offered pretty early in comparison to other customary practices, it was said to be “before its proper time”.

Chapter 211. Regarding One Who Does Not Catch Subh With The Imâm In Al-Muzdalifah

3042. It was narrated that ‘Urwah bin Muḍarris said: “I saw the Messenger of Allâh (ﷺ) standing in Al-Muzdalifah and he said: ‘Whoever offers this prayer with us here then stands with us and stood before that in ‘Arafât by night or by day, his Hajj is complete.’” (Sahîh)

3043. It was narrated that ‘Urwah bin Muḍarris said: “The Messenger of Allâh (ﷺ) said: ‘Whoever catches up (with Fajr prayer) in Jam’ (Al-Muzdalifah) with the Imâm and the people (and stays there) until they move on, the he has caught up with Hajj. Whoever does not catch up with the people and the Imâm, then has not caught it (Hajj).’” (Sahîh)
3044. It was narrated that ‘Urwah bin Mu‘adarris said: “I came to the Prophet in Jam' (Al-Muzdalifah) and said: ‘O Messenger of Allāh, I have come from the two mountains of Tā‘ and I did not leave any mountain but I stood on it; is there Hajj for me?’ The Messenger of Allāh said: ‘Whoever offers this prayer with us, and stood before that in ‘Arafāt by night or by day, his Hajj is complete, and he has completed the prescribed duties.”’ (Sahih)

Comments:
‘Urwah bin Mu‘adarris probably had not come to know in time about the Allāh’s Messenger’s announcement of Hajj. When he learned about it later, he set forth. Since the delay had occurred, he arrived straight to Arafāt and reached Al-Muzdalifah therefrom.

3045. ‘Urwah bin Mu‘adarris bin Aws bin Hārithah bin La‘m said: “I came to the Prophet in Jam’ (Al-Muzdalifah) and said: ‘Is there Hajj for me?’ He said: ‘Whoever offers this prayer with us and observed this standing until he departed, and he departed before that from ‘Arafāt by night or by day, then his Hajj is complete and he has completed the prescribed duties.”’ (Sahih)

3046. ‘Urwah bin Mu‘adarris Aţ-Tā‘i said: “I came to the Messenger of Allāh and said: ‘I have come to you from the two mountains of Tā‘ and I have exhausted my camel,
and exhausted myself, is there Hajj for me?” He said: ‘Whoever offers this morning prayer with us here, and came to ‘Arafāt before that, then he has completed the prescribed duties and his Hajj is complete.’” (Sahih)

3047. ‘Abdur-Rahmān bin Ya’mur Ad-Dailī said: “I saw the Prophet ṣallīt in ‘Arafāt when some people from Najd came to him. They told a man to ask him about Hajj. He said: ‘Hajj is ‘Arafāt. Whoever comes on the night of Jam‘ (Al-Muzdalifah) before Subh prayer, then he has caught up with Hajj. And the days of Mina are three days. But whosoever hastens to leave in two days, there is no sin on him, and whosoever stays on, there is no sin on him.’ Then he made a man ride behind him, and he started proclaiming it to the people.” (Sahih)

Comments:

“The days of Mina are three”: In a way the days are four, but since there are several tasks to be accomplished on the Day of Nahr (Yawm An-Nahr - The Day of Sacrifice: the tenth of Dhul-Hijjah), it was not mentioned here. The eleventh, twelfth, and the thirteenth are the days of Mina. In all these three days, the three stone-pillars are stoned. If someone departs from Mina after stoning on the twelfth (of Dhul-Hijjah), there is no harm in it. He is forgiven the stoning of the day of the thirteenth. But if someone stays behind, he shall have to practice the stoning on the thirteenth (of Dhul-Hijjah) also.

3048. Ja’far bin Muḥammad narrated that his father said: “We came to Jābir bin ‘Abdul-lāh and he told us that the Messenger of Allāh
The Mawâqît

Chapter 212. The Talbiyâh In Al-Muzdalifah

It was narrated that ‘Abdur-Rahmân bin Yazid said: “When we were in Jârn’ (Al-Muzdalifah), Ibni Mas‘ûd said: ‘I heard the one to whom Sûrat Al-Baqarah was revealed say, in this place: Labbaik Allâhumma labbaik.’” (Sahih)

Comments:
It is not possible for all the people to halt at the very site where the Messenger of Allâh Mîh halted, while the numbers of pilgrims are increasing every year.

Chapter 213. The Time Of Departure From Al-Muzdalifah

It was narrated that ‘Amr bin Maimûn said: “I heard him say: ‘I saw ‘Umar in Al-Muzdalifah and he said: The people of the Jâhiliyyah would not depart until the sun had risen, and they would

Comments:
It has preceded above that the Talbiyâh shall last until the commencement of stoning Jamratul Aqabah.
say: Shine, O Thābir!\[1\] The Messenger of Allah differed from them and departed before the sun had risen.” (Ṣaḥḥ)  

Comments:  
"O Thābir! Shine brightly!” Thābir is the name of a mountain, which is located within the boundaries of Muzdalifah itself. Apparently, when the sun rises, its light first falls on this mountain. One comes to know of sunrise from the gleaming mountain. The intent of the people of ignorance was that when the mountain brightens up, meaning when the sun rises, we would proceed. But Allah’s Messenger proceeded before sunrise, and this is the Sunnah. Although, the rising of the sun while one is still in Al-Muzdalifah would cause no harm to the Ḥajj, because this might occur in the face of multitudes.

Chapter 214. Concession Allowing The Weak To Pray Subh On The Day Of Sacrifice In Mina

3051. ‘Āṭâ’ bin Abī Rabāh told them that he heard Ibn ‘Abbās say: "The Messenger of Allah sent me with the weak ones of his family to pray Subh in Mina and stone the Jamrah.” (Ṣaḥḥ)

Comments:  
It has been argued from this Ḥadīth that performance of the dawn prayer in Al-Muzdalifah and halting there subsequently does not constitute a part of the integrals or the pillars of Ḥajj.

3052. It was narrated that the

\[1\] Thābir is a large mountain in Al-Muzdalifah; they were saying let the sun shine on it so that they could move on.
Mother of the Believers 'Āishah said: "I wished that I had asked the Messenger of Allāh ﷺ for permission as Sawdah did, so that I could pray Fajr in Mina before the people came. Sawdah was a heavyset woman, so she asked the Messenger of Allāh ﷺ for permission, and he gave her permission to pray Fajr in Mina and stone the Jamrat before the people came." (Sahih)
moderate pace, and if he found some open space, he would gallop.””
(Šaḥīḥ)

Comments:
(See No. 3021)

Chapter 215. Hurrying In The Valley Of Muḥassir

3055. It was narrated from Jābir that the Prophet Ḥurried in the valley of Muḥassir. (Šaḥīḥ)

Comments:
(See No. 3024)

3056. Jaʿfar bin Muḥammad narrated that his father said: “We entered upon Jābir bin ‘Abdullāh and I said: ‘Tell me about the Hajj of the Prophet.’ He said: ‘The Messenger of Allāh Ḥurried on from Al-Muzdalifah before the sun rose, and Al-Faḍl bin ‘Abbās rode behind him. When he came to Muḥassir he sped up a little, then he followed the middle road that brings you out at the largest Jamrat. When he came to the Jamrat which is by the tree, he threw seven pebbles, saying the Takbīr with each one, (using) pebbles the size of date stones of fingertips, and he threw from the bottom of the valley.’” (Šaḥīḥ)
Chapter 216. The Talbiyah
While Traveling

3057. It was narrated from Al-Fadl bin ‘Abbās that he was riding behind the Prophet ﷺ and he continued to recite the Talbiyah until he stoned the Jamrat. (Sahih)

3058. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ recited the Talbiyah until he stoned the Jamrat. (Sahih)

Comments:
According to the majority of the people of knowledge, the Talbiyah should continue to be pronounced until stoning Jamratul Aqabah.

Chapter 217. Picking Up Pebbles

3059. It was narrated that Abū Al-‘Âliyah said: “Ibn ‘Abbās said: ‘On the morning of Al-Aqabah, while he was on his mount, the Messenger of Allāh ﷺ said to me: ‘Pick up (some pebbles) for me.’ So I picked up some pebbles for...
him that were the size of date stones or fingertips, and when I placed them in his hand he said: "Like these. And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."

(Sahih)

Chapter 218. From Where Should The Pebbles Be Picked Up

3060. It was narrated that Al-Fadl bin 'Abbâs said: "The Messenger of Allah ﷺ said to the people when they moved on, on the evening of 'Arafât and the morning of Jam' (Al-Muzdalifah): 'You must be tranquil.' He was reining in his camel, and when he entered Mina, he came down to Muḥassir and said: 'You have to pick up pebbles the size of date stones or fingertips with which to stone the Jamrat.' He said: 'And the Prophet ﷺ gestured with his hand like a man throwing a pebble.'" (Sahih)

Comments:

Various ways of Khazf have been described. But the more emulous or practicable and easy way to perform Rami is that the pebble should be gripped between the extremities of the thumb and that of the forefinger.

Chapter 219. The Size Of Pebbles To Be Thrown

3061. It was narrated that Ibn...
'Abbâs said: "On the morning of Al-'Aqabah, while he was on his mount, the Messenger of Allâh ﷺ said: 'Pick up (some pebbles) for me.' So I picked up some pebbles for him that were the size of date stones or fingertips, and placed them in his hand. He started to do this with his hand.' Yahya described him shaking them in his hand like this. (Sahîh)

Chapter 220. Riding To The Jîmâr And Muhrim Seeking Shade

3062. It was narrated from Yahya bin Al-Ḥuṣain that his grandmother, Umm Ḥuṣain said: "I performed Hajj during the Hajj of the Prophet ﷺ. I saw Bilâl holding on the reins of his she-camel, and Usâmah bin Zaid holding his garment over him to shade him from the heat, while he was in Ṭhârâm, until he had stoned Jamratul 'Aqabah. Then he addressed the people and praised Allâh, and mentioned many things." (Sahîh)

Comments:

"Jamratul 'Aqabah": This is the Final Pillar, if one proceeds to Makkah from Mina. In reality, this pillar is excluded from Mina, but it is nevertheless adjacent to it. And it is the very pillar where the people of Al-Madinah had sworn allegiance or pledge at the sacred hands of the Prophet ﷺ; the first as well as the second.
Qudámah bin ‘Abdulláh said: “I saw the Messenger of Alláh صلٰٰهُ عَلَيْهِ وَ سَلَّم stoning Jamratul ‘Aqabah on the Day of Sacrifice on a reddish-brown camel of his, without beating anyone or driving them off.” (Hasan)

3064. Abú Az-Zubair narrated that he heard Jábir bin ‘Abdulláh said: “I saw the Messenger of Alláh صلٰٰهُ عَلَيْهِ وَ سَلَّم stone the Jamrat while on his camel saying: ‘O people, learn your rituals (of Hajj) for I do not know whether I will perform Hajj again after this year.’” (Sahih)

Chapter 221. The Time For Stoning Jamratul ‘Aqabah On The Day Of Sacrifice

3065. It was narrated that Jábir said: "The Messenger of Alláh صلٰٰهُ عَلَيْهِ وَ سَلَّم stoned the Jamrat on the Day of Sacrifice in the forenoon, and after the Day of Sacrifice he stoned (the Jamarat) when the sun had passed its zenith.” (Sahih)
Comments:
The time for Rumi or stoning on the Day of Sacrifice commences from sunrise, whenever one gets an opportunity. If one is not able to do it during the daylight hours, one can do it at night. In the rest of the days, the time for stoning starts with the sun’s decline from the meridian or the Zawil.

Besides, in the rest of the days, all the pillars are stoned.

Chapter 222. The Prohibition
Of Stoning Jamratul ‘Aqabah
Before Sunrise

3066. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ sent us young boys of Banu ‘Abdul-Muțṭalib on donkeys, slapping our thighs and saying: ‘O my sons, do not stone Jamratul ‘Aqabah until the sun has risen.”’ (Dâ’îf)

Chapter 223. Concession For
Women Regarding That

3067. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ sent his family ahead, and told them not to stone the Jamrah until the sun had risen. (Dâ’îf)

Chapter 224. The Prohibition
Of StoningJamratul ‘Aqabah
After Sunrise

3068. ‘Aishah bint Talhah narrated
from her maternal aunt 'Aishah, the Mother of the Believers, that the Messenger of Allâh ﷺ told one of his wives to depart from Jam‘ (Al-Muzdalifah) on the night of Jam‘, to go to Jamratul 'Aqabah and stone it, then come back to her camp before morning. And 'Atâ‘ used to do that until he died. (Hasan)

Chapter 224. Stoning The
Jamarât After Evening Comes

3069. It was narrated that Ibn 'Abbâs said: “The Messenger of Allâh ﷺ was asked questions during the days of Mina and he said: ‘There is no harm.’ A man said: ‘I shaved my head before offering the sacrifice.’ He said: ‘There is no harm.’ Another man said: ‘I stoned (the Jamarât) after evening came.’ He said: ‘There is no harm.”’ (Saḥîḥ)

Comments:
The time for stoning is the daytime, but if one is not able to accomplish it, one shall have to practice it at night. But this could happen in extremely compelling situations.

Chapter 225. Stoning The
Jamarât For Camel Herders

3070. It was narrated from Abû Al-Baddâh bin 'Adiyy, from his father, that the Prophet ﷺ granted
the camel herders a concession allowing them to stone the Jamarat on one day and not another. 

(Sahih)

3071. It was narrated from Al-Baddâh bin ‘Asim bin ‘Adiy from his father, that the Messenger of Allâh ﷺ granted a concession to some camel herders, allowing them to not stay overnight in Mina, and allowing them to stone the Jamâr on the Day of Sacrifice, then to combine the stoning of two days after the sacrifice, so that they could do it on one of the two days. 

(Sahih)

Chapter 226. The Place From Which Jamratul ‘Aqabah Is To Be Stoned

3072. It was narrated that ‘Abdur-Rahmân – meaning bin Yazîd – said: “It was said to ‘Abdullâh bin Mas‘ûd, that some people were stoning the Jamrat from above Al-‘Aqabah.” He said: “So ‘Abdullâh stoned it from the bottom of the valley, then he said: ‘From here – by the One beside Whom there is no other God – did the one to
whom Sūrat Al-Baqarah was revealed, stone it.” (Ṣaḥīḥ)

It was narrated that 'Abdullāh bin Yazīd said: “Abdullāh stoned the Jamrat with seven pebbles, with the House on his left and ‘Arafāt on his right. And he said: ‘This is the place where the one to whom Sūrat Al-Baqarah was revealed stood.’” (Ṣaḥīḥ)

Abū 'Abdur-Rahmān (An-Nasā‘ī) said: I do not know of anyone who said: Mansūr in this narration except Ibn Abī 'Afi, and Allāh the Most High knows best.

‘Abdur-Rahmān bin Yazīd said: “I saw Ibn Mas‘ūd stone Jamratul 'Aqabah from the bottom of the valley, then he said: ‘This – by the One beside Whom there is no other God – is the place where the one to whom Sūrat Al-Baqarah was revealed stood.’” (Ṣaḥīḥ)

Al-A‘mash said: “I head Al-Hājjāj say: ‘Do not say Sūrat Al-Baqarah, say: ‘The Sūrah in which the cow (Al-Baqarah) is mentioned.’” I mentioned that to Ibrāhīm, and he
said: “Abdur-Raḥmān bin Yazīd told me, that he was with ʿAbdullāh when he stoned Jamratul Aqabah. He went down the middle of the valley, stood opposite it – meaning the Jamrah – and threw seven pebbles at it, saying the Takbīr with each pebble. I said: “Some people climbed the mountain.” He said: “Here – by the One beside Whom there is no other God – is the place where the one to whom Sūrat Al-Baqarah was revealed stoned.” (Sāḥīḥ)
Jābir bin ‘Abdullāh and I said: ‘Tell me about the Ḥajj of the Prophet ﷺ.’ He said: ‘The Messenger of Allāh ﷺ stoned the Jamrat which is by the tree, with seven pebbles, saying the Takbir with each pebble – pebbles that were the size of date stones or fingertips. And he threw them from the bottom of the valley, then he went to the place of sacrifice in Mina.’” (Sahih)

3079. Sa’d said: “We returned during the Ḥajj with the Prophet ﷺ, and some of us said that they had stoned (the Jamarat) with seven stones, and others said that they had done so with six, and no one denounced anyone else.” (Hasan)

3080. It was narrated that Qatādah said: “I heard Abā Miṣlaz say: ‘I asked Ibn ‘Abbās something about the Jimār, and he said: I do not know, the Messenger of Allāh ﷺ stoned it with six or seven.’” (Sahih)

Comments:
If someone pelts only six pebbles erring unwittingly or forgetfully, or someone misses a pebble here and there due to the pelting rush, then there is no harm in it.
Chapter 228. Saying The Takbîr With Each Throw

3081. It was narrated from Ibn 'Abbâs that his brother Al-Fâdîl bin 'Abbâs said: "I was riding behind the Prophet ﷺ and he continued to recite the Talbiyah until he stoned Jamratul 'Aqabah. He stoned it with seven pebbles, saying the Takbîr with each throw." (Sahîh)

Comments:
When word and deed match, the effect reaches its extreme. That is why the Divine law has considered deed incumbent side by side with word, in almost all kinds of worship. In Hajj also, the Talbiyah with Ihriim, supplicating and remembrance during Tawâf, pronouncing the Takbîrât while stoning, etc., are founded upon this principle.

Chapter 229. The Muhrim
Stopping The Talbiyah When He Stones Jamratul 'Aqabah

3082. Al-Fâdîl bin 'Abbâs said: "I was riding behind the Messenger of Allah ﷺ and he continued to hear him reciting the Talbiyah until he stoned Jamratul 'Aqabah, then when he stoned (the Jamrah) he stopped reciting the Talbiyah." (Sahîh)

Comments:
[Commentary on the Hadith]

References:
- Sahîh (Chapter 228, Hadith 3081)
- Sahîh (Chapter 229, Hadith 3082)
Comments:
The Rami is the last rite, which a Muhrim does during the Hajj. Following it, his Ihram comes to an end. Therefore, the time for the Talbiyah is until the Rami. While stoning, the Takbîr is commenced.

3083. It was narrated from Ibn ‘Abbâs that Al-Fadîl told him that he rode behind the Messenger of Allâh ﷺ and he continued to recite the Talbiyah until he stoned the Jamrat. (Saḥîḥ)

3084. It was narrated from Al-Fadîl bin ‘Abbâs that he was riding behind the Prophet ﷺ and he continued to recite the Talbiyah until he stoned Jamratul ‘Aqabah. (Saḥîḥ)

Chapter 230. Supplication After Stoning The Jimâr

3085. It was narrated that Az-Zuhri said: “We heard that when the Messenger of Allâh ﷺ stoned the Jamrah he stoned it with seven pebbles, saying the Takbîr every time he threw a pebble. Then he came in front of it and stood facing the Qiblah, raising his hands and supplicating for a long time. Then he came to the second Jamrah and stoned it stoned it with seven
pebbles, saying the Takbîr every time he threw a pebble. Then he moved to the left and stood facing the Qiblah, raising his hands and supplicating for a long time. Then he came to the Jamrat that is at Al-'Aqabah and stoned it with seven pebbles, but he did not stand there.”

Az-Zuhri said: “I heard Sâlim narrate this from his father, from the Prophet ﷺ, and Ibn ‘Umar used to do that.” (Sahîh)

Comments:
1. One does not supplicate after stoning every pillar. One rather supplicates after that Rami, which is subsequently followed by another Rami.
2. The downward slope of valley of whose mention occurs in some narrations existed during that period of time. It remained so afterward also. But nowadays, the place surrounding the pillars is leveled in every direction.

Chapter 231. What Is Permissible For The Muhrim After He Finishes Stoning The Jamâr

3086. It was narrated that Ibn ‘Abbâs said: “When (the pilgrim) has stoned the Jamrat, everything becomes permissible for him except (intimacy with) women.” It was said: “And perfume?” He said: “I saw the Messenger of Allah ﷺ smelling strongly of musk – is it not a perfume?” (Sahîh)

Comments:
On the tenth day of Dhu-l-Hijjah, soon after arriving from Al-Muzdalifah, the Jamratul 'Aqabah is stoned. Thereupon, if the pilgrim possesses the sacrificial animal, it would be slaughtered.
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25. The Book Of Jihād

Chapter 1. The Obligation Of Jihād

3087. It was narrated that Ibn ‘Abbās said: “When the Prophet ﷺ was expelled from Makkah, Abū Bakr said to him: ‘They have driven out their Prophet, verily to Allāh we belong and to Him we return. They are surely doomed.’ Then it was revealed: ‘Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allāh is able to give them (believers) victory.’[1] Then I knew that there would be fighting.” Ibn ‘Abbās said: “This is the first Verse that was revealed concerning fighting.” (Ṣaḥīḥ)

Comments:

Jihād or striving in the cause of Allāh is an obligation from among the obligations of Islam. But there are various levels and categories of it. The author has made an effort to mention many of them.

3088. It was narrated from Ibn ‘Abbās that ‘Abdur-Rahmān bin ‘Awf and some of his companions came to the Prophet ﷺ in Makkah and said: “O Messenger of Allāh! We were respected when we were idolators and when we believed, we were humiliated.” He said: “I have been commanded to pardon, so do not fight.” Then, when Allāh caused us to move to Al-Madinah, He commanded us to fight, but they refrained. Then Allāh, the Mighty and Sublime, revealed: Have you not seen those who were told to hold back their hands (from fighting) and perform As-Salāh?[1] (Sahīh)

Comments

Had the Muslims been permitted to resist or to retaliate in response at that time, the newly born movement of Islam and its priceless personages might have been exterminated. Instead, by commanding them to remain patient and forgiving, their power of endurance was enhanced to its immense height. Thus they became capable of enduring the hardships of the upcoming battles, and their moral training too, reached the pinnacle of its perfection.

3089. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘I have been sent with concise speech and I have been supported with fear. While I was sleeping, the keys to the treasures of the Earth were brought to me and placed in my hands.’” Abū Hurairah

said: “The Messenger of Allâh ﷺ has gone and you are acquiring them.” (Sahîh)

**Comments**

‘Placed in my hand’ is an allusion to the conquests which came to pass in the near future, and the incredible treasures that fell into the hands of the Muslims. Abû Hurairah too, allude to the same thing. Since these conquests were made by means of Jihâd, it is appropriate to bring this narration under this chapter.

3090. It was narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say a similar Hadîth (Sahîh)

3091. It was narrated from Sa‘eđ bin Al-Musayyab and Salamah bin ‘Abdur-Rahmân that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘I have been sent with concise speech, and I have been supported with fear. While I was sleeping, the keys to the treasures of the Earth were brought to me and placed in my hands.’ Abû Hurairah said: The Messenger of
Allāh has gone and you are acquiring them.” (Sahih)

3092. Sa’eed bin Al-Musayyab narrated that Abū Hurairah told him that the Messenger of Allāh said: “I have been commanded to fight the people until they say Lā ilāha illallāh (there is none worthy of worship except Allāh). Whoever says Lā ilāha illallāh, his life and his property are safe from me, except by its right (in cases where Islamic laws apply), and his reckoning will be with Allāh.” (Sahih)

Comments

‘Except by its’: Means any legal punishment or retribution required by law.

3093. It was narrated that Abū Hurairah said: “When the Messenger of Allāh died and Abī Bakr was appointed as the Khalīfah, and some of the ‘Arabs disbelieved, ‘Umar said: ‘O Abū Bakr! How can you fight the people when the Messenger of Allāh said: I have been commanded to fight the people until they say Lā ilāha illallāh (there is none worthy of worship except Allāh). Whoever says Lā ilāha illallāh, his life and his property are safe from me, except for its right, and his reckoning will
be with Allāh?’ Abū Bakr, may Allāh be pleased with him, said: ‘By Allāh, I will surely fight those who separate prayer and Zakāh, for Zakāh is what is due on wealth. By Allāh, if they withhold from me a small she-goat that they used to give to the Messenger of Allāh, I will fight them for withholding it.’ (‘Umar said) ‘By Allāh, when I realized that Allāh, the Mighty and Sublime, had opened the chest of Abū Bakr to fighting, then I knew that it was the truth.’” (Sahih)

Comments

This narration and its elucidation have preceded. (See Hadith 2445)

What he meant to state was that I am not at all prepared to allow any reduction or change to take place in the matter of the payment of Zakāh.

3094. It was narrated from ‘Ubaidullāh bin ‘Abdullāh bin ‘Utbah bin Mas‘ūd that Abū Hurairah said: “When the Messenger of Allāh died and Abū Bakr (was appointed Khālīfah) after him, and some of the ‘Arabs disbelieved, ‘Umar, may Allāh be pleased with him, said: ‘O Abū Bakr, how can you fight the people when the Messenger of Allāh said: I have been commanded to fight the people until they say Lā ilāha illallāh (there is none worthy of worship except Allāh). Whoever says Lā ilāha illallāh, his life and his property are safe from me, except for its right, and his reckoning will be with Allāh?”’ Abū Bakr, may Allāh be pleased with him, said: ‘I will surely fight those who separate prayer and
Zakāh, for Zakāh is what is due on wealth. By Allāh, if they withhold from me a small she-goat that they used to give to the Messenger of Allāh ﷺ, I will fight them for withholding it.’ (‘Umar said) ‘By Allāh, when I realized that Allāh, the Mighty and Sublime, had opened the chest of Abū Bakr to fighting, then I knew that it was the truth.”’ The wording is that of Aḥmad. (Ṣaḥīḥ)

3095. It was narrated that Abū Hurairah said: “When Abū Bakr mobilized to fight them, ‘Umar said: ‘O Abū Bakr, how can you fight the people when the Messenger of Allāh ﷺ said: ‘I have been commanded to fight the people until they say Lā ilāha illallāh (there is none worthy of worship except Allāh). Whoever says Lā ilāha illallāh, his life and his property are safe from me, except for its right, and his reckoning will be with Allāh?’”’ Abū Bakr, may Allah be pleased with him, said: ‘By Allāh, I will surely fight those who separate prayer and Zakāh, for Zakāh is what is due on wealth. By Allāh, if they withhold from me a small she-goat that they used to give to the Messenger of Allāh ﷺ, I will fight them for withholding it.’ (‘Umar said) ‘By Allāh, when I realized that Allāh, the Most High, had opened the chest of Abū Bakr to fighting them, then I knew that it was the truth.”’ (Ṣaḥīḥ)

3096. It was narrated that Anas bin Malik said: "When the Messenger of Allâh ﷺ died, some of the ‘Arabs apostatized. ‘Umar said: ‘O Abû Bakr, how can you fight the ‘Arabs? Abû Bakr said: "The Messenger of Allâh ﷺ said: I have been commanded to fight the people until they testify that Lâ ilâha illallâh (there is none worthy of worship except Allâh) and that I am the Messenger of Allâh, and establish prayer and pay Zakâh?’ By Allâh, if they withhold from me a small she-goat that they used to give to the Messenger of Allâh ﷺ I will fight them for withholding it.’ (‘Umar said) ‘By Allâh, when I realized that (Abû) Bakr was confident about this idea, then I knew that this was the truth.” (Sahîh) Abû ‘Abdur-Râhîm (An-Nasâ‘î) said: ‘Imrân Al-Qâţân is not strong in Hadîth, and this narration is a mistake. The one that is before it is the correct narration of Az-Zuhri, from ‘Ubaydullâh bin ‘Abdullâh bin ‘Utba, from Abû Hurairah.

Comments
‘Apostatized’: Apostates are of many kinds, but here the conflict is concerning those who refused to pay Zakâh, who maintained that the Zakâh was to be paid specifically to the Messenger of Allâh ﷺ, and that no one else could levy it.

3097. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “I have been commanded to fight the
people until they say *Lā ilāha illallāh* (there is none worthy of worship except Allāh). Whoever says it, his life and his property are safe from me, except for its right, and his reckoning will be with Allāh.” *(Sahīh)*

3098. It was narrated from Anas that the Prophet ﷺ said: “Strive against the idolators with your wealth, your hands and your tongues.”*[1] *(Da‘f)*

3099. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever dies without having fought or having thought of fighting, he dies on one of the branches of hypocrisy.” *(Sahīh)*

[1] Its chain has defects while its meaning is supported by other chains.
Chapter 3. Concession Allowing A Person Not To Join A Campaign

Abū Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘By the One in Whose hand is my soul, were it not for the fact that there are some believing men who would not feel happy to stay behind (when I go out on a campaign) and I do not have the means to provide them with mounts (so that they can join me), I would not have stayed behind from any campaign or battle in the cause of Allâh. By the One in Whose hand is my soul, I wish that I could be killed in the cause of Allâh, then brought back to life, then be killed, then be brought back to life, then be killed then be brought back to life, then be killed.”’ (Sahîh)

Comments

1. The benefit of longing for martyrdom is that he would gain the recompense, whether he dies in bed. Thus, Allâh, Most High, would bestow on him the rank of the martyr.

2. We learn that it is not essential for everyone to go forth to the battlefield. One should essentially pay proper regard to the means and necessities.
Chapter 4. The Superiority Of The Mujāhidīn Over Those Who Do Not Go Out To Fight

3101. It was narrated that Sahl bin Sa'd said: "I saw Marwān bin Al-Hakam sitting and I came and sat with him. He told us that Zaid bin Thābit told him, that the following was revealed to Allāh's Messenger ﷺ:

(Not equal are those of the believers who sit at home) and those who strive hard and fight in the cause of Allāh), then Ibn Umm Maktūm came when he was dictating it to me (Zaid), and said: 'O Messenger of Allāh! If I were able to go for Jihād I would go out for Jihād.' Then Allāh, the Mighty and Sublime, revealed to him – while his thigh was against mine, and became so heavy that I thought my thigh would break, until (the revelation) stopped –: 'Except those who are disabled (by injury or are blind or lame).’”[1] (Sahih)

Abū ‘Abdur-Rahmān (An-Nasā’ī) said: This ‘Abdur-Rahmān bin Ishāq is tolerable, while ‘Abdur-Rahmān bin Ishāq, from whom reports ‘Alī bin Mushīr, Abū Mu‘āwiyah, and ‘Abdul-Wāhid bin Ziyād from An-Nu‘mān bin Sa’d – he is not trustworthy.

Comments

Ibn Maktūm was blind. A blind man is called ‘Maktūm’ in Arabic. There is a

disagreement concerning his real name. The majority of researchers have shown it to be Abdullah. Some have stated ‘Umar also. And Allâh knows best!

3102. It was narrated that Ibn Shihâb said: “Sahl bin Sa’d said: ‘I saw Marwân sitting in the Masjid so I went and sat beside him, and he told us that Zaid bin Thâbit had told him, that the Messenger of Allâh dictated to him the words: [Not equal are those of the believers who sit (at home) and those who strive hard and fight in the cause of Allâh]. Then Ibn Umm Maktûm came to him while he was dictating it to me (Zaid) and said: ‘O Messenger of Allâh! If I were able to go for Jihad I would go out for Jihad.’ But he was a blind man. Then Allâh revealed to His Messenger – while his thigh was against my thigh, and (it became so heavy that) I thought my thigh would break, then it was lifted from him, and Allâh, the Mighty and Sublime, revealed: ‘Except those who are disabled (by injury or are blind or lame).’”[1]

(Shahih)

تخريج: آخره البخاري من حديث إبراهيم بن سعد به (انظر الحديث السابق)، وهو في

الكبرى، ح 428، ص 95

3103. It was narrated from Al-Barâ that the Prophet said: “Bring me a shoulder blade of a camel, or a tablet, and write: Not equal are those of the believers who sit (at home).”[2] ‘Amr bin

Umm Maktûm was behind him and he said: "Is there a concession for me?" Then the following was revealed: "Except those who are disabled (by injury or are blind or lame)."[1] (Sahîh)

�َّلَا يِسْتَبْتَرُونَ الْقَبْدُونَ بِالْيَمِينِ (النساء: ۶۵) وَعَمِّرُوا بَنَٰٓٓ أَمْ مَكَّنَّهُمْ خَالِقُهُمْ فَقَالَ: مَلَّ يَغِينُ - لَا رَحْمَةُ قَالَتْ إِلَّا الْأَوَّلَ الْأَيْلَ. (الشریعه)


3104. It was narrated that Al-Barâ’ said: "When the following was revealed: 'Not equal are those of the believers who sit (at home),'[2] Ibn Umm Maktûm, who was blind, came and said: 'O Messenger of Allah, what about me? I am blind.' He said: 'He did not leave before the following was revealed: Except those who are disabled (by injury or are blind or lame).’"[3] (Sahîh)

تَحْرِیج: [صحيح] وهو في الكبیر، ح: ۴۱۰۴٥. أبو بكر بن عباس تابعه الثوري وشعبة وغيرهما، انظر الحديث السابق.

Chapter 5. Concession Allowing The One Who Has Two Parents To Stay Behind

3105. It was narrated that ‘Abdullâh bin ‘Amr said: "A man came to the Messenger of Allah and asked him for permission to go for Jihâd. He said: 'Are your parents alive?' He said: 'Yes.' He said: 'Then strive for their sake.'” (Sahîh)

The Book Of Jihad

 acum aljihad

 Comments

1. If one’s staying at home is necessary, for instance, to look after one’s parents, etc., then one should not proceed for Jihad.

2. Then strive... means the fulfillment of the household obligations is more important for him than going for Jihad. Therefore, even for fulfilling these obligations, he would be given the recompense of Jihād.

Chapter 6. Concession Allowing One Who Has A Mother To Stay Behind

3106. It was narrated from Mu‘āwiyyah bin Ṣahih As-Sulami, that Jāhimal came to the Prophet ﷺ and said: “O Messenger of Allâh! I want to go out and fight (in Jihâd) and I have come to ask your advice.” He said: “Do you have a mother?” He said: “Yes.” He said: “Then stay with her, for Paradise is beneath her feet.” (Saḥîh)

Comments

‘Paradise is beneath her feet’: Meaning by serving her, you will gain Paradise.

Chapter 7. The Virtue Of The One Who Strives In The Cause Of Allâh With Himself And His Wealth

3107. It was narrated from Abî...
Sa'eed Al-Khudrî that a man came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh! Which of the people is best?” He said: “One who strives with himself and his wealth in the cause of Allâh.” He said: “Then who, O Messenger of Allâh?” He said: “Then a believer (isolating himself) in one of the mountain passes, who fears Allâh and spares the people his evil.” (Sahîh)

Comments

‘In the cause of Allâh’ means with the pure intention of gaining the good pleasure of Allâh. Dissimulation, acquiring fame, or worldly gain will not acquire the promised reward.

Chapter 8. The Virtue Of The One Who Strives In The Cause Of Allâh On His Feet

3108. It was narrated that Abû Sa’eed Al-mudrî said: “In the year of Tabûk, the Messenger of Allâh ﷺ addressed the people, while leaning against his mount. He said: ‘Shall I not tell you of the best of the people and the worst of the people? Among the best of the people is a man who strives in the cause of Allâh on the back of his horse, or on the back of his camel, or on his own two feet, until death comes to him. And among the worst of the people, is an immoral man (Fâjîr) who reads the Book of Allâh but he does not refrain from doing anything bad because of it.’” (Hasan)
3109. It was narrated that Abû Hurairah said: "No man who weeps for fear of Allâh will be touched by the Fire until the milk goes back into the udders. And the dust (of Jihâd) in the cause of Allâh, and the smoke of Hell, will never be combined in the nostrils of a Muslim." (Sahîh)

Comments

'Until the milk returns to the udders': This is impossible, rationally as well as customarily. The purpose is to posit that the one who weeps out of the fear of Allâh, Most High, until the milk goes back into the udders. And the dust (of Jihâd) in the cause of Allâh, and the smoke of Hell will never be combined.

3110. It was narrated from Abû Hurairah that the Prophet ﷺ said: "No man will enter the Fire who weeps for fear of Allâh, Most High, until the milk goes back into the udders. And the dust (of Jihâd) in the cause of Allâh, and the smoke of Hell will never be combined." (Sahîh)

Tafsîr: [Sahih] أخرج عمرو بن يشوع بن ميسٍّ من حديث عائشة بنت عائشة عن جعفر بن ع冗، عن جعفر بن عبيد الرحمٍ، عن عيسى بن طلحة، عن أبي يعَيْثْرُ، عن النبي ﷺ قال: "لا يَبْلَغُ النَّارِ رَجُلٌ بَيْنِ نَفْسِهِ وَنَفْسِهِ اللَّهُ تَعَالَ حَتَّى يَعُودَ اللَّبَنُ في الطَّرْعِ، ولا يَجْتَمَعُ عِبَارُ فِي سَبِيلِ اللَّهِ وَخَانُ جَهَّمَ."
gathered together in the Fire: A Muslim who killed a disbeliever then tried his best and did not deviate. And two will never be gathered together in the lungs of a believer: Dust in the cause of Allāh, and the odor of Hell. And two will never be gathered in the heart of a slave: Faith and envy.”

(Hasan)

3112. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The dust in the cause of Allāh and the smoke of Hell will never be combined in the lungs of a slave, and stinginess and faith can never be combined in a slave’s heart.’” (Hasan)

3113. It was narrated from Abū Hurairah that the Prophet ﷺ said: “The dust in the cause of Allāh and the smoke of Hell will never be combined in a man’s face, and stinginess and faith can never be combined in a slave’s heart.” (Hasan)
3114. It was narrated that Abû Hurairah said: “The Messenger of Allâh ᵃˢ said: “The dust in the cause of Allâh and the smoke of Hell will never be combined in a slave’s lungs, and stinginess and faith can never be combined in a slave’s heart.”” (Hasan)

3115. It was narrated from Abû Hurairah that the Prophet ᵃˢ said: “The dust in the cause of Allâh, the Mighty and Sublime, and the smoke of Hell will never be combined in the nostrils of a Muslim.” (Hasan)

3116. It was narrated that Abû Hurairah said: “The Messenger of Allâh ᵃˢ said: ‘The dust in the cause of Allâh and the smoke of Hell will never be combined in the nostrils of a Muslim, and stinginess and faith will never be combined in a Muslim man’s heart.’” (Hasan)

3117. It was narrated from Abû Al-‘Alâ’ bin Al-Lajlaj that he heard
Abū Hurairah say: “Allāh will never combine the dust in the cause of Allāh, the Mighty and Sublime, and the smoke of Hell, in the lungs of a Muslim man, and Allāh will never combine faith in Allāh, and stinginess in the heart of a Muslim man.” (Hasan)

Chapter 9. The Reward Of The One Whose Feet Become Dusty In The Cause Of Allāh

3118. Yazid bin Abī Mariam said: “Abāyah bin Rāfī’ met me when I was walking to Friday prayers, and he said: ‘Rejoice, for these steps you are taking are in the cause of Allāh. I heard Abū ‘Abs say: The Messenger of Allāh ﷺ said: Anyone whose feet become dusty in the cause of Allāh, he will be forbidden to the Fire.’” (Sahih)

Comments
In this narration, the phrase ‘in the way of Allāh’ has been used in its general sense; every good deed or work. Lexically, it is absolutely correct, but the customary meaning happens to be more reliable. And the customary meaning of the Qur’ān and the Hadith of the expression ‘in the way of Allāh’ uses it in the sense of Jihād.

Chapter 10. The Reward Of Eyes That Stay Awake At Night In The Cause Of Allāh, The Mighty and Sublime

3119. Abū ‘Alī At-Tujibī (said) that he heard Abū Raiḥānah say:
"I heard the Messenger of Allâh ﷺ say: ‘The eye that stays awake in the cause of Allâh will be forbidden to the Fire.’" (Hasan)

Chapter 11. The Virtue Of Going Out Before Noon In The Cause Of Allâh, The Mighty and Sublime

3120. It was narrated that Sahl bin Sa’d said: “The Messenger of Allâh ﷺ said: ‘Going out before noon or after noon, in the cause of Allâh, the Mighty and Sublime, is better than this world and everything in it.’” (Sahîh)

Comments
Because the recompense of going for Jihâd is something ‘abiding’, and everything of this world is ‘ephemeral’ or short-lived. Where does the ‘ephemeral’ stand in comparison to the ‘abiding’ or everlasting?

Chapter 12. The Virtue Of Going Out After Noon In The Cause Of Allâh, The Mighty And Sublime

3121. It was narrated from Abû ‘Abdur-Rahmân Al-Ḥubûlî that he heard Abû Ayyûb Al-Anṣârî say: “The Messenger of Allâh ﷺ said: ‘Going out before noon and after
noon, in the cause of Allâh, is better that everything on which the sun rises and sets.” (Saḥîh)
Since all these three go purely for the sake of Allâh, spending their own wealth, and enduring the hardships of the long journey, they are called the guests of Allâh.

Chapter 14. What Allâh, The Mighty And Sublime, Guarantees To One Who Strives In His Cause

3124. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh, the Mighty and Sublime, has guaranteed to the one who strives in His cause, only going out for Jihâd in His cause, and believing in His Word, that He will admit him to Paradise, or bring him back to his home from which he emerged, with whatever he has earned of reward, or spoils of war."

(Sahîh)

Comments

‘Reward or spoils (Ajîrin Aw Ghanîmatin)’ means he will definitely receive one of the two things. It could be both, because of the recompense he shall gain in every condition.

3125. Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: ‘Allâh has guaranteed: ‘For the one who goes out in the cause of Allâh, and nothing makes him do that except faith in Me, and Jihâd in My cause – that He will admit him to Paradise whether he is killed or he dies, or He will return him to his home from which he departed with whatever he has earned of reward.'"
3126. 'Abdul Hurairah said: "I heard the Messenger of Allah say: 'The parable of Mujahid (who strives in the cause of Allah) - and Allah knows best who strives in the cause of Allah - is that of one who fasts and prays Qiyam (continually). Allah has promised Mujahid (who strives in His cause), that He will either cause him to die and admit him to Paradise, or, He will bring him back safely with whatever he has earned of reward or spoils of war.'" (Sahih)

Comments
Allah knows best because the intention is, and Allah, Most High, sees the heart. Only the one who goes for Jihad for the sake of Allah, Most High, shall gain the promised reward. If he struggles for other motives, such Jihad could potentially become the means of going to the Hellfire instead of Paradise.

Chapter 15. The Reward Of The Raiding Party That Fails To Achieve Its Goal

3127. 'Abdullah bin 'Amr said: "I heard the Messenger of Allah say: 'There is no raiding party that goes out in the cause of Allah and acquires some spoils of war, but they have been given two-thirds of their reward in this world instead of in the Hereafter, and there
remains one-third (in the Hereafter). And if they do not acquire any spoils of war, then all of their reward (will come in the Hereafter).” (Sahih)

Comments

We learn that the achiever of the spoils deserves the recompense, even if his intention has not been to gain the spoils. Only such shall receive the full recompense, in the Hereafter alone, who does not receive any worldly gain.

3128. It was narrated from Ibn 'Umar, from the Prophet ﷺ, of what he related from His Lord, the Mighty and Sublime: “Any of My slaves who goes out as a Mujāhid striving in the cause of Allāh, seeking My pleasure, I guarantee that I will bring him back with whatever he has earned as reward or spoils of war, and if I take his (soul) I will forgive him and have mercy on him.” (Sahih)

Comments

‘From His Lord, the Mighty and Sublime’: Such a narration is called a Hadith Qudsi or Sacred Hadith, in which it is related that Allāh, Most High, has been explicitly stated this or that.

Chapter 16. The Parable Of A Mujāhid (Who Strives In the Cause of Allāh, The Mighty And Sublime)

3129. It was narrated that Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘The parable of a Mujāhid who strives in the cause of Allāh – and Allāh knows best who in His cause – is
that of one who fasts, prays Qiyām, focuses with proper humility, bows and prostrates.” (Ṣaḥīḥ)

Chapter 17. What Is Equal To Jihād In The Cause Of Allāh, The Mighty And Sublime?

3130. Abū Hurairah said: “A man came to the Messenger of Allāh ﷺ and said: ‘Tell me of an action that is equal to Jihād.’ He said: ‘I cannot. When the Mujāhid goes out, can you enter the Masjid and stand in prayer and never rest, and fast and never break your fast?’ He said: ‘Who can do that?’” (Ṣaḥīḥ)

3131. It was narrated from Abū Dharr that he asked the Prophet of Allāh ﷺ which deed was best. He said: “Belief in Allāh and Jihād in the cause of Allāh, the Mighty and Sublime.” (Ṣaḥīḥ)

الله، وَاللَّهُ أَعْلَمُ بِمَنْ يَجاهِدُ فِي سَبِيلِهِ...” (Ṣaḥīḥ)

الصِّنَاهُ الْقَادِمُ الْخَالِشِ الْرَّافِعُ السَّاحِلُ.


(المعجم ١٧) - مَا يَعْدِلُ الْجِهَادَ فِي سَبِيلِ اللهِ عَزّ وَجَلّ (التحفة ١٧)

Chapter 18. The Status Of A Mujhîd (Who Strives In The Cause Of Allâh, The Mighty And Sublime)

3133. It was narrated from Abû Sa‘eed Al-Khadrî that the Messenger of Allâh ﷺ said: “O Abû Sa‘eed! Whoever is content with Allâh as Lord, Islam as his religion and Muhammad as Prophet, then he is guaranteed Paradise.” Abû Sa‘eed found this amazing and said: “Say it to me again, O Messenger of Allâh.” So he did that, then the Messenger of Allâh ﷺ said: “And there is something else by means of which a person may be raised one hundred degrees in Paradise, each of which is like that which is between the Heaven and the Earth.” He said: “What is it, O Messenger of Allâh?” He said: “Jihâd in the cause of Allâh, Jihâd in the cause of Allâh.” (Sâlih)

[1] Hajj, that is accepted, or free of sin. See No. 2625.
Comments

‘Found this amazing’ because for an apparently easy or effortless thing, the promise of the Paradise has been given, although in actuality it is a difficult task. This is because the knowledge or proof of contentment would emerge from actions. And to furnish evidence from action is itself a hard task.

3134. It was narrated that Abû Ad-Dardâ said: “The Messenger of Allâh said: ‘Whoever establishes Salâh, pays Zakâh, and dies not associating anything with Allâh, he has a right from Allâh the Mighty and Sublime, that He will forgive him, whether he emigrated, or died in his birthplace.’ We said: ‘O Messenger of Allâh! Shall we not tell the people about it so that they may rejoice?’ He said: ‘In Paradise there are one hundred levels, (the distance) between each two of which is like (the distance) between the Heaven and the Earth; Allâh has prepared them for the Mujâhidûn who strive in His cause. Were it not that it would be too difficult for the believers and I cannot find mounts for them – and they do not like to stay behind if I go out (on a campaign) – I would not have stayed behind from any expedition. I wish that I could be killed then brought back to life, then killed again.’” (Hasan)
Chapter 19. What Reward Is There For The One Who Accepts Islam, Emigrates And Strives For Jihād?

3135. It was narrated from ‘Amr bin Mālik Al-Janbi that he heard Fadālah bin ‘Ubayd say: “I heard the Messenger of Allāh ﷺ say: ‘I am a Za‘īm – and the Za‘īm is the guarantor – for the one who believes in me and accepts Islam, and emigrates: A house on the outskirts of Paradise and a house in the middle of Paradise. And I am a guarantor, for the one who believes in me and accepts Islam, and strives in the cause of Allāh: A house on the outskirts of Paradise and a house in the middle of Paradise and a house in the highest chambers of Paradise. Whoever does that and seeks goodness wherever it is, and avoids evil wherever it is, may die wherever he wants to die.”’ (Hasan)

3136. It was narrated that Sabrah bin Abī Fākīh said: “I heard the Messenger of Allāh ﷺ say: ‘The Shaitān sits in the paths of the son of Ādām. He sits waiting for him, in the path to Islam, and he says: Will you accept Islam, and leave your religion, and the religion of your forefathers? But he disobeys him and accepts Islam. Then he sits waiting for him, on the path to emigration, and he says: Will you
emigrate and leave behind your land and sky? The one who emigrates is like a horse tethered to a peg. But he disobeys him and emigrates. Then he sits, waiting for him, on the path to Jihad, and he says: Will you fight in Jihad when it will cost you your life and your wealth? You will fight and be killed, and your wife will remarry, and your wealth will be divided. But he disobeys him and fights in Jihad.' The Messenger of Allah ﷺ said: ‘Whoever does that, then he has a right from Allah, the Mighty and Sublime, that He will admit him to Paradise. Whoever is killed, he has a right from Allah, the Mighty and Sublime, that He will admit him to Paradise. If he is drowned, he has a right from Allah that He will admit him to Paradise, or whoever is thrown by his mount and his neck is broken, he has a right from Allah, that He will admit him to Paradise.”’ (Hasan)

Comments

‘A tethered horse’, this is the utterance of the devil or Shaitān; it means one’s being away from one’s homeland is like being fettered and imprisoned. As a tethered horse cannot walk around freely, in the same way, an emigrant also becomes a captive in his own home, or a homebound captive.

Chapter 20. The Virtue Of The One Who Spends On A Pair (Of Things) In The Cause Of Allah, The Mighty And Sublime

3137. Abū Hurairah used to narrate that the Messenger of Allah ﷺ said: “Whoever spends on a pair (of things) in the cause of
Allāh, he will be called in Paradise: 'O slave of Allāh, here is prosperity.' Whoever is one of those who pray, he will be called from the gate of Paradise. Whoever is one of those who participated in Jihād, he will be called from the gate of Paradise. Whoever is one of those who gave charity, he will be called from the gate of Paradise. Whoever is one of those who fasts, he will be called from the gate of Ar-Rayyān.” Abū Bakr Aş-Ṣiddīq said: “O Messenger of Allāh! No distress, or need will befall the one who is called from those gates. Will there be anyone who will be called from all these gates?” The Messenger of Allāh ﷺ said: “Yes, and I hope that you will be one of them.” (Sahih)

Chapter 21. Whoever Fights So That The Word Of Allāh Will Be Supreme

3138. Abū Mūsa Al-As’hārī said: “A Bedouin came to the Messenger of Allāh ﷺ and said: ‘A man fights for fame, or he fights for the spoils of war, or he fights to show off. Who is the one who is fighting in the cause of Allāh?’ He said: ‘The one who fights so that the word of Allāh will be supreme is the one who is fighting in the cause of Allāh, the Mighty and Sublime.’” (Sahih)

Chapter 22. The One Who Fights So That It Will Be Said That So-And-So Was Brave

3139. It was narrated from Abū Hurairah, that one of the people of Ash-Shām said to him: "O Shaikh, tell me of a Hadith that you heard from the Messenger of Allāh ﷺ.” (He said: “Yes; I heard the Messenger of Allāh ﷺ) say: ‘The first of people for whom judgment will be passed on the Day of Resurrection are three. A man who was martyred. He will be brought, and Allāh will remind him of His blessings and he will acknowledge them. He will say: What did you do with them? He will say: I fought for Your sake until I was martyred. He will say: You are lying. You fought so that it would be said that so-and-so is brave, and it was said. Then He will order that he be dragged on his face and thrown into the Fire. And (the second will be) a man who acquired knowledge and taught others, and read Qurʻān. He will be brought, and Allāh will remind him of His blessings, and he will acknowledge them. He will say: What did you do with them? He will say: I acquired knowledge and taught others, and read the Qurʻān for Your sake. He will say: You are lying. You acquired knowledge so
that it would be said that you were a scholar; and you read Qur’ān, so that it would be said that you were a reciter, and it was said. Then He will order that he be dragged on his face and thrown into the Fire. And (the third will be) a man whom Allāh made rich and gave him all kinds of wealth. He will be brought and Allāh will remind him of His blessings, and he will acknowledge them. He will say: What did you do with them? He will say: “You are lying. You spent it so that it would be said that he was generous, and it was said.” Then He will order that he be dragged on his face and thrown into the Fire.” (Saḥīḥ)

Comments

The significance is that actions might have been extremely good; but if the intention is not right, such actions would then become the means of punishment rather than reward.

Chapter 23. The One Who Fights In The Cause Of Allāh, Intending Only To Get An ‘Iqāl’[2]

3140. It was narrated from Yahyā

[1] That is, he did not hear or understand what came after it as well as he wanted to, but it was similar to what follows regarding the spending. Similar was stated by Shaikh ‘Abdur-Rahmān Al-punjānī in his notes on the text, according to Al-Funjānī in his commentary At-Ta‘īqāt As-Salafyyah (2:51)

[2] Al–‘Iqāl: The rope by which the camel’s fore-leg is fettered. (As-Sindi). Some of them will say that it is symbol of wealth in general.
bin Al-Walid bin 'Ubâdah bin As-Sâmit that his grandfather said: "The Messenger of Allâh ﷺ said: 'Whoever fights in the cause of Allâh intending only to get an 'Iqâl, he will have what he intended.'" (Hasan)

 Comments

'What intended' means he shall not gain the recompense in the Hereafter, because he never intended it. So far as the worldly goods and chattels remain, he might acquire them. He might probably not get them also.

 Chapter 24. The One Who Fights Seeking Reward And Fame

3141. It was narrated from 'Ubâdah bin As-Sâmit that the Messenger of Allâh ﷺ said: "Whoever fights seeking only an 'Iqâl, then he will have what he intended." (Hasan)

3142. It was narrated that Abû 'Umâmah Al-Bâhilî said: "A man came to the Prophet ﷺ and said: 'What do you think of a man who fights seeking reward and fame – what will he have?' The Messenger of Allâh ﷺ said: 'He will not have anything.' He repeated it three times, and the Prophet ﷺ said to him: 'He will not have anything.'
Then he said: ‘Allâh does not accept any deed, except that which is purely for Him, and seeking His Face.’” (Hasan)

Chapter 25. The Reward Of The One Who Fights In The Cause Of Allâh For The Length Of Time Between Two Milkings Of A She-Camel

3143. Mu‘âdh bin Jabal said that he heard the Prophet say: “Whoever fights in the cause of Allâh, the Mighty and Sublime, for the length of time between two milkings of a she-camel, Paradise is guaranteed for him. Whoever asks Allâh to be killed (in Jihâd) sincerely, from his heart, then dies or is killed, he will have the reward of a martyr. Whoever is wounded or injured in the cause of Allâh, it will come on the Day of Resurrection bleeding the most it ever bled, but its color will be like saffron, and its fragrance will be like musk. Whoever is wounded in the cause of Allâh, upon him is the seal of the martyrs.” (Sahîh)

Comments

A she-camel’s udders are small and hard. After milking her a little bit, one gets tired. The flow of milk also stops temporarily. After a little rest or pause, the supply of milk returns and the milk gets collected again in her udders, and...
one starts to milk once again. Thus this task is accomplished after many pauses and rests. A rest or pause between two milkings is called *Fuwâq* in Arabic. This rest lasts for a few minutes, not more. Allâh, Most High, does not look at the time and the quantity. Allâh, Most High, sees the intention and the condition of the heart. It forms the very basis of the recompense too.

Chapter 26. The Reward Of The One Who Shoots An Arrow In The Cause Of Allâh, The Mighty And Sublime

3144. It was narrated from Shurhâbî bin As-Sîmât that he said to ‘Amr bin ‘Abasî: “O ‘Amr! Tell us a *Hadîth* that you heard from the Messenger of Allâh ﷺ.”

He said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever develops one gray hair in the cause of Allâh, Most High, it will be light for him on the Day of Resurrection. Whoever shoots an arrow in the cause of Allâh, Most High, whether it reaches the enemy or not, it will be as if he freed a slave. Whoever frees a believing slave, it will be a ransom for him from the Fire, limb by limb.’” (Ṣâhîh)

3145. It was narrated that Abû Najîh As-Sulâmî said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever shoots an arrow in the cause of Allâh and it hits the target, it will raise him one level in Paradise.’ That day I shot sixteen arrows that hit their targets.” He said: “And I heard the Messenger of Allâh ﷺ say: ‘Whoever shoots an arrow in the cause of Allâh, it is
equal to the reward of freeing a slave.” (Sahih)

It was narrated that Shurâbîl bin As-Simt said to Ka‘b bin Murrah: “O Ka‘b! Tell us a Hadîth from the Messenger of Allâh ﷺ and be careful.” He said: “I heard him say: ‘Whoever develops one gray hair in Islam, in the cause of Allâh, it will be light for him on the Day of Resurrection.’” He said to him: “Tell us about the Prophet ﷺ and be careful.” He said: “I heard him say: ‘Shoot, and whoever hits the enemy with an arrow, Allâh will raise him one degree in status thereby.’” Ibn An-Nahhâm said: “O Messenger of Allâh, what is a degree?” He said: ‘It is not like the doorstep of your mother;[1] rather (the distance) between two degrees is (that of) a hundred years.” (Da’if)

[1] As explained after it; the degree of distance is greater than such a degree in this world.
forgetting or omitting anything.’ He said: ‘I heard the Messenger of Allâh ﷺ say: Whoever shoots and arrow in the cause of Allâh, and it reaches the enemy, whether it misses or hits, it will be as if he freed slave. Whoever frees a believing slave, that will be a ransom for him, limb by limb, from the Fire of Hell. Whoever develops a gray hair in the cause of Allâh, it will be light for him on the Day of Resurrection.” (Sâhîh)

It was narrated from ‘Uqbah bin ‘Amîr that the Prophet ﷺ said: “Allâh, the Mighty and Sublime, will admit three people into Paradise for one arrow: The one who makes it, intending it to be used for a good cause, the one who shoots it, and the one who passes it to him.” (Hâsân)

Comments

‘The one who passes it’: The Arabic term used is ‘Munabîl’. It might also include the one who supplies arrows from his own wealth, or the one who retrieves arrows, to be reused.
Chapter 27. The One Who Is Wounded In The Cause Of Allâh, The Mighty And Sublime

3149. It was narrated from Abû Hurairah that the Prophet ﷺ said: “No one is wounded in the cause of Allâh – and Allâh knows best who is wounded in His cause – but he will come on the Day of Resurrection with his wounds bleeding the color of blood, but with the fragrance of musk.” (Sâhîh)

3150. It was narrated that ‘Abdullâh bin Thâlabah said: “The Messenger of Allâh ﷺ said: ‘Wrap them up with their blood, for there is no wound incurred in the cause of Allâh, but he will come on the Day of Resurrection bleeding with the color of blood, but its fragrance will be that of musk.’” (Sâhîh)

Chapter 28. What Is To Be Said By The One Who Is Stabbed By The Enemy

3151. It was narrated that Jâbir bin ‘Abdullâh said: “On the day of Uhud, the people ran away, and the Messenger of Allâh ﷺ was in one position among twelve men of the Anṣâr, one of whom was Talhah bin ‘Ubaidullâh. He said: ‘Who will face the people?’ Talhah
said: ‘I will.’ The Messenger of Allâh ﷺ said: ‘Stay where you are.’ One of the Anṣâr said: ‘I will, O Messenger of Allâh ﷺ.’ He said: ‘You (go ahead).’ So he fought until he was killed. Then he turned and saw the idolators. He said: ‘Who will face the people?’ Ṭâlḥah said: ‘I will.’ The Messenger of Allâh ﷺ said: ‘Stay where you are.’ One of the Anṣâr said: ‘I will, O Messenger of Allâh ﷺ.’ He said: ‘You (go ahead).’ So he fought until he was killed. This carried on, and each man of the Anṣâr went out to face them and fought like the one before him, and was killed, until only the Messenger of Allâh ﷺ and Ṭâlḥah bin ‘Ubaidullâh were left. The Messenger of Allâh ﷺ said: ‘Who will face the people?’ Ṭâlḥah said: ‘I will.’ So Ṭâlḥah fought like the eleven before him, until his hand was struck, and his fingers were cut off, and he exclaimed in pain. The Messenger of Allâh ﷺ said: ‘If you had said Bismillâh (in the Name of Allâh), the angels would have lifted you up with the people looking on.’ Then Allâh drove back the idolaters.” (Hasan)

Comments

‘Twelve Helpers’: This incident is related to a particular period of time; otherwise quite a number of Emigrants also had remained steadfast. They were, nevertheless, showing their feats of bravery in other regions of Uhud. Coincidentally, Allâh’s Messenger ﷺ happened to be present among a group of the Helpers. They were eleven Helpers in all. Counting Ṭâlḥah (the Emigrant), the number was said to reach twelve.
Chapter 29. The One Who Fights In The Cause Of Allâh And His Sword Recoils Upon Him And Kills Him

3152. Salamah bin Al-Akwa' said: "On the day of Khaibar, my brother fought fiercely alongside the Messenger of Allâh ﷺ, then his sword recoiled upon him and killed him. The Companions of the Messenger of Allâh ﷺ, complaining about that, said: 'A man has died by his own weapon.'" Salamah said: "The Messenger of Allâh ﷺ returned from Khaibar and I said: 'O Messenger of Allâh, do you permit me to recite some lines of Rajaz verse to you?' The Messenger of Allâh ﷺ gave him permission but 'Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, said: 'Think what you are saying.' I said:

'By Allâh, if Allâh had not guided us we would not have been guided
We would not have given in charity nor prayed'

The Messenger of Allâh ﷺ said: 'You have spoken the truth.'

(I continued:)

'Send down tranquillity upon us,
And make us steadfast when we meet the enemy.

For the idolators have transgressed against us.'

When I completed my Rajaz verse, the Messenger of Allâh ﷺ said: 'Who said that?' I said: 'My brother.' The Messenger of Allâh ﷺ said: 'May Allâh have mercy on him.' I said: 'O Messenger of Allâh, some
people are afraid to offer the (funeral) prayer for him, and they are saying that he is a man who died by his own weapon.' The Messenger of Allâh ﷺ said: 'He died striving as a Mujâhid.'” Ibn Shihâb said: “Then I asked a son of Salamah bin Al-Akwa‘, and he narrated a similar report to me from his father, except that he said: ‘When I said: Some people are afraid to offer the (funeral) prayer for him, the Messenger of Allâh ﷺ said: They lied. He died striving as a Mujâhid, and he will have a twofold reward, and he gestured with two of his fingers.”” (Sâhih)

Comments

The one whose intention is to combat the unbelievers, and he gets killed in the battle, whether at the hands of the enemy, or due to the mistake of his companions, or due to his own mistake by his own hands, he shall be considered a martyr.

Chapter 30. Wishing To Be Killed In The Cause Of Allâh

3153. It was narrated from Abû Hurairah that the Prophet ﷺ said: “Were it not that it would be too difficult for my Ummah, I would not have stayed behind from any expedition. But they could not find mounts, and I could not find any mounts for them, and it would be too hard for them to stay behind when I went out. And I wish that I could be killed in the cause of Allâh, then brought back to life, then killed, then brought back to life, then killed,” three times. (Sâhih)
3154. It was narrated that Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘By the One in Whose hand is my soul, were it not that some men among the believers would not like to stay behind when I went out (to fight), and I could not find any mounts for them, I would not have stayed behind from any campaign that fought in the cause of Allāh. By the One in Whose hand is my soul, I wish that I could be killed in the cause of Allāh, then brought back to life, then killed, then be brought back to life, then killed.”’ (Sahih)

3155. It was narrated from Ibn Abī ‘Amirah that the Messenger of Allāh ﷺ said: “There is no Muslim soul among the people that is taken by its Lord and wishes it could come back to you, even if it had this world and everything in it, except the martyr.” Ibn Abī ‘Amirah said: “The Messenger of Allāh ﷺ said: ‘If I were to be killed in the cause of Allāh, that would be dearer to me than if all the people of the deserts and the cities were to be mine.’”[1] (Sahih)

[1] Meaning: If they were all my slaves and I set them free.
The Muslim will be happy and joyful before Allâh, Most High, whereas a disbelieving hypocrite would implore that he returned so that he could make amends for his sins. But his request will not be granted.

Chapter 31. The Reward Of The One Who Was Killed In The Cause Of Allâh

3156. It was narrated that ‘Amr said: “I heard Jâbir say: ‘A man said on the day of Uhud: If I am killed in the cause of Allâh, where do you think I will be? He said: In Paradise. He threw down some dates that were in his hand and fought until he was killed.’” (Sahîh)

Chapter 32. The One Who Fights In The Cause Of Allâh But Owes A Debt

3157. It was narrated that Abu Hurairah said: “A man came to the Prophet سلسلة while he was delivering a Khutbah from the Minbar, and he said: ‘If I fight in the cause of Allâh with patience and seeking reward, facing the enemy and not running away, do you think that Allâh will forgive my sins?’ He said: ‘Yes.’ Then he fell silent for a while. Then he said: ‘Where is the one who was asking just now?’ The man said: ‘Here I am.’ He said: ‘What did you say?’ He said: ‘I said: If I fight in the cause of Allâh with patience and seeking reward,
facing the enemy and not running away, do you think that Allâh will forgive my sins?' He said: 'Yes, except for debt. Jibrîl told me that just now.'" (Sahîh)

Comments

We learn that when even the most meritorious deeds of the rank of martyrdom cannot become the reason or the cause of the forgiveness of the obligations that a man owes to mankind (Huqooq Al-'Înâ); then how could other righteous deeds obliterate man's obligations to humankind?

3158. It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, if I am killed in the cause of Allâh with patience and seeking reward, facing the enemy and not running away, do you think that Allâh will forgive my sins?' The Messenger of Allâh ﷺ said: 'Yes.' When the man turned away, the Messenger of Allâh ﷺ called him back and said: 'What did you say?' He repeated his question, and the Messenger of Allâh ﷺ said: 'Yes, except debt. Jibrîl told me.'" (Sahîh)

Tafsîr: [ Sahîh ] أخبرنا مُعَمَّدٌ بن سُلَيْمانَةَ "وَالْحَارِثُ بن يَسَّهِكَانَ قَرَاءَةَ عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ أَبِي الْبَقَامِ قَالَ: كَتَبَ اللَّهُ مَالِكَ عَنْ يَخْيِرَ الْحَارِثَ عَنْ سُفيَّةَ بْنَيْ يَابُو سُفيَّةَ، عَنْ عَلِيَّ الْبَطُّ الْبَنِيَّ بْنِي أَبِي قَتَادَةَ عَنْ أَيَّهَا الْقَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ قَالَ: يَا رَسُولُ اللَّهِ أَرَايْتَ إِنْ تُقِيتَ فِي سَيْلِ اللَّهِ صَاءِبًا مُّحِسِّبًا مَّثَلًا غَيْرَ مَثَلِهِ، أَيَكْفَرُ اللَّهُ عَلَيْهِ حَتَّى يَأْتَيْنَاهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: "لَمْ يَكُنَّ، فَلَمَّا وَلَى الْرَّجُلُ كَاَدَّ رَسُولَ اللَّهِ ﷺ وَأُمِّيَّةَ بْنِـ بُيَوْنِيَّ قَالَ: رَسُولُ اللَّهِ ﷺ: "كَفَيَّةَ قَلَتَ الْعَلَاَةَ عَلَيْهِ كَوْلًا، قَالَ رَسُولُ اللَّهِ ﷺ: "لَمْ يَكُنَّ إِلَّا الْذَّينَ، كَفَيَّةَ قَالَ لَيِّ بِجَبِيلٌ عَلَى الْمَلَكَ."
3159. It was narrated from ‘Abdullâh bin Abî Qatâdah that he heard Abû Qatâdah narrate from the Messenger of Allâh ﷺ that he stood up among them and said that Jihâd in the cause of Allâh and belief in Allâh are the best of deeds. Then a man stood up and said: “O Messenger of Allâh, if I am killed in the cause of Allâh, will Allâh forgive my sins?” The Messenger of Allâh ﷺ said: “Yes, if you are killed in the cause of Allâh, and you are patient and seek reward, and you are facing the enemy, not running away – except for debt. Jibrîl (peace be upon him) told me that.” (Sahîh)

3160. It was narrated from ‘Abdullâh bin Abî Qatâdah that his father said: “A man came to the Prophet ﷺ when he was on the Minbar and said: ‘O Messenger of Allâh, do you think that if I wield this sword of mine in the cause of Allâh, with patience and seeking reward, facing the enemy, and not running away, will Allâh forgive my sins?’ He said: ‘Yes.’ When he turned away, he called him back and said: ‘Jibrîl says: unless you are in debt.’” (Sahîh)
Chapter 33. Hoping To Die In The Cause Of Allâh

3161. It was narrated from Kâthîr bin Murrah that 'Ubâdah bin Aş-Sâmit told them that the Messenger of Allâh ﷺ said: "There is no soul on Earth that dies, and is in a good position before Allâh, that would like to come back to you, even if it had all this world, except the one who is killed (in the cause of Allâh); he wishes that he could come back and be killed again." (Hasan)

Chapter 34. What The People Of Paradise Wish For

3162. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'A man from among the people of Paradise will be brought and Allâh, the Mighty and Sublime, will say: 'O son of Adam, how do you find your place (in Paradise)?' He would say: 'O Lord, it is the best place.' He will say: 'Ask and wish (for whatever you want).' He would say: 'I ask You to send me back to the world so that I may be killed in Your cause ten times' - because of what he sees of the virtue of martyrdom.'" (Sahîh)
Chapter 35. What The Martyr Feels Of Pain

3163. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The martyr does not feel the pain of being killed, except as any one of you feels a pinch.” (Da’if)

Comments
The pleasure of martyrdom and the intensity of Faith is stronger than any pain for the martyr.

Chapter 36. Asking For Martyrdom

3164. Sahl bin Abî Umâmah bin Sahl bin Ḥunaif narrated from his father, from his grandfather, that the Messenger of Allâh ﷺ said: “Whoever asks Allâh, the Mighty and Sublime, sincerely for martyrdom, Allâh will cause him to reach the status of the martyrs even of he dies in his bed.” (Sahîh)

Comments
1. ‘Sincerely’: Not for just boastful showing off or eloquence, as is the common customary practice.
2. ‘Whoever asks’: This is not supplicating for death, but it is a supplication for...
an excellent death, whenever it might come. And this is desirable or commendable.

3165. It was narrated from ‘Uqbah bin ‘Amir that the Messenger of Allâh (ﷺ) said: “There are five things, whoever dies of any of them is a martyr. The one who is killed in the cause of Allâh is a martyr; the one who drowns in the cause of Allâh is a martyr; the one who dies of an abdominal complaint in the cause of Allâh is a martyr; the one who dies of the plague in the cause of Allâh is a martyr; and the woman who dies in childbirth in the cause of Allâh is a martyr.” (Sahîh)

Comments
In this narration, for every martyr, the condition of being ‘in the cause of Allâh’ has been laid down, while in other narrations such a condition does not exist.

3166. It was narrated from Al-‘Irbaḍbin Sâriyah that the Messenger of Allâh (ﷺ) said: “The martyrs and those who died in their beds referred a dispute to our Lord concerning those who died of the plague. The martyrs said: ‘Our brothers were killed as we were killed.’ And those who died in their beds said: ‘Our brothers died on their beds as we died.’ Our Lord said: ‘Look at their wounds; if their wounds are like the wounds of those who were killed then they are of them and belong with them.’ And their wounds were like their (the martyrs’) wounds.” (Hasan)
Comments
What is outwardly apparent is that this dispute will take place before entering the Paradise, in front of the Lord of the worlds. The basis of this dispute will not be with any grudge or envy, rather the martyrs would wish that the rank of those who had died of plague will be elevated, and they should remain with us. On the other hand, those who had met their death upon their beds would desire that if they (who had died of plague) are getting the rank of the martyrs, we should also be given it, because they equal us in death.

Chapter 37. Meeting In Paradise Of The One Who Killed And The One Who Was Killed In The Cause Of Allāh

3167. It was narrated from Abū Hurairah that the Prophet ﷺ said: 
"Allāh, the Mighty and Sublime, likes it when there are two men, one of whom killed the other, then they both enter Paradise." And another time he said: "He laughs at two men, one of whom killed the other, then they both entered Paradise." (Sahih)

Chapter 38. Explanation Of That

3168. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Allāh laughs at two men, one of whom killed the other but they both entered Paradise. The first one fought in the cause of Allāh and was killed, then Allāh..."
accepted the repentance of the one who killed him, and he fought and was martyred." (Sahih)

Comments
In the narrations above, there is mention of astonishment, laughter, and becoming glad. Therefore, the usage of these words for Allâh, Most High, is undoubtedly correct. Whatever it might signify; as the matters concerning the Self of Allâh, Most High, and His Attributes is beyond our understanding.

Chapter 39. The Virtue Of Arm-Ribât (Guarding The Frontier)

3169. It was narrated from Salmân Al-Khair that the Messenger of Allâh ﷺ said: "Whoever guards Ribât (the frontier) for one day and one night, will be given a reward like that for fasting and praying Qiyām for a month, and whoever dies at Ribât (guarding the frontier) will be rewarded, and he will be kept safe from Al-Fattân.”[1] (Sahih)

Comments
Acquiring training to fight, making ready for combat, and to remain well-equipped and prepared to counter the enemy, also constitute Jihâd.

[1] According to As-Sinî, the preferred pronunciation is Al-Fattân, plural of Fatan referring to Al-Munkar and An-Nakîr, while Al-Fattân would refer to Ash-Shaitân or the like, among the punishment of the grave, or, the angels of chastisement.
3170. It was narrated that Salmān said: "I heard the Messenger of Allāh ﷺ say: 'Whoever guards Ribāt (the frontier) in the cause of Allāh for one day and one night, he will have (a reward) like that of fasting and praying Qiyām for a month. If he dies he will continue to receive reward for what he did, and he will be kept safe from Al-Fattān, and he will be given provision.'" (Saḥīḥ)

Comments

'Provision': Means as Allāh said: "Nay, they are alive, with their Lord, and they have provision." (Al-İmran 3:169) And the Prophet ﷺ explained: "Their souls are in the crops of green birds which have lamps hanging from the throne, and they rom freely wherever they want in the Paradise..." (Muslim no. 4885)

3171. It was narrated from Zuhrah bin Ma‘bad: "Abū Śāliḥ, the freed slave of ‘Uthmān, said: 'I heard ‘Uthmān bin ‘Affān say: I heard the Messenger of Allāh ﷺ say: Ribāt (guarding the frontier) for one day in the cause of Allāh is better in rank than a thousand days spent within the residence.'" (Saḥīḥ)

3172. It was narrated that Abū Śāliḥ, the freed slave of ‘Uthmān, said: "Uthmān bin ‘Affān said: 'I heard the Messenger of Allāh ﷺ say: A day in the cause of Allāh is better than a thousand days doing
anything else.” (Saḥīḥ)

 Comments

There is nothing astonishing about it. Worship during Lailatul Qadr is also more excellent than that of a thousand months, and this is supremely great favor of Allāh.

Chapter 40. The Virtue Of Jihād By Sea

3173. It was narrated that Anas bin Mālik said: “When the Messenger of Allāh went to Qubā’ he used to come to Umm Ḥarām bint Millān and she would feed him. Umm Ḥarām was married to ‘Ubdālah bin As-Ṣāmit. The Messenger of Allāh entered upon her and she fed him and checked his head for lice. The Messenger of Allāh fell asleep, then he woke up smiling. She said: ‘What is making you smile, O Messenger of Allāh?’ He said: ‘Some people of my Ummah were shown to me, fighting in the cause of Allāh and riding across the sea like kings on thrones.’ I said: ‘O Messenger of Allāh, pray to Allāh to make me one of them.’ So the Messenger of Allāh prayed for her, then he slept again.’” (One of the narrators) Al-Ḥārith, said (in his narration): “He slept then he woke up smiling. I said to him: ‘What is making you smile, O Messenger of Allāh?’ He said: ‘Some people of my
Ummah were shown to me, fighting in the cause of Allāh and riding across the sea like kings on thrones; as he had said the first time. I said: ‘O Messenger of Allāh, pray to Allāh to make me one of them.’ He said: ‘You will be one of the first.’ And she traveled by sea at the time of Mu'āwiyah, then she fell from her mount when she came out of the sea and died.” (Sahih)

Comments
1. Umm Harâm bint Mihān ⦀ was the Prophet’s ⦀ unmarried kin (a Mahram), related to his mother’s side of the family. The Prophet’s ⦀ visiting her frequently, sleeping at her house, her searching his sacred head for lice, etc., all are understood by the relationship. Otherwise, Allāh’s Messenger ⦀ did not visit other houses of the Helpers in such a way.

2. Allāh’s Messenger ⦀ never had lice in his blessed head. He kept himself clean and tidy. He always remained fragrant and sweet-smelling. Her attempting to find lice in his head is linked to the customary common habit.

3174. It was narrated from Anas bin Mālik that Umm Ḥarâm bint Mihān said: “The Messenger of Allāh ⦀ came to us and took a nap in our house, then he woke up smiling. I said: ‘O Messenger of Allāh, may my father and mother be ransomed for you, what has made you smile?’ He said: ‘I saw some people of my Ummah riding on the sea like kings on thrones.’ I said: ‘Pray to Allāh to make me one of them.’ He said: ‘You will be one of them.’ Then he slept again, and woke up smiling. I asked him and he said the same thing. I said:
‘Pray to Allâh to make me one of them.’ He said: ‘You will be one of the first.’ Then ‘Ubâdah bin Aṣ-Ṣâmit married her, and he traveled by sea, and she traveled with him, but when she came ashore a mule was brought to her and she mounted it, and it threw her off and broke her neck.” (Sahîh)

Chapter 41. Invading India

3175. It was narrated that Abû Hurairah said: “The Messenger of Allâh promised us that we would invade India. If I live to see that, I will sacrifice myself and my wealth. If I am killed, I will be one of the best of the martyrs, and if I come back, I will be Abû Hurairah Al-Muḥarrar.”[1] (Da‘îf)

Comments

The Muslims mounted an attack on India (lit. Hindustân), in the year 44H, during the Caliphate of Mu‘awiyah. Later, the expedition of Muhammad bin Qâsim, which took place during the Caliphate of Walid bin Abdul Malik is well-known.

3176. It was narrated that Abû Hurairah said: “The Messenger of Allâh promised us that we would invade India. If I live to see that, I will sacrifice myself and my wealth. If I am killed, I will be one of the best of the martyrs, and if I come back, I will be Abû Hurairah Al-Muḥarrar.”[1] (Da‘îf)

Allāh promised that we would invade India. If I live to see that I will sacrifice myself and my wealth. If I am killed, I will be one of the best of the martyrs, and if I come back, I will be Abū Hurairah Al-Muḥarrar. (Da‘īf)

3177. It was narrated that Thawbān, the freed slave of the Messenger of Allāh, said: "The Messenger of Allāh said: ‘There are two groups of my Ummah whom Allāh will free from the Fire: The group that invades India, and the group that will be with ‘Īsā bin Maryam, peace be upon him.’’" (Hasan)

Chapter 42. Fighting The Turks And The Ethiopians

3178. It was narrated from Abū Sukainah, a man from among the Muḥarrarīn,[1] that a man among the Companions of the Prophet said: "When the Prophet said: ..."
commanded them to dig the trench (Al-Khandaq), there was a rock in their way preventing them from digging. The Messenger of Allâh ﷺ stood, picked up a pickaxe, put his Ridâ’ (upper garment) at the edge of the ditch and said: ‘And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.’[1] One-third of the rock broke off while Salmân Al-Fârisî was standing there watching, and there was a flash of light when the Messenger of Allâh ﷺ struck (the rock). Then he struck it again and said: ‘And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.’ And another third of the rock broke off and there was another flash of light, which Salmân saw. Then he struck (the rock) a third time and said: ‘And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.’ The last third fell, and the Messenger of Allâh ﷺ came out, picked up his Ridâ’ and sat down. Salmân said: ‘O Messenger of Allâh, Each time you struck the rock there was a flash of light.’ The Messenger of Allâh ﷺ said to him: ‘O Salmân, did you see that?’ He said: ‘Yes, by the One Who sent you with the truth, O Messenger of

When I struck the first blow, the cities of Kisra and their environs were shown to me, and many other cities, and I saw them with my own eyes.' Those of his Companions who were present said: 'O Messenger of Allâh, pray to Allâh to grant us victory and to give us their lands as spoils of war, and to destroy their lands at our hands.' So the Messenger of Allâh prayed for that. (Then he said:)

'Then I struck the second blow and the cities of Caesar and their environs were shown to me, and I saw them with my own eyes.' They said: 'O Messenger of Allâh, pray to Allâh to grant us victory and to give us their lands as spoils of war, and to destroy their lands at our hands.' So the Messenger of Allâh prayed for that. (Then he said:)

'Then I struck the third blow and the cities of Ethiopia were shown to me, and the villages around them, and I saw them with my own eyes.' But the Messenger of Allâh said at that point: 'Leave the Ethiopians alone so long as they leave you alone, and leave the Turks alone so long as they leave you alone.' (Hasan)

Comments
1. 'A Companion or one Companion': it appears that Companion is Salmân only.
2. The import of reciting the above-mentioned Verse of the Qur'ân during all the three blows which the Prophet struck is that the victory of Islam is the absolutely definite decision of Allâh, Most High, which would surely come to pass. No one would be able to alter it.
3179. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The Hour will not begin until the Muslims fight the Turks, a people with faces like hammered shields who wear clothes made of hair and shoes made of hair.” (Sahih)

Comments
1. ‘Their faces’ means they would be insolently stern and thick, as if hide is mounted over iron.
2. Since the Turks are the habitants of cold regions, they need to wear furred clothes and shoes.

Chapter 43. Seeking The Support Of Allāh By The Supplications Of The Weak

3180. It was narrated from Muṣʿab bin Saʿd, from his father, that he thought he was better than other Companions of the Prophet ﷺ. The Prophet of Allāh ﷺ said: “Rather, Allāh supports this Ummah because of its weak ones, because of their supplication, their Ṣalāh, and their sincerity.” (Sahih)

Comments
‘Superiority or precedence (over others)’ because he belonged to the group of early Muslims. He used to call himself one-third Islam (the third part of Islam) that means numerically he had been the third to become a Muslim.

3181. It was narrated from Jubair bin Nufair Al-Hadrami that he heard Abū Ad-Dardā’ say: “I heard the Messenger of Allāh ﷺ say:
Bring me the weak, for you only receive provision and Divine support by virtue of your weak ones.” (Sahih)

Comments
Allah, Most High, wishes to provide subsistence to those weak and feeble folks and desires to do well to them. But since they are dependent on you in some ways, Allah, Most High, gives you also subsistence in order to provide subsistence to them. And He succours you in order to do good to them.

Chapter 44. The Virtue Of The One Who Equips A Warrior

3182. It was narrated from Zaid bin Khâlid that the Messenger of Allah ﷺ said: “Whoever equips a warrior in the cause of Allah has fought, and whoever looks after his family in his absence has fought.” (Sahih)

Comments
While some people join the armed forces, and curb the enemy, the rest of the population contributes from wages and salaries for weapons and other necessities. In this way, the whole community fulfills the obligatory duty of Jihad. And all are rightfully entitled for the reward or recompense.
3183. It was narrated that Zaid bin Khālid Al-Juḥānī said: "The Messenger of Allāh ﷺ said: 'Whoever equips a warrior has fought, and whoever looks after his family in his absence has fought.'" (Sahih)

3184. It was narrated that Al-Aḥnaf bin Qais said: "We set out as pilgrims and came to Al-Madīnah intending to perform Ḥajj. While we were in our camping place unloading our mounts, someone came to us and said: 'The people have gathered in the Masjid and there is panic.' So we set out and found the people gathered around a group in he middle of the Masjid, among whom were 'Alī, Zuhayr, Thālīhah and Sa'd bin Abī Waqqās. While we were like that, 'Uthmān, may Allāh be pleased with him, came, wearing a yellow cloak with which he had covered his head. He said: 'Is Thālīhah here? Is Az-Zuhayr here? Is Sa'd here?' They said: 'Yes.' He said: 'I adjure you by the One beside Whom there is none worthy of worship, didn’t the Messenger of Allāh ﷺ say: Whoever buys the Mirbad[1] of Banu so-and-so, Allāh will forgive him, and I bought it for

twenty or twenty-five thousand, then I came to the Messenger of Allah and told him, and he said: Add it to our Masjid and the reward for it will be yours?’ They said: ‘By Allah, yes.’ He said: ‘I adjure you by the One beside Whom there is none worthy of worship, didn’t the Messenger of Allah say: Whoever buys the well of Rûmah, Allah will forgive him, so I bought it for such and such an amount, then I came to the Messenger of Allah and told him, and he said: Give it to provide water for the Muslims, and the reward for it will be yours?’ They said: ‘By Allah, yes.’ He said: ‘I adjure you by the One beside Whom there is none worthy of worship, didn’t the Messenger of Allah say: Whoever equips these (men) - meaning the army of Al-‘Usrah (Tabûk) - Allah will forgive him, so I equipped them until they were not lacking even a rope or a bridle?’ They said: ‘By Allah, yes.’ He said: ‘O Allah, bear witness, O Allah, bear witness, O Allah, bear witness.’” (Hasan)

Comments

This incident occurred to the period of the Caliphate of ‘Uthmân, and in the final year of his life, when the rebels and corrupted people had ganged up in order to dismember the Caliphate, and had thronged around the city of Al-Madinah. Based on false allegations, they had demanded ‘Uthmân’s abdication and his resignation. They had threatened him with assassination if he did not comply. However, a few days after Hajj and, before the return of the pilgrims.
Chapter 45. The Virtue Of Spending In The Cause Of Allâh

3185. It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever spends on a pair (of things) in the cause of Allâh will be called in Paradise: ‘O slave of Allâh, here is prosperity.’ Whoever is one of the people of Șalâh, he will be called from the gate of Paradise. Whoever is one of the people of Jihâd, he will be called from the gate of Paradise. Whoever is one of the people who fast, he will be called from the gate of Ar-Rayyân.” Abû Bakr, may Allâh be pleased with him, said: “O Messenger of Allâh, no distress or need will befall the one who is called from those gates. Will there be anyone who will be called from all these gates?” The Messenger of Allâh ﷺ said: “Yes, and I hope that you will be one of them.” (Sâhîh)

Comments

This narration has preceded, see No. 2240.

3186. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever spends on a pair (of things) in the cause of Allâh, the gatekeepers of Paradise will call him from the gates of Paradise (saying): O So-and-so, come and enter!’ Abû Bakr said:
'O Messenger of Allāh, such a person will never perish or be miserable.' The Messenger of Allāh ﷺ said: 'I hope that you will be one of them.' (Sahih)

3187. It was narrated that Sa'dah b. Mu'āwiya said: 'I met Abū Dharr and said: 'Tell me a Hadith.' He said. Yes, the Messenger of Allāh ﷺ said: There is no Muslim worshipper who spends from each type of his wealth on a pair (of things) in the cause of Allāh, but the keepers of Paradise will welcome him, all of them calling him to what they have (of reward).'' I said: "How is that?" He said: "If it is camels, he gives two, and if it is cows, he gives two." (Sahih)

3188. It was narrated that Khuraim b. Fātik said: "The Messenger of Allāh ﷺ said: 'Whoever spends in the cause of Allāh, it will be recorded for him seven hundred fold.'" (Sahih)
Comments

A tenfold recompense for any righteous deed is certain. In excess of it is in accordance with the sincerity of each individual concerned. There are some unadulterated sincere bondsmen who gain seven-hundredfold recompense.

Chapter 46. The Virtue Of Charity In The Cause Of Allâh

3189. It was narrated from Abû Mas'ûd that a man gave a bridled camel in charity in the cause of Allâh. The Messenger of Allâh ﷺ said: “On the Day of Resurrection seven hundred bridled camels will come to you.” (Sahih)

3190. It was narrated from Mu'âdh bin Jabal that the Messenger of Allâh ﷺ said: “Campaigns are of two types. As for the one who seek the Face of Allâh, obeys the imâm, spends what is precious to him, is easy-going with his companion and avoids mischief, when he is asleep and when he is awake, it will all bring reward. But as for the one who fights to show off, and he disobeys the imâm and does mischief in the land, he will not come back the same as when he left.”[1] (Sahih)

[Tnkhrij: أخرجه مسلم، الإمام، باب فضل الصدقة في سبيل الله تعالى وتضعيفها، ح: 1892.]

[1] It will not simply be the case that he comes back with no good deeds to his credit, rather he will have a number of evil deeds on his record.
Comments

Fighting for ostentation and fame would become the cause of punishment instead of recompense. Hence, he would be in the loss compared to his former condition, because the wrong he would have done would exceed the good.

Chapter 47. The Sanctity Of The Wives Of The Mujāhidīn

3191. It was narrated from Sulaimān bin Buraidah that his father said: "The Messenger of Allāh ﷺ said: 'The sanctity of the wives of the Mujāhidīn to those who stay behind is like the sanctity of their mothers. There is no man who takes on the responsibility of looking after the wife of one of the Mujāhidīn and betrays him with her but he (the betrayer) will be made to stand before him on the Day of Resurrection and he will take whatever he wants of his (good) deeds. So what do you think?'"

(Ṣahīh)

Chapter 48. The One Who Betrays A Warrior With His Wife

3192. It was narrated from Sulaimān bin Buraidah, from his father, that the Messenger of Allāh ﷺ said: "The sanctity of the wives of the Mujāhidīn to those who stay behind is like the sanctity of their mothers. If he takes on the responsibility of looking after his wife then betrays him, it will be said to him on the Day of Resurrection: 'This one betrayed you with your wife, so take..."
whatsoever you want of his good deeds.’ So what do you think?”
(Sahih)

3193. It was narrated from Ibn Buraidah, from his father, that the
Messenger of Allâh ﷺ said: “The sanctity of the wives of the
Mujâhidîn to those who stay behind
is like the sanctity of their mothers. There is no man among those who
stay behind who takes on the
responsibility of looking after the
wife of one of the Mujâhidîn (and
betray him) but he (the betrayer)
will be made to stand before him
on the Day of Resurrection and it
will be said: ‘O So-and-so, this is
so-and-so, take whatever you want
from his good deeds.’” Then the
Prophet ﷺ turned to his
Companions and said: “What do
you think: Will he leave him any of
his good deeds?” (Sahih)

3194. It was narrated that Anas
said: “The Messenger of Allâh ﷺ said: ‘Strive in Jihâd with your
hands, your tongues and your
wealth.’”[1] (Daâfî)

Comments
This and the upcoming narrations are apparently not related to the previous
chapter. They rather fall under the category of miscellaneous or diversified
(Al-Mutafarriqât), which have some or the other relationship with the concept

of Jihād. Jihād with hands is fighting; Jihād with the tongue is conveying the message; Jihād with wealth is to financially assist the fighters.

3195. It was narrated from 'Abdullāh (may Allāh be pleased with him) that the Messenger of Allāh ﷺ commanded that snakes be killed and he said: “Whoever fears their vengeance is not one of us.” (Da‘if)

3196. It was narrated from ‘Abdullāh bin ‘Abdullāh bin Jabr, from his father, that the Messenger of Allāh ﷺ visited Jabr (when he was sick). When he entered he heard the women crying and saying: “We thought that your death would come when fighting in the cause of Allāh.” He said: “You think that martyrdom only comes when one is killed in the cause of Allāh. In that case your martyrs would be few. Being killed in the cause of Allāh is martyrdom, dying of an abdominal complaint is martyrdom, being burned to death is martyrdom, drowning is martyrdom, being crushed beneath a falling wall is martyrdom, dying of pleurisy is martyrdom, and the woman who dies along with her fetus is a martyr.” A man said: “Are you weeping when the Messenger of Allāh ﷺ is sitting
here?” He said: “Let them be, but if he dies no one should weep for him.” (Sahih)

Comments:
The Prophet’s saying, ‘let them weep’ is the evidence that wailing loudly over the dead is forbidden; there is no harm in crying, because crying or weeping is out of sympathy or compassion. It does not constitute wailing. And wailing is forbidden, not absolute weeping.

3197. It was narrated from Jabr that he entered with the Messenger of Allah upon someone who was dying, and the women were weeping. Jabr said: “Are you weeping when the Messenger of Allah is sitting here?” He said: “Let them weep so long as he is among them, but if he dies no one should weep for him.” (Sahih)
Chapter 1. Mentioning The Command Of The Messenger Of Allâh Concerning Marriage, His Wives And What Allâh, The Mighty And Sublime, Permitted To His Prophet When It Is Forbidden To Other People, Because Of His Virtue And High Status

3198. It was narrated that ‘Aţâ said: “We attended the funeral of Maimûnah, the wife of the Prophet, with Ibn ‘Abbâs in Sarif. Ibn ‘Abbâs said: ‘This is Maimûnah; when you lift up her bier, do not rock it nor shake it. The Messenger of Allâh had nine wives and he used to give a share of his time to eight of them and not to one.’” (Sahîh)

Comments:

Maymûnah’s marriage, bridal escort to the Prophet’s household, and death; all these events took place in Sarif. She was laid to rest in the same tent from where she was escorted to live with the Prophet. Maimûnah was the sister of Ibn ‘Abbâs mother.

3199. It was narrated that Ibn ‘Abbâs said: “When the Messenger of Allâh died he had nine wives; he used to be intimate with all of them except one, who had given her day and night to ‘Aishah.” (Sahîh)
If someone relinquishes one's right out of free will, then there is nothing wrong in it. Her passion had declined. She, therefore, sacrificed her turn and gifted it to 'Aishah, who had been the only virgin wife among all the other wives of the Prophet ﷺ.

3200. Anas narrated that the Prophet ﷺ used to go around to his wives in a single night, and at that time he had nine wives. (Sahih)

There is a disagreement whether the Messenger of Allâh ﷺ was obliged to apportion his time among his wives or not. But it is unanimously agreed upon that he used to apportion his time and visit all his wives by turns or in rotation.

3201. It was narrated that 'Aishah said: "I used to feel jealous of those (women) who offered themselves (in marriage) to the Prophet ﷺ and I said: 'Would a free woman offer herself?' Then Allâh, the Mighty and Sublime, revealed: 'You can postpone whom you will of them, and you may receive whom you will.' [1] I said: 'By Allâh, I see that your Lord is quick to respond to your wishes.'" (Sahih)

Comments:

Allâh, Most High, had made it permissible for the Prophet ﷺ, that if any believing emigrant woman offers herself to Allâh's Messenger ﷺ to contract marriage, he could marry her without her guardians; because in the first place, the guardians of the Emigrant women were disbelievers. Their guardianship, therefore, stood annulled. Secondly, in the event of the absence of genealogical guardians, he was their legal guardian on account of him being the ruler. Therefore, in the event of a woman's offering herself, the Prophet's ﷺ marriage with her fulfilled all the prerequisites or conditions. But Allâh's Messenger ﷺ did not take any such woman in marriage, who had offered herself on her own, so that no idle good-for-nothing person could make any accusation, although it was lawful for the Prophet ﷺ according to the rule of the Divine law; from every dimension, legal as well as moral.

3202. It was narrated that Sahl bin Sa'd said: “I was among the people when a woman said: ‘I offer myself (in marriage) to you, O Messenger of Allâh, see what you think of me.’ A man stood up and said: ‘Marry me to her.’ He said: ‘Go and find (something), even if it is an iron ring.’ So he went, but he could not find anything, not even an iron ring. So the Messenger of Allâh ﷺ said: ‘Do you have (memorized) any Sûras of the Qur'ân?’ He said: ‘Yes.’ So he married him to her on the basis of what he knew of Sûras of the Qur'ân.” (Saîîh)

Comments:

This woman was also destitute. She had no guardians. That is why Allâh's Messenger ﷺ gave her in marriage, becoming her guardian, in his capacity as the ruler. It transpires from this narration that if someone possessed no amount of money to be given as dower (Mahr), the marriage could be contracted in substitution of education. This is because education also consists of wages or remuneration, and remuneration constitutes wealth. Therefore, there is nothing wrong in it.
Chapter 2. What Allāh
Enjoined Upon His Prophet
And Forbade To Other People
In Order To Bring Him Closer
To Him

3203. It was narrated from 'Āishah, the wife of the Prophet ﷺ, that the Messenger of Allāh ﷺ came to her when Allāh commanded him to give his wives the choice. 'Āishah said: “The Messenger of Allāh ﷺ started with me and said: ‘I am going to tell you something, but you do not have to rush until you consult your parents.’” She said: “He knew that my parents would not tell me to leave him.” Then the Messenger of Allāh ﷺ said: ‘O Prophet! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner.’[1] “I said: ‘Do I need to consult my parents about this? I choose Allāh and His Messenger, and the abode of the Hereafter.’”

(Ṣahīh)

Comments:
An-Nasā’ī has reckoned this as specific to the Messenger of Allāh ﷺ, because it is obligatory upon us to provide our wives with food, drink, and clothing in every condition. Therefore, we cannot tell our wives to go hungry with us, otherwise they will be divorced. Within the household of the Prophet ﷺ, only women characterized by the Prophetic temperament are appropriate, so that Allāh’s Messenger ﷺ might not encounter any inconvenience.

3204. It was narrated that ‘A‘ishah, may Allâh be pleased with her, said: “The Messenger of Allâh ﷺ gave his wives the choice (of staying with him) was it divorce?” (Sahîh)

Comments:
Some advocate that if a husband (in the situation mentioned above) offers a choice of divorce to his wife, then the divorce would take place; under all circumstances, even if she chooses to remain in her husband’s house. ‘A‘ishah negated this notion that when the wife gives precedence to her husband: where does the question of divorce arise?

3205. It was narrated that ‘A‘ishah said: “The Messenger of Allâh ﷺ gave us the choice, and we chose him, so there was no divorce.” (Sahîh)

3206. It was narrated that ‘A‘tâ said: “‘A‘ishah said: ‘The Messenger of Allâh ﷺ did not die until women had been made lawful to him.” [1] (Sahîh)

Comments:
When the pure wives of the Prophet ﷺ were proved absolutely successful in the above-mentioned test of volition, Allâh’s Messenger ﷺ was prohibited from divorcing any of his wives, or taking any other wife in addition of them; ‘with a view to underscore their esteemed rank.’ But since the objective was not to impose any restriction upon the Prophet ﷺ, the objective was rather to highlight the sublimity of the pure wives of the Prophet ﷺ, after a little while, it was made clear that there is no restriction upon the Prophet ﷺ concerning the matter of marriage and divorce. You may retain whomever you wish, divorce whomever you want, and take in marriage whomever you desire. But Allâh’s Messenger ﷺ did not make use of this choice. He ﷺ rather retained all his current wives and held them in high esteem.

3207. It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ did not die until Allâh permitted him to marry whatever women he wanted.” (Sahih)

Chapter 3. Encouragement To Marry
3208. It was narrated that ‘Alqamah said: “I was with Ibn Mas’ûd while he was with ‘Uthmân, may Allâh be pleased with him, and ‘Uthmân said: ‘The Messenger of Allâh ﷺ came out to some Fityah (young men) —Abû ‘Abdur-Rahmân said, ‘I did not understand (the word) Fityah as I would want’ — and said: ‘Whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity, and whoever cannot, then fasting will
be a restraint (Wijâ') for him.”
(Ṣāhiḥ)

Comments:
See No. 3345.

3209. It was narrated from ‘Alqamah, that ‘Uṭhmān said to Ibn Mas’ūd: “Shall I arrange for you to marry a young girl?” ‘Abdullāh called ‘Alqamah and he told the people that the Prophet ﷺ said: “Whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity. And whoever cannot afford it, then let him fast, for it will be restraint for him.” (Ṣāhiḥ)

Comments:
In this narration the ability to marry denotes financial capability, and not the bodily strength; otherwise, what is the use of fasting in the latter situation?

3210. It was narrated from ‘Alqamah and Al-Aswād that ‘Abdullāh said: “The Messenger of Allāh ﷺ said to us: ‘Whoever among you can afford it, let him get married, and whoever cannot then he should fast, for it will be a restraint (Wijâ’) for him.’” (Ṣāhiḥ)
Abū ‘Abdur-Raḥmān said: (The mention of) Al-Aswād in this Hadīth is not preserved.

3211. It was narrated that
‘Abdullāh said: “The Messenger of Allāh ḥ said to us: ‘O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity, and whoever cannot then he should fast, for it will be a restraint (Wijā’) for him.”’ (Ṣaḥīḥ)

3212. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ḥ said to us: ‘O young men, whoever among you can afford it, let him get married,’” and he quoted the same Ḥadīth. (Ṣaḥīḥ)

3213. It was narrated that ‘Alqamah said: “I was walking with ‘Abdullāh in Mina and he was met by ‘Uthmān who stood with him and spoke with him. He said: ‘O Abū ‘Abdur-Rahmān! Shall I not marry you to a young girl? Perhaps she will remind you of when you were younger?’ ‘Abdullāh said: ‘As you say that (it reminds me that) the Messenger of Allāh ḥ said to us: O young men, whoever among you can afford it, let him get married.’” (Ṣaḥīḥ)
Chapter 4. Prohibition Of Celibacy

3214. It was narrated that Sa’d bin Abî Waqqâs said: “The Messenger of Allâh forbid ‘Uthmân to be celibate. If he had given him permission we would have castrated ourselves.” (Sahîh)

Comments:
‘Uthman bin Ma’zûn was young. He had been extremely devoted to worship. He sought the permission of the Prophet to remain preoccupied with worship all the time, and not get involved in the tumult of womenfolk, but Allâh’s Messenger did not grant him permission.

3215. It was narrated from ‘Âishah that the Messenger of Allâh forbid celibacy. (Sahîh)

3216. It was narrated from Samurah bin Jundab that the Prophet forbid celibacy. (Sahîh)
It was narrated from Abū Salamah that Abū Hurairah said: "I said: 'O Messenger of Allâh, I am a young man and I fear hardship for myself, but I cannot afford to marry; should I castrate myself?' The Prophet ﷺ turned away from him until he said it three times. Then the Prophet ﷺ said: "O Abū Hurairah, the pen is dried concerning what you are going to face, so (it is up to you whether) you castrate yourself or not." (Sahîh)

Abū 'Abdur-Rahmân (An-Nasâ'i) said: Al-Awzâ'î did not hear this narration from Az-Zuhri, and this Hadith is Sahîh, Yûnus reported it from Az-Zuhri.

Comments:
The gist of the Prophet's ﷺ statement is: Allâh, Most High, has the foreknowledge of your upcoming actions. Hence, what good will the forbidden act of castration do to you? It is, therefore, better that you should supplicate to Allâh to grant you abundance or plentifulness, and do every effort to keep away from sinning.

It was narrated from Sa'd bin Hishâm that he came to the Mother of the Believers, 'Âishah. He said: "I want to ask you about celibacy, what do you think about it?" She said: "Do not do that; have you not heard that Allâh, the Mighty and Sublime, says: 'And indeed We sent Messengers before..."
you, and made for them wives and offspring."[1] So do not be celibate." (Sahih)

Comments:

Yet, marriage is the Sunnah of the prophets. And whoever dislikes my exemplary way or Sunnah is not of me' (the upcoming Hadith). To abandon the agreed upon way of the Prophet ﷺ is an evident misguidance, and severing ties with the Prophets ﷺ.

3219. It was narrated from Anas that there was a group of the Companions of the Prophet ﷺ, one of whom said: “I will not marry women.” Another said: “I will not eat meat.” Another said: “I will not sleep on a bed.” Another said: “I will fast and not break my fast.” News of that reached the Messenger of Allâh ﷺ and he praised Allâh then said: “What is the matter with people who say such and such? But I pray and I sleep, I fast and I break my fast, and I marry women. Whoever turns away from my Sunnah is not of me.” (Sahih)

Comments:
The concluding words of the Hadith are in the form of admonition. In other words, such a person has no relation with me.

Chapter 5. Allâh Will Help The One Who Marries, Seeking To Keep Himself Chaste

3220. It was narrated from Abû...
Hurairah that the Messenger of Allah ﷺ said: “There are three who are promised the help of Allah: The Mukātab[1] who wants to buy his freedom, the one who gets married seeking to keep himself chaste, and the Mujāhid who fights in the cause of Allah.”

(Hasan)

Comments:
This narration has preceded in the Book of Hajj (No. 3122). There, along with these three, there is mention of one who performs the Hajj and ‘Umrah.

Chapter 6. Marrying Virgins

3221. It was narrated that Jābir said: “I got married then I came to the Prophet ﷺ and he said: ‘Have you got married, O Jābir?’ I said: ‘Yes.’ He said: ‘To a virgin or to a previously married woman?’ I said: ‘To a previously-married woman.’ He said: ‘Why not a virgin, so you could play with her and she could play with you?’” (Sahih)

(المعجم 6 - يَتَّخِذُ الْأُمَيْكَارِ (التحفة 6)

3222. It was narrated that Jābir said: “The Messenger of Allah ﷺ met me and said: ‘O Jābir, have you got married to a woman since I last saw you?’ I said: ‘Yes, O Messenger of Allah ﷺ.’ He said:

Comments:
A virgin offers her heartfelt instinctively sincere love; whereas a widow happens to have one home already. She would continue to compare and contrast between these two. She would not be able to express her sincerity to such an extent. Besides, there is a greater hope of children from a virgin.

[1] The slave who has made a contract of manumission.
"To a virgin or to a previously married woman?" I said: "To a previously-married woman." He said: "Why not a virgin, so she could play with you?" (Sahîh)

Comments:
See No. 3228.

Chapter 7. A Woman Marrying Someone Who Is Similar In Age To Her

3223. It was narrated from `Abdullâh bin Buraidah that his father said: "Abû Bakr and 'Umar, may Allâh be pleased with them, proposed marriage to Fâtîmah but the Messenger of Allâh ﷺ said: 'She is young.' Then 'Ali proposed marriage to her and he married her to him." (Sahîh)

Comments:
Abû Bakr and 'Umar had sent the proposal of marriage with Fatimah in order to acquire the honor of being a son-in-law of the Prophet ﷺ.

Chapter 8. A Freed Slave Marrying An 'Arab Woman

3224. It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that during the reign of Marwân, 'Abdullâh bin 'Amr bin 'Uthmân, who was a young man, issued a final divorce to the
daughter of Sa‘eed bin Zaid, whose mother was Bint Qais. Her maternal aunt, Fāţimah bint Qais, sent word to her telling her to move from the house of ‘Abdullâh bin ‘Amr. Marwân heard of that and he sent word to the daughter of Sa‘eed, telling her to go back to her home, and asking her why she had moved from her home before her ‘Iddah was over? She sent word to him telling him that her maternal aunt had told her to do that. Fāţimah bint Qais said that she had been married to Abû ‘Amr bin Ḥafṣ, and when the Messenger of Allâh Ṣḥ appointed ‘A‘ī bin Abî Ṭâlib as governor of Yemen, he went out with him and sent word to her that she was divorced with the third Talaq. He told Al-Ḥârîth bin Hishâm and ‘Ayyâsh bin Abî Rai‘ah to spend on her. She sent word to Al-Ḥârîth and ‘Ayyâsh asking them what her husband had told them to spend on her, and they said: ‘By Allâh, she has no right to any maintenance from us, unless she is pregnant, and she cannot come into our home without our permission.’ She said that she came to the Messenger of Allâh Ṣḥ and told him about that, and he stated that they were correct. Fāţimah said: ‘Where should I move to, O Messenger of Allâh?’ He said: ‘Move to the home of Ibn Umm Maktûm, the blind man whom Allâh, the Mighty and Sublime, named in His Book.’ Fāţimah said: ‘So I observed my ‘Iddah there. He was a man who
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has lost his sight, so I used to take off my garments in his house, until the Messenger of Allâh ﷺ married me to Usâmah bin Zaid.' Marwan criticized her for that and said: 'I have never heard this Hadîth from anyone before you. I will continue to follow the ruling that the people have been following.' (Sahîh)

Comments:

"Final divorce": The third divorce is absolute because following it, one cannot take one's wife back.

3225. It was narrated from 'Aishah that Abû Hudhaifah bin 'Utbah bin Rabî‘ah bin 'Abd Shams – who was one of those who had been present at Badr with the Messenger of Allâh ﷺ – adopted Sâlim and married him to his brother's daughter, Hind bint Al-Walid bin 'Utbah bin Rabi‘ah bin 'Abd Shams, and he was a freed slave of an Anšârî woman – as the Messenger of Allâh ﷺ had adopted Zaid. During the Jâhiliyyah, if a man adopted someone, the people would call him his son, and he would inherit from his legacy, until Allâh, the Mighty and Sublime, revealed about that: 'Call them by (the names of) their fathers, that is more just with Allâh. But if you know not their fathers' (names, call them) your brothers in Faith and Mawâlîkum (your freed slaves)."[1]

Then if a person's father's name

was not known, he would be their freed slave and brother in faith. (Sahih)

3226. It was narrated from 'Âishah the wife of the Prophet ﷺ, and Umm Salamah the wife of the Prophet ﷺ that Abû Hudhaifah bin 'Utbah bin Rabî‘ah bin Abd Shams – who was one of those who had been present at Badr with the Messenger of Allâh ﷺ – adopted Sâlim – who was the freed slave of an Anšârî woman – as the Messenger of Allâh ﷺ had adopted Zaid bin Hârithah. Abû Hudhaifah bin 'Utbah married Sâlim to his brother's daughter Hind bint Al-Walîd bin 'Utbah bin Rabî‘ah. Hind bint Al-Walîd bin 'Utbah was one of the first Muhâjir women, and at that time she was one of the best single women of the Quraisy. When Allâh, the Mighty and Sublime, revealed the following concerning Zaid bin Hârithah: 'Call them by (the names of) their fathers, that is more just with Allâh. But if you know not their fathers' (names, call them) your brothers in Faith and Mawâlikum (your freed slaves).[1] each of them went back to being called after his father, and if a person's father was unknown, he was named after his former masters. (Sahih)

Chapter 9. Nobility

3227. It was narrated from Ibn Buraidah that his father said: “The Messenger of Allâh ﷺ said: ‘The nobility of the people of this world, that which they (always) go to, is wealth.’”[1] (Sahîh)

Chapter 10. For What Should A Woman Be Married?

3228. It was narrated from Jâbir that he married a woman at the time of the Messenger of Allâh ﷺ, and the Prophet ﷺ met him and said: ‘Have you got married, O Jâbir? He said: ‘Yes.’ He said: ‘A virgin or a previously-married woman?’ I said: ‘A previously married woman.’ He said: ‘Why not a virgin who would play with you?’ I said: ‘O Messenger of Allâh, I have sisters, and I did not want her to come between them and I.’ He said: ‘That’s better then. A woman may be married for her religious commitment, her wealth or her beauty. You should choose the one who is religiously committed, may

[1] They say that the meaning is that nobility is usually judged based upon wealth and treatment of it, where as honor is based upon Taqwa.
your hands be rubbed with dust (may you prosper).”’ (Sahîh)

Comments:

“May your hands become dusty (Taribat Yadrik)”: Primarily this phrase is uttered to admonish, but it is sometimes spoken to express affection and compassion also. (According to the Arabic lexicographers, to say that a person’s hands became dirty, means “he became rich,” as though he became possessor of wealth equal to the dust of the earth (Turâb).

Chapter 11. It Is Disliked To Marry One Who Is Infertile

3229. It was narrated that Ma‘qil bin Yassâr said: “A man came to the Messenger of Allâh ﷺ and said: ‘I have found a woman who is from a good family and of good status, but she does not bear children, should I marry her?’ He told him not to. Then he came to him a second time and he told him not to (marry her). Then he came to him a third time and he told him not to (marry her), then he said: ‘Marry the one who is fertile and loving, for I will boast of your great numbers.’” (Hasan)

Comments:

‘But she does not bear children’: Certain things become popular. There is no need to investigate. May be a woman does not get her monthly period, or she might have previously married, and she had no children.
Chapter 12. Marrying An Adulteress

3230. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that Marthad bin Abi Marthad Al-Ghanawi – a strong man who used to take the prisoners from Makkah to Al-Madinah – said: "I arranged with a man to bring him (from Makkah to Al-Madinah). There was a prostitute in Makkah who was called 'Anâq, and she was his friend. She came out and saw my shadow on the wall, and said: 'Who is this? Marthad? Welcome, O Marthad, come tonight and stay at our place.' I said: 'O 'Anâq, the Messenger of Allâh has forbidden adultery.' She said: 'O people of the tents, this porcupine is the one who is taking your prisoners from Makkah to Al-Madinah!' I headed toward (the mountain of) Al-Khandamah, and eight men came after me. They came and stood over my head, and they urinated, and their urine reached me, but Allâh caused them not to see me. Then I went to my companion (the prisoner) and brought him to Al-Arik, where I undid his fetters. Then I came to the Messenger of Allâh and said: 'O Messenger of Allâh, shall I marry 'Anâq?' He remained silent and did not answer me, then the following was revealed: 'And the adulteress – fornicator, none marries her except an adulterer – fornicator or an idolater.'[1]

called me and recited them to me and said: 'Do not marry her.'"

(Hasan)

Comments:

'Strong man': He lived by theft and robbery during the period of ignorance or Jâhiliyyah. Allâh’s Messenger assigned him the task of retrieving Muslim captives, in view of his vocation. May Allâh be well-pleased with him.

3231. It was narrated from Ibn 'Abbâs that a man came to the Messenger of Allâh and said: "I have a wife who is one of the most beloved of the people to me, but she does not object if anyone touches her." He said: "Divorce her." He said: "I cannot do without her." He said: "Then stay with her as much as you need to." (Sahih)

Abû 'Abdur-Ra'âmân (An-Nasâ') said: This Hadith is not reliable. 'Abdul-Karîm is not a strong (a narrator) and Hârûn bin Râ'âb is more reliable than him, and he narrated it in Mursal form. Hârûn is trustworthy, and his narration is more worthy of being considered correct than 'Abdul-Karîm’s narration.

[Notes added by the editor: A strong man: He lived by theft and robbery during the period of ignorance or Jâhiliyyah. Allâh’s Messenger assigned him the task of retrieving Muslim captives, in view of his vocation. May Allâh be well-pleased with him.

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Here is an explanation of the hadith:
Chapter 13. The Prohibition Of Marrying Adulteresses

3232. It was narrated from Abū Hurairah that the Prophet said: "Women are married for four things: Their wealth, their nobility, their beauty and their religious commitment. Choose the one who is religiously-committed, may your hands be rubbed with dust.”

(Sahih)

Comments:
In this narration, there is no explicit mention of contracting marriage with adulterers/adulteresses. But the conclusion of the Prophet stating: "Go for the one with religious disposition (bi Dhâtid dîn)” is very much the same, that an adulteress should not be taken in marriage, because she does not possess a religious disposition.

Chapter 14. Which Woman Is Best?

3233. It was narrated that Abū Hurairah said: “It was said to the Messenger of Allâh: ‘Which woman is best?’ He said: ‘The one makes him happy when he looks at her, obeys him when he commands her, and she does not go against his wishes with regard to herself nor her wealth.’”

(Hasan)

Comments:
Social relations cannot remain in harmony without the harmonious concord between husband and wife. If both of them are of equal status, the chances of accord are bleak.
Chapter 15. The Righteous Woman

3234. It was narrated from ‘Abdullāh bin ‘Amr bin Al-‘Āṣ ᵃ that the Messenger of Allāh ᴱﷺ said: “This world is all temporary conveniences, and the best temporary convenience of this world is a righteous woman.” (Sahih)

Comments: Of the property of the world, the best thing is a virtuous woman, because the husband has constant relations with his wife. If she is virtuous, life would pass in peace, security, and tranquility. If she is not virtuous, then a perpetual dispute would ensue, distress would prevail, and life would become full of discord.

Chapter 16. The Jealous Woman

3235. It was narrated from Anas ᵃ that they said: “O Messenger of Allāh, why don’t you marry a woman from the Anṣār?” He said: “They are very jealous.” (Sahih)

Comments: The Helpers (Anṣār) were the people of calm temperament. This is why their womenfolk were domineering upon them. They feared them. Thus, a sort of sharpness had developed in the temperament of the womenfolk of the Helpers. Allāh’s Messenger ᴱﷺ had already had wives previously. The fiery-tempered women generally find it hard to bear themselves with their co-wives.
and husband; rather they turn into a potential headache. Allāh’s Messenger ﷺ did not contact marriage with any woman of the Helpers.

Chapter 17. It Is Permissible To Look Before Marriage

3236. It was narrated that Abû Hurairah said: “A man proposed marriage to a woman from among the Anṣār and the Messenger of Allāh ﷺ said to him: ‘Have you seen her?’ He said: ‘No.’ So he told him to look at her.” (Sahih)

Comments:
Casting epicurean glances at women is forbidden. Needfully doing so is not prohibited. Marriage is a significant essentiality. Besides, it is a companionship of the whole life. It, therefore, is appropriate to see her in order to avoid any probable future unpleasantness. It does not, however, mean that one should go into her house making demands.

3237. It was narrated that Al-Mughirah bin Shu‘bah said: “I proposed marriage to a woman during the time of the Messenger of Allāh ﷺ, and the Prophet ﷺ said: ‘Have you seen her?’ I said: ‘No.’ He said: ‘Look at her, for that is more likely to create love between you.’” (Sahih)

Chapter 18. Getting Married In Shawwâl

3238. It was narrated from
'Urwh, that 'Aishah said: "The Messenger of Allah married me in Shawwâl and my marriage was consummated in Shawwâl." - 'Aishah liked for her women's marriages to be consummated in Shawwâl - "and which of his wives was more beloved to him than me?" (Sahîh)

Comments:
The literal meaning of the term Shawwâl is a bit ignominious. The Arabs, therefore, regarded this month ill-fated during the period of ignorance. Hence, why they used to regard the making of marriage contracts in this month as an evil omen, as some people nowadays do not consider marriage contracts permissible in the month of Muharram, which, according to them, is the month of mourning. But Islam does not entertain such superstitions.

Chapter 19. Proposal Of Marriage

3239. 'Amir bin Shura'bîl Ash-Sha'bî narrated that he heard Fâţimah bint Qais - who was one of the first Muhâjir women - say: 'Abdur-Rahmân bin 'Awf proposed marriage to me, along with others of the Companions of Muhammad. And the Messenger of Allah proposed that I marry his freed slave, Usâmah bin Zaid. I was told that the Messenger of Allah had said: 'Whoever loves me, let him love Usâmah.' When the Messenger of Allah spoke to me I said: 'My affairs are in your hands; marry me to whomever you wish.' He said: 'Go to Umm Sharîk.' Umm Sharîk was a rich Anšârî woman who used to spend a great deal in the cause of Allah,
and she always had a lot of guests. I said: 'I will do that.' He said: 'Do not do that, for Umm Sharik has a lot of guests, and I would not like your *Khimar* to fail off, or your shins to become uncovered, and the people see something of you that you do not want them to see. Rather go to your cousin (son of your paternal uncle) 'Abdullâh bin 'Amr bin Umm Maktûm, who is a man of Banu Fîhr.' So I went to him." This is an abridged form of it. (*Sahîh*)

Comments:

To propose a marriage is not something blameworthy, nor should one get annoyed at it. How could one achieve something without one's asking? However, the proposal ought to be made to the woman's guardian.

**Chapter 20. Prohibition Of Proposing Marriage To A Woman When Someone Else Has Already Proposed To Her**

3240. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "None of you should propose marriage to a woman when someone else has already proposed to her."

(*Sahîh*)

Comments:

Proposal over proposal (making a proposal while that of another person is still being weighed) is repugnant to sincerity; it also reveals or unmasks jealousy and selfishness. But, if a proposal is turned down then there is no harm in it.

3241. It was narrated that Abû Hurairah said: "The Messenger of
Allâh said: ‘Do not artificially inflate prices, a resident should not sell for a Bedouin, a man should not offer more for something that has already been bought by his brother, no one should propose marriage to a woman when someone else has already proposed to her, and no woman should try to bring about the divorce of her sister, in order to deprive her of the blessings that she has.’” (Sahîh)

3242. It was narrated from Abû Hurairah that the Prophet said: “None of you should propose marriage to a woman when someone else has already proposed to her.” (Sahîh)

3243. It was narrated from Abû Hurairah that the Messenger of Allâh said: “None of you should propose marriage to a woman when someone else has already proposed to her, unless he marries (and he gives up the idea), or gives him permission.” (Sahîh)
'Unless he marries': This signifies the other person should wait and watch. If the negotiations succeed and the marriage contract takes place, it is well and good. If the proposal aborts, then the other person may make the proposal.

3244. It was narrated from Abū Hurairah that the Prophet said:

"None of you should propose marriage to a woman when someone else has already proposed to her." (Sahih)

3245. ‘Abdullāh bin ‘Amr used to say: "The Messenger of Allāh forbade offering more for something that has already been bought by his brother, or for a man to propose marriage to a woman when someone else had already proposed to her, unless the previous suitor gave up the idea or gave him permission." (Sahih)

Comments:

Unless the negotiations succeed and the marriage contract takes place, it is well and good. If the proposal aborts, then the other person may make the proposal.

If someone is negotiating a deal, it is not lawful for someone else to begin negotiations. The deal might have already been concluded.

3246. It was narrated from Muhammad bin ‘Abdur-Rahmān bin Thawbān that they asked Fāṭimah bint Qais about her story...
and she said: “My husband divorced me three times, and he used to provide me with food that was not good.” She said: “By Allâh, if I were entitled to maintenance and accommodation I would demand them and I would not accept this.” The deputy said: “You are not entitled to accommodation or maintenance.” She said: “I came to the Prophet and told him about that, and he said: You are not entitled to accommodation nor maintenance; observe your 'Iddah in the house of so-and-so.” She said: ‘His Companions used to go to her. Then he said: ‘Observe your 'Iddah in the house of Ibn Umm Maktûm, who is blind, and when your 'Iddah is over, let me know.'” She said: “When my 'Iddah was over, I let him know. The Messenger of Allâh said: ‘Who has proposed marriage to you?’ I said: ‘Mu‘âwiyyah and another man from the Quraysh.’ He said: ‘As for Mu‘âwiyyah, he is a boy among the Quraysh and does not have anything, and as for the other he is a bad man with no goodness in him. Rather you should marry Usâmah bin Zaid.”’ She said: “I did not like the idea.” But he said that to her three times so she married him. (Sahîh)

Comments:
(Similar preceded earlier, see Nos. 3224, 3239)
In the preceding narrations, proposal over a proposal was forbidden. In this narration, Allâh’s Messenger ﷺ made the proposal of marriage with Usama over the proposals of Mu‘awiyah and Jahm. In actuality, she had gone to the Prophet ﷺ to consult him. Allâh’s Messenger ﷺ counseled her sincerely. As a matter of fact, her marriage with Usamah proved full of blessings.

Chapter 22. If A Woman Consults A Man Concerning The One Who Has Proposed Marriage To Her, Should He Tell Her Of What He Knows?

3247. It was narrated from Fâtimah bint Qais that Abî ‘Amr bin Hafs issued a final divorce to her while he was absent. His deputy sent some barley to her but she did not like it. He said: “By Allâh, you have no rights over us.” She went to the Messenger of Allâh ﷺ and told him about that, and he said: “You have no right to maintenance.” He told her to observe her ‘Iddah in the house of Umm Sharîk, then he said: “She is a woman whose house is frequented by my Companions. Observe your ‘Iddah in the house of Ibn Umm Maktûm, for he is a blind man and you can take off your garment. And when your ‘Iddah is over, let me know.” She said: “When my ‘Iddah was over I told him that Mu‘awiyah bin Abî Sufyân and Abû Jahm had proposed marriage to me. The Messenger of Allâh ﷺ said: ‘As for Abû Jahm, his stick never leaves his shoulder,”[1] and as for

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[1] This has been interpreted by the scholars as meaning that he traveled a great deal, or that he habitually beat his wives; a third suggestion, that he was a man of high sexual energy, is regarded as being farfetched.
Mu‘āwiyyah he is a poor man who has no wealth. Rather you should marry Usâmah bin Zaid.” I did not like the idea, then he said: ‘Marry Usâmah bin Zaid.’ So I married him and Allâh created a lot of good in him, and others felt jealous of my good fortune.” (Sahîh)

Comments:
In the event of someone’s seeking counsel, one may describe good and bad characteristics of the person concerned. This does not fall under slander or backbiting.

Chapter 23. If A Man Consults Another Man About A Woman, Should He Tell Him What He Knows?

3248. It was narrated that Abû Hurairah said: “A man of the Anṣâr came to the Messenger of Allâh ﷺ and said: ‘I have married a woman.’ He said: ‘Did you look at her? For there is something in the eyes of the Anṣâr.’” (Sahîh)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: I found this Hadîth in another place, from Yazîd bin Kaisân, that Jâbir bin ‘Abdullâh narrated it, and what is correct is Abû Hurairah.

3249. It was narrated from Abû Hurairah that a man wanted to marry a woman and the Prophet ﷺ said: “Look at her, for there is
something in the eyes of the Ansâr.” (Sahîh)

Chapter 24. A Man Offering His Daughter In Marriage To Someone Whom He Likes

3250. It was narrated that ‘Umar said: “Hafshah bint ‘Umar became single when (her husband) Khunais – meaning bin Ḥudhâfah – (died). He was one of the Companions of the Prophet who had been present at Badr, and he died in Al-Madinah. I met ‘Uthmân bin ‘Affân and offered Hafshah in marriage to him. I said: ‘If you wish, I will marry you to Hafshah.’ He said: ‘I will think about it.’ A few days passed, then I met him and he said: ‘I do not want to get married at the moment.’” ‘Umar said: “Then I met Abû Bakr Aṣ-Ṣiddîq, may Allâh be pleased with him, and said: ‘If you wish, I will marry Hafshah to you.’ He did not give me any answer, and I felt more upset with him than I had with ‘Uthmân, may Allâh be pleased with him. Several days passed, then the Messenger of Allâh ﷺ proposed marriage to her, and I married her to him. Abû Bakr met me and said: ‘Perhaps you felt upset with me when you offered Hafshah in marriage to me and I did not give you any answer?’
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I said: 'Yes.' He said: 'Nothing prevented me from giving you an answer when you made the offer to me except the fact that I had heard the Messenger of Allah speak of her, and I did not want to disclose the secret of the Messenger of Allah; if he had left her, then I would have married her.'” (Sahih)

Comments:
Allah’s Messenger’s secret: in the event of responding, there was chance of letting out the secret. On the other hand, Allah’s Messenger had not made any definite decision. He might possibly have changed his mind. In this situation, revelation of the secret could have become the cause of bad feelings between the two groups. Abu Bakr, therefore, chose to remain silent. May Allah be pleased with him and he with Him.

Chapter 25. A Woman Offering Herself In Marriage To One Whom She Likes

3251. Thabit Al-Bunānî said: "I was with Anas bin Malik and a daughter of his was with him. He said: ‘A woman came to the Messenger of Allah and offered herself in marriage to him. She said: O Messenger of Allah, do you want to marry me?’” (Sahih)

Comments:
Earlier it has preceded that during the period of emigration (from Makkah to Al-Madinah), some women had no parental or original guardians. Therefore, they were compelled to talk about their marriage themselves. In such conditions, there is nothing blameworthy or objectionable.
3252. It was narrated from Anas that a woman offered herself in marriage to the Prophet. The daughter of Anas laughed and said: "How little was her modesty." Anas said: "She was better than you; she offered herself in marriage to the Prophet." (Sahih)

Comments:
The daughter of Anas had, perhaps, not reflected upon the aforementioned Hadith (3251). Otherwise, making proposal for one's own marriage is not immodesty, especially with the Messenger of Allah, who was her legal and lawful guardian in accordance with the rule of the Divine law.

Chapter 26. A Woman Doing Istikhârah If She Receives A Proposal Of Marriage

3253. It was narrated that Anas said: "When the Iddah of Zainab was over, the Messenger of Allah said to Zaid: 'Propose marriage to her on my behalf.' Zaid went and said: O Zainab, rejoice, for the Messenger of Allah has sent me to you to propose marriage on his behalf." She said: 'I will not do anything until I consult my Lord.' She went to her prayer place and Qur'ân was revealed, then the Messenger of Allah came and entered upon her without any formalities." (Sahih)

Comments:
Zainab had already been married to Zaid bin Harithah, but it turned out to be discordant or disharmonious. Ultimately, it reached the point of divorce.
Zaid was the Prophet’s adopted son. Earlier, a Command had descended that an adopted son in reality is not a son. Alläh, Most High, Willed to promulgate this Command practically. Hence, Alläh, Most High, commanded the Messenger of Alläh to take Zainab in marriage if Zaid divorces her, so that it might become practically evident that an adopted son is not one’s son in actuality.

3254. Anas bin Mâlik said: Zainab bint Jahsh used to boast to the other wives of the Prophet and say: “Alläh married me to him from above the Heavens.” And the Verse of Hijâb was revealed concerning her. (Sâhih)

Comments:
The apparent wording of the Noble Qur’ân “Zawwâjnâkahâ” corroborates that her marriage was not solemnized on the Earth. Rather, by these words of Alläh, Most High, the rite of marriage came to be concluded.

Chapter 27. How To Do

Istiikhârah

3255. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Alläh used to teach his Companions to perform Istiikhârah in all matters, just as he used to teach them Sârahs from the Qur’ân. He said: ‘If any one of you is deliberating about a decision he has to make, then let him pray two Rak’âhs of non-obligatory prayer, then say: Allähumma inni astâkhiruka bi ‘ilmika wa astaqdiruka bi qudratika wa as’atuka min fadlika, fa innaka taqdiru wa là aqdir, wa ta’lamu wa là a’lam, wa...”
anta ‘allām al-ghuṣūb. Allāhumma in kunta ta’lamu anna ḥādīl-amra khayrun li fi dinī wa ma’āshī wa ‘aqibāti amrī (or: fi ‘ājīl amrī wa ‘ājīlihi) faqdurhū li wa yassirhū li thumma bārik li fihi. Allāhumma, wa in kunta ta’lamu annahu sharrun li fi dinī wa ma’āshī wa ‘aqibāti amrī (or: fi ‘ājīl amrī wa ‘ājīlihi) faṣrifhu ‘annī waṣrifhi ‘anhu waqdur li al-khayr ḥaythu kāna, thumma raḍinī bihi (O Allāh, I seek Your guidance (in making a choice) by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allāh, if in Your knowledge, this matter (then it should be mentioned by name) is good for me in my religion, my livelihood and my affairs (or: both in this world and in the Hereafter), then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge it is bad for me and for my religion, my livelihood and my affairs (or: for me both in this world and the next), then turn it away from me and turn me away from it, and ordain for me the good wherever it may be and make me pleased with it).” (Sahīḥ)

Comments:

* Istikhārah means to supplicate Allāh, Most High, for good, and this is done in matter whose goodness or evil is not certain or which contains wavering or hesitation. Therefore, the Istikhārah cannot be done in any obligatory, Sunnah, or prohibited act. This is because the goodness of an obligatory duty,
or a Sunnah and the evil of a forbidden act, is explicitly clear, from the beginning.

Chapter 28. A Son Conducting The Marriage For His Mother

3256. It was narrated from Umm Salamah, that when her Iddah had ended, Abû Bakr sent word to her proposing marriage to her, but she did not marry him. Then the Messenger of Allâh ﷺ sent ‘Umar bin Al-Khattâb with a proposal of marriage. She said: “Tell the Messenger of Allâh ﷺ that I am a jealous woman and that I have sons, and none of my guardians are present.” He went to the Messenger of Allâh ﷺ and told him that. He said: “Go back to her and tell her: As for your saying that you are a jealous woman, I will pray to Allâh for you to take away your jealousy. As for your saying that you have sons, your sons will be taken care of. And as for your saying that none of your guardians are present, none of your guardians, present or absent, would object to that.” She said to her son: “O ‘Umar, get up and perform the marriage to the Messenger of Allâh ﷺ, so he performed the marriage.”

An abridged form. (Hasan)

Comments:
1. ‘When her Iddah had ended’: This woman of lofty rank was married to Abû Salamah, who was a Companion of the Prophet ﷺ, and had participated in the Battle of Badr. When he died, she became a widow.
2. “O ‘Umar! get up and perform the marriage”: ‘Umar was the son of Umm Salamah.

Chapter 29. A Man Marrying Off His Young Daughter

3257. It was narrated from ‘Aīshah that the Messenger of Allāh married her when she was six years old, and consummated the marriage with her when she was nine. (Sahih)

Comments:
There is absolutely no difference of opinion concerning contracting marriage of one’s non-adult or minor daughter. The disagreement, however, exists in the matter whether the daughter has the right to retain the marriage or not, when she reaches puberty. But the girl has the right to dissolve her marriage when she attains puberty, if the marriage contract was made effective by a guardian other than her father. There is consensus over it.

3258. It was narrated that ‘Aīshah said: “The Messenger of Allāh married me when I was seven years old, and he consummated the marriage with me when I was nine.” (Sahih)

Comments:
There is no conflict between six and seven. She had attained the age of six years. The seventh year had commenced.

3259. It was narrated that Abū ‘Ubaidah said: “‘Aīshah said: ‘The Messenger of Allāh married me when I was nine and I lived with him for nine years.’” (Sahih)

Comments:
From the Hadith it is seen that he had attained the age of nine.
Comments:

Her bridal escort took place in the second year of Hijrah and the Prophet lived in Al-Madinah for ten years. Then he passed away. In this narration; “Married me when I was nine” means “I began living with him when I was nine.”

3260. It was narrated from A‘ishah that the Messenger of Allah married her when she was nine and he died when she was eighteen years old. (Sahih)

Some individuals, who ostensibly claim to be researchers, deny the aforementioned narrations concerning the age of A‘ishah. These narrations are, however, authentic. It is the statement of A‘ishah herself, which her various pupils have transmitted from her. A great majority of her pupils cannot make the same mistake.

Chapter 30. A Man Marrying Off His Grown Up Daughter

3261. ‘Umar bin Al-Khaṭṭāb, may Allah be pleased with him, narrated: “Hafṣah bint ‘Umar became single when (her husband) Khunais bin Hudaifah As-Sahmi (died). He was one of the Companions of the Prophet, and he died in Al-Madīnah.” ‘Umar said: “I went to ‘Uthmān bin ‘Affān and offered Hafṣah in marriage to him. I said: ‘If you wish, I will marry you to Hafṣah bint ‘Umar.’ He said: ‘I will think about it.’ A few days passed, then I met him and he said: ‘It seems that
I do not want to get married at the moment." 'Umar said: "Then I met Abû Bakr As-Şiddîq, may Allâh be pleased with him, and said: 'If you wish, I will marry Ḥafṣah bint 'Umar to you.' Abû Bakr remained silent, and did not give me any answer, and I felt more upset with him than I had with 'Uthmân. Several days passed, then the Messenger of Allâh ﷺ proposed marriage to her and I married her to him. Abû Bakr met me and said: 'Perhaps you felt upset with me when you offered Ḥafṣah in marriage to me, and I did not give you any answer?" I said: 'Yes.' He said: 'Nothing prevented me from giving you an answer when you made the offer to me, except the fact that I had heard the Messenger of Allâh ﷺ speak of her, and I did not want to disclose the secret of the Messenger of Allâh ﷺ. If he had left her, then I would have married her.'" (Sahîh)

Comments:
We learn from this narration that the marriage of a widow would also be contracted by her guardian. She would not do it herself.

Chapter 31. Asking A Virgin For Permission With Regard To Marriage

3262. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "A previously married woman has more right to decide about herself (with regard to marriage) than her guardian, and a virgin should be asked for permission with regard to marriage,
and her permission is her silence.”

(Sahih)

Тхриж: أخرجه مسلم، النكاح، باب استذان الثب في النكاح بالنطق والبكر بالسكت.
ح: 142/2, 524/2, والكبرى، ح: 371.

Comments:
Though the consent of the guardian is a prerequisite for the woman, the consent of the woman herself is equally essential.

3263. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “A previously married woman has more right to decide about herself (with regard to marriage) than her guardian, and an orphan girl should be consulted, and her permission is her silence.” (Sahih)

3264. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “A previously married woman has more right (to decide) about herself (with regard to marriage) than her guardian, and an orphan girl should be consulted with regard to marriage, and her permission is her silence.” (Sahih)

3265. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “The guardian has no right (to force) the previously married woman (into a marriage). And an orphan girl should be consulted, and her silence is her approval.” (Sahih)
Chapter 32. Father Seeking

The Consent Of A Virgin With Regard To Marriage

3266. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: “A previously married woman has more right (to decide) about herself (with regard to marriage), and a virgin should be consulted by her father, and her permission is her silence.” (Sahih)

Chapter 33. Seeking The Consent Of A Previously Married Woman With Regard To Marriage

3267. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A previously married woman should not be married until her permission has been sought, and a virgin should not be married until her consent is sought.” They said: “O Messenger of Allâh ﷺ, how does she give permission?” He said: “Her permission is if she keeps silent.” (Sahih)
Chapter 34. The Permission Of A Virgin

3268. It was narrated from 'Aishah that the Prophet ﷺ said: “Seek the permission of women with regard to marriage.” It was said: “What if a virgin is too shy and remains silent?” He said: “That is her permission.” (Sahih)

Comments:
Since Islam is an instinctively natural religion, the rights of women have been given due consideration in it. It prohibits a woman’s marriage without her consent. Islam gave women these rights at a time when, previously, women were considered like pet animals; rather they were tied, untied, and sold like animals.

3269. Abū Hurairah narrated that the Messenger of Allâh ﷺ said: “A previously married woman should not be married until her consent has been sought, and a virgin should not be married until her permission has been sought.” They said: “O Messenger of Allâh, what is her permission?” He said: “If she remains silent.” (Sahih)

Translation: After the previous hadith, the Messenger of Allâh ﷺ said: “A previously married woman should not be married until her consent has been sought, and a virgin should not be married until her permission has been sought.” They said: “O Messenger of Allâh, what is her permission?” He said: “If she remains silent.”

Comments: After the previous hadith, the Messenger of Allâh ﷺ said: “A previously married woman should not be married until her consent has been sought, and a virgin should not be married until her permission has been sought.” They said: “O Messenger of Allâh, what is her permission?” He said: “If she remains silent.”
Chapter 35. Father Marrying Off A Previously Married Woman When She Is Unwilling

3270. It was narrated from Khansā' bint Khidhām that her father married her off when she had been previously married, and she was unwilling. She went to the Messenger of Allāh ﷺ and he annulled the marriage. (Sahih)

Comments:

It was astonishing in that period of time, that a marriage by a father was annulled because a girl did not like it.

Chapter 36. Father Marrying Off A Virgin When She Is Unwilling

3271. It was narrated from 'Āishah: “A girl came to her and said: ‘My father married me to his brother’s son so that he might raise his own status thereby, and I was unwilling.’ She said: ‘Sit here until the Prophet ﷺ comes.’ Then the Messenger of Allāh ﷺ came, and I told him (what she had said). He sent word to her father, calling him, and he left the matter up to her. She said: ‘O Messenger of Allāh, I accept what my father did, but I wanted to know whether..."
women have any say in the matter.” (Sahih)

Comments:
1. This narration clearly indicates that a father may not commit the marriage of a virgin without her consent. If he does so and the girl is not prepared, the marriage may be annulled.
2. ‘I accept what my father did.’ This demonstrates that the girl was prudent and virtuous.

3272. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘An orphan girl should be consulted with regard to marriage, and if she remains silent, that is her permission. If she refuses then she is not to be forced.’” (Hasan)

3273 It was narrated that Ibn 'Abbâs said: “The Messenger of Allah ﷺ married Maimânah bint Al-Harîth when he was a Muhrim. According to the Hadîth of Ya’la (one of the narrators): “In Sarîf.” (Sahih)

Chapter 37. The Concession Allowing A Muhrim To Marry
3274. It was narrated from Abū Ash-Sha‘thā’ that Ibn ‘Abbās told him: “The Prophet ḥ married Maimūnāh when he was a Muḥrim.” (Ṣaḥīh)

3275. It was narrated from Ibn ‘Abbās that the Prophet ḥ married Maimūnah when he was a Muḥrim, and she appointed Al-‘Abbās in charge of her marriage, and he married her to him. (Ṣaḥīh)

3276. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ḥ married Maimūnāh when he was a Muḥrim. (Ṣaḥīh)

Chapter 38. Prohibition Of Marriage For The Muḥrim

3277. ‘Uthmān bin ‘Affān, may Allāh be pleased with him, said: “The Messenger of Allāh ḥ said: ‘The Muḥrim should not get married, or arrange a marriage for someone else, or propose marriage.’” (Ṣaḥīh)
3278. ‘Uthmān bin ‘Affān, may Allāh be pleased with him, narrated that the Prophet ﷺ said: “The Muhārim should not get married, arrange a marriage for someone else, nor propose marriage.” (Sahih)

Chapter 39. What Is Recommended To Say On The Occasion Of Marriage

3279. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ taught us the Tashahhud for Ṣalāh and the Tashahhud upon Al-Hājah.”[1] He said: “The Tashahhud upon the occasion of marriage is: Alhamdu lillāhi nasta‘ānahu wa nastaghfiruhu, wa na‘udhu billāhi min shurūrī anfusinā, man yahdīh Illāhu falsa muḍilla lahu wa man yudīll Illāhu falsa ḥādiya lahu, wa ashhadu an lā ilāha illallāh, wa ashhadu anna Muḥammadan ‘abdunab wa rasūluhu...

[1] This refers to occasions of marriage, during trade agreements, at the commencement of speeches, among others.
(Praise be to Allâh, we seek His help and His forgiveness. We seek refuge with Allâh from the evil of our own souls. Whomsoever Allâh guides will never be led astray, and whomsoever Allâh leaves astray, no one can guide. I bear witness that there is none worthy of worship but Allâh, and I bear witness that Muhammad is His slave and Messenger). Then he recited three Verses.” (Dâ'if)

It was narrated from Ibn ‘Abbâs that a man spoke to the Prophet SAW about something and the Prophet SAW said: “Innal-hamda lîllâhi nahmaduhu wa nasta’înahu, man yahdih Illâhu fâlâ mu’dilla lahu wa man yu’dill Illâhu fâlâ hâdiya lahu, wa ash’hadu an lâ ilâha illallâhu (wahdahu lâ shâri’ka lahu) wa ash’hadu anna Mu’hammadan ‘abdulhu wa rasûluhu. Ammâ ba’d (Praise be to Allâh, we seek His help. Whomsoever Allâh guides will never be led astray, and whomsoever Allâh leaves astray, no one can guide. I bear witness that there is none worthy of worship but Allâh (alone with no partners) and I bear witness that Muhammad is His slave and Messenger. To proceed).” (Sahîh)
Chapter 40. What Is Disliked In The Khutbah

3281. It was narrated that ‘Adiy bin Hātim said: “Two men recited a Tashahhud before the Prophet and one of them said: ‘Whoever obeys Allāh and His Messenger has been guided aright and whoever disobeys them has gone astray.’ The Messenger of Allāh said: ‘What a bad speaker you are!’” (Sahih)

Comments:

“What a bad speaker you are:” The Prophet’s rebuke was because the man mentioned Allāh, Most High, and His Messenger in one pronoun (Ya’shimā), “disobeys”, which creates the notion that Allāh and His Messenger are equivalent in rank, while there is absolutely no comparison between the Creator and the created. As for the Messenger saying “them” in reference to himself and Allāh, this can only be said by him. This is because in such cases he is not saying ‘us’ but speaking about himself in the third person. And this is not the case if others say “them” regarding Allāh and His Messenger.

Chapter 41. The Words By Which The Marriage Tie Is Completed

3282. Sahl bin Sa’d said: “I was among the people with the Prophet when a woman stood up and said: ‘O Messenger of Allāh, she has offered herself in marriage to you, so see what you think of her.’ He remained silent and the Prophet did not give any answer. Then she stood up (again) and said: ‘O Messenger of Allāh, she has offered herself in marriage to you, so see what you think of
her.' A man stood up and said: 'Marry her to me, O Messenger of Allâh!' He said: 'Do you have anything?' He said: 'No.' He said: 'Go and look, even if it is just an iron ring.' So he went and looked then he came and said: 'I could not find anything, not even an iron ring.' He said: 'Have you memorized anything of the Qur'ân?' He said: 'Yes, Sûrah such-and-such and Sûrah such-and-such.' He said: 'I marry you to her on the basis of what you have memorized of the Qur'ân.'” (Sahîh)

Chapter 42. Conditions In Marriage

3283. It was narrated from ‘Utbah bin ‘Âmir that the Messenger of Allâh ﷺ said: “The conditions that are most deserving of fulfillment, are those by means of which the private parts become allowed to you.” (Sahîh)

Comments:
From the outward wording, it is understood that the conditions stipulated at the time of contracting a marriage must be fulfilled.

3284. It was narrated from ‘Utbah bin ‘Âmir that the Messenger of Allâh ﷺ said: “The conditions that are most deserving of fulfillment are those by means of which the private parts become permitted to you.” (Sahîh)
Chapter 43. The Type Of Marriage After Which, A Thrice-Divorced Woman May Return To Her First Husband

3285. It was narrated that 'Aishah said: "The wife of Rifâ‘ah came to the Messenger of Allâh ﷺ and said: ‘Rifâ‘ah divorced me and made it irrevocable. Then I married ‘Abdur-Rahmân bin Az-Zubair, and what he has is like the fringe of a garment.’ The Messenger of Allâh ﷺ smiled and said: ‘Do you want to go back to Rifâ‘ah? No, not until he (‘Abdur-Rahmân) tastes your sweetness and you taste his sweetness.’” (Sahîh)

Comments:
‘Like the fringe of a garment’: This alludes to the lack of his virility.

Chapter 44. A Stepdaughter Who Is In One’s Care Is Forbidden For Marriage

3286. ‘Urwah narrated that Zainab bint Abî Salamah – whose mother was Umm Salamah, the wife of the Prophet ﷺ – told him that Umm Habîbah bint Abû Sufyân told her that she said: “O Messenger of Allâh, marry my sister, the daughter of Abû Sufyân.” She said: “The Messenger of Allâh ﷺ said: ‘Would you like that?’ I said: ‘Yes;
I do not have you all to myself and I would like to share this goodness with my sister.' The Prophet ﷺ said: 'Your sister is not permissible for me (to marry).’ I said: ‘By Allâh, O Messenger of Allâh ﷺ, we have been saying that you want to marry Durrah bint Abî Salamah.’ He said: ‘The daughter of Umm Salamah?’ I said: ‘Yes.’ He said: ‘By Allâh, even if she were not my stepdaughter who is in my care, she would not be permissible for me (to marry), because she is the daughter of my brother through breast-feeding. Thuwaibah breastfed Abî Salamah and I. So do not offer your daughters or sisters to me in marriage.’” (Sahîh)

Chapter 45. The Prohibition Of Being Married To Both A Mother And Daughter

3287. It was narrated from Zainab bint Abî Salamah that Umm Ḥabîbah, the wife of the Prophet ﷺ, said: “O Messenger of Allâh, marry the daughter of my father” – meaning her sister. The Messenger of Allâh ﷺ said: “Would you like that?” She said: “Yes; I do not have you all to myself, and I would like to share this goodness with my sister.” The Prophet ﷺ said: “That is not permissible for me.” Umm Ḥabîbah said: “O Messenger of Allâh, would you like my daughter?” He said: “Yes.” She said: “I wish to share this goodness with my sister.” The Prophet ﷺ said: “Your sister is not permissible for me.” Umm Ḥabîbah said: “O Messenger of Allâh, what about my cousin?” He said: “Your cousin is not permissible for me.”

Allāh ﷺ, by Allāh, we have been saying that you want to marry Durrah bint Ābī Salamah.” He said: “The daughter of Umm Salamah?” I said: “Yes.” He said: “By Allāh, even if she were not my stepdaughter who is in my care, she would not be permissible for me (to marry), because she is the daughter of my brother through breast-feeding. Thuwaybah breast-fed Abū Salamah and I. So do not offer your daughters or sisters to me in marriage.” (Ṣaḥīḥ)

Comments:
The purpose of the chapter is to demonstrate that it is forbidden to marry one’s wife’s daughter. It transpires from the outward phrasing of the chapter that it is forbidden to unite them both in marriage. Even if the wife dies, marriage with her daughter is forbidden. Likewise, contracting marriage with the wife’s mother is not permissible in any circumstance, whether the wife is alive or dead.

3288. It was narrated from ‘Irāk bin Mālik that Zainab bint Ābī Salamah told him, that Umm Ḥabībah said to the Messenger of Allāh ﷺ: “We have been saying that you want to marry Durrah bint Ābī Salamah.” The Messenger of Allāh ﷺ said: “As a co-wife to Umm Salamah? Even if I were not married to Umm Salamah, she would not be permissible to me, for her father is my brother through breast-feeding.” (Ṣaḥīḥ)

Chapter 46. The Prohibition Of Being Married To Two Sisters

3289. It was narrated from Umm Ḥabībah that she said: “O Messenger
of Allāh, what do you think of my sister?” He said: “What for?” She said: “For marriage.” He said: “Would you like that?” She said: “Yes; I do not have you all to myself, and I would like to share this goodness with my sister.” He said: “She is not permissible for me (to marry).” She said: “But I heard that you want to marry Durrah, the daughter of Umm Salamah.” He said: “The daughter of Abū Salamah?” She said: “Yes.” He said: “By Allāh, even if she were not my stepdaughter she would not be permissible for me (to marry), because she is the daughter of my brother through breast-feeding. Do not offer your daughters and sisters to me in marriage.” (Sahih)

Comments:
It is forbidden to contract marriage with two sisters simultaneously, although one after the divorce of the other is permitted. That means, if one of them dies or is divorced, then it is permitted to marry the other sister.

Chapter 47. Being Married To A Woman And Her Paternal Aunt At The Same Time

3290. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘(A man should not be married to) a woman and her paternal aunt nor to a woman and her maternal aunt at the same time.’” (Sahih)

Comments:
A niece (brother’s daughter), paternal aunt, niece (sister’s daughter), and
maternal aunt are very close relations. It is unlawful to turn such close relations into co-wives, while these relations demand utmost love, affection, and sincerity.

3291. Qabīṣah bin Dhu‘aib said that he heard Abū Hurairah say: “The Messenger of Allāh ﷺ forbade (being married to) a woman and her paternal aunt or to a woman and her maternal aunt at the same time.” (Ṣaḥīḥ)

3292. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ forbade being married to four kinds of women at the same time: a woman and her paternal aunt or a woman and her maternal aunt. (Ṣaḥīḥ)

3293. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ forbade being married to four kinds of women at the same time: a woman and her paternal aunt or to a woman and her maternal aunt. (Ṣaḥīḥ)

Comments:

‘Four women’: The outward wording could cause a grave misunderstanding, because contracting marriage with two of them simultaneously is forbidden.
The detail has preceded earlier. But because it has two forms, they are jointly called four.

3294. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A woman should not be taken as a co-wife to her paternal aunt or her maternal aunt.” (Sahîh)

It was narrated from Abi Jâbi'î that Mihî said: “A woman should not be taken as a co-wife to her paternal aunt or her maternal aunt.” (Sahîh)

3295. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ forbade taking a woman as a co-wife to her paternal aunt or her maternal aunt.” (Sahîh)

3296. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A woman should not be taken as a co-wife to her paternal aunt or her maternal aunt.” (Sahîh)

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A woman should not be taken as a co-wife to her paternal aunt or her maternal aunt.” (Sahîh)
Chapter 48. The Prohibition Of Being Married To A Woman And Her Maternal Aunt At The Same Time

3297. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “A woman should not be taken as a co-wife to her paternal aunt or her maternal aunt.” (Sahih)

3298. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ forbade taking a woman as a co-wife to her paternal aunt or her maternal aunt.” (Sahih)

Comments:

It is forbidden to contract marriage with a paternal aunt and her niece (brother's daughter) simultaneously; irrespective of the fact whether the paternal aunt was first committed to marriage or the niece (brother's daughter). The ruling concerning the maternal aunt and her niece (sister's daughter) is the same.

3299. 'Āṣim said: “I read a book to Ash-Sha'bī in which it was narrated from Jābir that the Prophet ﷺ said: ‘A woman should not be taken as a co-wife to her paternal aunt or her maternal aunt.’ He said: ‘I heard that from Jābir.’” (Sahih)
3300. Jâbir bin ‘Abdullâh said: “The Messenger of Allâh forbid taking a woman as a co-wife to her paternal aunt or maternal aunt.” (Saîîh)

Chapter 49. What Becomes Unlawful As A Result Of Breast-feeding

3302. It was narrated from ‘Âishah that the Prophet said: “What becomes unlawful (for marriage) through birth becomes unlawful through breast-feeding.” (Saîîh)
should, however, be kept clearly in mind that those categories of relatives would be unlawful only to the child who has been breast-fed; they would not be unlawful to his other kinship relations. For instance, it is unlawful for the one breast-fed in infancy to marry his foster mother and sister, but to marry them is not unlawful to his other brothers. In other words, the whole household of the foster-mother is unlawful to the child who has been breastfed, but the household of the breastfed child are not unlawful to his foster-mother and the other relatives of her household.

3303. It was narrated from 'Aishah that her paternal uncle through breast-feeding, whose name was Aflah, asked permission to meet her, and she observed Hijab before him. The Messenger of Allah (ﷺ) was told about that and he said: “Do not observe Hijab before him, for what becomes unlawful (for marriage) through breast-feeding is that which become unlawful through lineage.” (Sahih)

Comments:

'Áishah (SA) was under the impression that the establishment of relationship to one who suckles and the one who is suckled is reasonable, but how could it extend to other relatives of her household? Allah’s Messenger (ﷺ) explained that in the milk of a woman, there is a share of her husband also. Therefore, the woman’s husband and his relatives also stand in relationship to that male or female child who is suckled.

3304. It was narrated from 'Aishah that the Prophet (ﷺ) said: “What becomes unlawful (for marriage) through breast-feeding is that which becomes unlawful through lineage.” (Sahih)

Comments:

The Prophet (ﷺ) explained that in the milk of a woman, there is a share of her husband also. Therefore, the woman’s husband and his relatives also stand in relationship to that male or female child who is suckled.
3305. It was narrated that ‘Amrah said: "I heard ‘Aishah say: The Messenger of Allāh ﷺ said: ‘What becomes unlawful (for marriage) through breast-feeding is that which becomes unlawful through birth.”’ (Ṣaḥīḥ)

Chapter 50. The Daughter Of One’s Brother Through Breastfeeding Is Forbidden For Marriage

3306. It was narrated that ‘Alī, may Allāh be pleased with him, said: "I said: ‘O Messenger of Allāh, why do you choose wives from among Quraish and not from among us?’ He said: ‘Do you have anyone in mind?’ I said: ‘Yes, the daughter of Ḥamzah.’ The Messenger of Allāh ﷺ said: ‘She is the daughter of my brother through breast-feeding.’” (Ṣaḥīḥ)

3307. It was narrated that Ibn ‘Abbās said: “Mention was made to the Messenger of Allāh ﷺ of the daughter of Ḥamzah (as a potential wife). He said: ‘She is the daughter of my brother through breast-feeding.’” (One of the narrators) Shu‘bah said: "Qatādah heard this from Jābir bin Zaid.” (Ṣaḥīḥ)
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3308. It was narrated from Ibn ‘Abbâs that the daughter of Hamzah was suggested to Messenger of Allâh (as a potential wife). He said: “She is the daughter of my brother through breast-feeding, and what becomes unlawful (for marriage) through breast-feeding is the same as that which becomes unlawful through lineage.” (Sahîh)

Comments:
The daughter of Hamza was the Prophet’s sister from the side of his uncle, by reason of genealogy; the Prophet’s marriage to her was lawful. This is why Ali proposed her marriage with the Prophet. But she was the Prophet’s foster niece also. This was because Thawbiyah had suckled the Messenger of Allâh and Hamza. Hence, Hamza was the Prophet’s brother by reason of fosterage.

Chapter 51. The Amount Of Breast-feeding That Makes Marriage Prohibited

3309. It was narrated that ‘Âishah said: “One of the things that Allâh, the Mighty and Sublime, revealed” – (one of the narrators) Al-Hârîth said (in his narration): “One of the things that were revealed in the Qur’ân” – “was that ten known breast-feedings make marriage prohibited, then that was abrogated and changed to five known breast-feedings. Then the Messenger of Allâh passed away when this was something that was still being recited in the Qur’ân.” (Sahîh)
It was narrated from Umm Faḍl that the Prophet of Allah was asked about breast-feeding and said: "Suckling (Al-Imlâjah) once or twice does not make (marriage) prohibited." And (one of the narrators) Qatâdah said (in his narration): "Suckling (Al-Massâh) once or twice does not make (marriage) prohibited." (Sahih)

Comments:
This narration is authentic, that one or two suckles do not make a prohibition, until the infant suckles a few more times. In view of the previous narration, it would mean at the most five sucklings so that all the narrations could be acted upon.

It was narrated from ‘Abdullâh bin Az-Zubair that the Prophet said: "Suckling once or twice does not make (marriage) prohibited." (Sahih)

It was narrated that ‘Aishah said: "The Messenger of Allah said: 'Suckling once or twice does not make (marriage) prohibited.'" (Sahih)
3313. Sa‘eed narrated from Qatâdah: “We wrote to Ibrâhîm bin Yazîd An-Nakha‘î asking him about breast-feeding. He wrote back saying that Shurâibî had narrated that ‘Ali and Ibn Mas‘ûd used to say: ‘A little or a lot of breast-feeding makes marriage prohibited.’” In his book, it said that Abû Ash-Sha’tâ’ Al-Muhâribî narrated that Āishah had told him that the Prophet of Allah ﷺ used to say: “Suckling (Al-Khâfah) once or twice does not make (marriage) prohibited.” (Sahîh)

3314. It was narrated that Masrûq said: “Āishah said: ‘The Messenger of Allah ﷺ entered upon me and there was a man sitting with me. He got upset about that, and I saw the anger in his face.’ I said: ‘O Messenger of Allah, he is my brother through breast-feeding.’” He said: “Be careful who you count as your brothers” – or: “be careful who you count as your brothers through breast-feeding” – “for the breast-feeding (which makes marriage prohibited) is from hunger.” (Sahîh)

Comments:
Various wordings have occurred in the reports: Massah, Imlâjah, Khatifah, etc. The import of all these expressions is identical. That means to take the breast into the mouth once, and to continue to suckle until the breast is removed from the infant’s mouth. In the same way, the breast milk is considered of no consequence.

3313 - أخبرنا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنُ بْرَيْعُ قَالَ: حَدَّثَنَا يَوْحَىُ بْنُ حَمْدِنَةِ قَالَ: حَدَّثَنَا سَيْفُ عَنْ قَاتَةَ قَالَ: كَانَتَا إِلَى إِبَٰرَاهِمٍ بْنِ تَرْيَذَ الْمُحَذِّيْنَ نَشَأَهُ عَنِ الرَّضَاعَةِ فَكَذَّبَ أَنْ شَرَحَ حَدَّثَهَا: أَنْ عَلَى رَابِّهِ مَشْعُوْدُ كَانَ يَقُولُ: يُحْرِمُ مِنَ الرَّضَاعَةِ قَلِيِّهُ وَكِثِیرَةً. وَكَانَ فِي كَيْبِهِ أَنَّ أُبا الْمُخَاطِرِ الْمُحَاتِبِيْنَ حَدَّثَهَا، أَنْ عَلَى هُدَيْهَا حَدَّثَهَا، أَنَّ بَنِي اللَّهِ كَانَ يَقُولُ: لا يُحْرِمُ العَطْهَةَ وَالْحَذْقَاتَانِ.

Comments:
The relationship established by breast-feeding takes place in that period of time when the infant solely depends on milk, and its whole subsistence consists of milk only. If it eats any other thing, it is very little. His primary genuine food ought to be milk. And this is valid until the child is two years old.

Chapter 52. The Breast Milk Belongs To The Husband

3315. It was narrated from ‘Amrah that ‘Aishah told her that the Messenger of Allâh was with her, and she heard a man asking permission to enter Hafṣah’s house. ‘Aishah said: “I said: ‘O Messenger of Allâh, there is a man asking permission to enter your house.’ The Messenger of Allâh said: ‘I think it is so-and-so the paternal uncle of Hafṣah through breast-feeding.’ ‘Aishah said: ‘If so-and-so (her own paternal uncle through breast-feeding) were alive, would he be allowed to enter upon me?’ The Messenger of Allâh said: ‘What becomes unlawful (for marriage) through breast-feeding is that which becomes unlawful through birth.’” (Sahîh)
3316. It was narrated from ‘Urwah that Aishah told him: “My paternal uncle through breast-feeding, Abû Al-Ja‘d, came to me, and I sent him away. – He (one of the narrators) said: “Hishâm said: ‘He was Abû Al-Qu‘ais.’” – “Then the Messenger of Allâh ﷺ came, and I told him. The Messenger of Allâh ﷺ said: ‘Give him permission (to enter).’” (Sahîh)

**Comments:**

A foster uncle could be of two kinds: the real brother of the foster father, or the foster brother of the real father. Marriage is forbidden with both of them.

3317. It was narrated from ‘Aishah that the brother of Abû Al-Qu‘ais asked permission to enter upon ‘Aishah after the Verse of Hijâb had been revealed, and she refused to let him in. Mention of that was made to the Prophet ﷺ and he said: “Let him in, for he is your paternal uncle.” She said: “The woman breast-fed me, not the man.” He said: “He is your paternal uncle, so let him visit you.” (Sahîh)

**Tafsîr:** (Exegesis) [This is an excerpt of Sahih, Chapter 5, Verse 7:465, explaining the previous hadith.]

3318. It was narrated that ‘Aishah said: “Aflah, the brother of Abû Al-Qu‘ais, who was my paternal uncle through breast-feeding, used to ask permission to enter upon me, and I refused to let him in.
until the Messenger of Allah came, and I told him about that. He said: "Let him in, for he is your paternal uncle." 'Aishah said: "That was after the (Verse of) Hijab had been revealed." (Sahih)

Comments:

Marriage is forbidden with one's uncle. Therefore, there is no observation of Hijab from him. He may go to the house of his niece, but after obtaining permission, because no one may enter anyone's house without first obtaining permission. Only the husband could enter his own house without permission.

3319. It was narrated that 'Aishah said: "My paternal uncle Aflah asked permission to enter upon me after the (Verse of) Hijab had been revealed, but I did not let him in. The Prophet came to me and I asked him (about that) and he said: 'Let him in, for he is your paternal uncle.' I said: 'O Messenger of Allah, the woman breast-fed me, not the man.' He said: 'Let him in, may your hands be rubbed with dust, for he is your uncle.'" (Sahih)

3320. It was narrated that 'Aishah said: "Aflah, the brother of Abû Al-Qu'ais, came and asked permission to enter, and I said: 'I will not let him in until I seek the permission of the Prophet of Allah.' When the Prophet of Allah came, I said to him: 'Aflah, the brother of Abû Al-Qu'ais, came and asked permission to enter, but I refused to let him in.' He said:
‘Let him in, for he is your paternal uncle.’ I said: ‘The wife of Abū Al-
Qu‘a‘īs breast-fed me; the man did not breast-feed me.’ He said: ‘Let
him in, for he is your paternal uncle.’” (Ṣaḥīḥ)

Chapter 53. Breast-feeding An Adult

3321. Zainab bint Abi Salamah said: “I heard ‘Ā’ishah, the wife of
the Prophet ﷺ say: ‘Sahlah bint Suhail came to the Messenger of
Allāh ﷺ and said: ‘O Messenger of Allāh, I see (displeasure) in the
face of Abū Ḥudhayfah when Sālim enters upon me.’ The Messenger of
Allāh ﷺ said: ‘Breast-feed him.’ She said: ‘He has a beard.’ He said:
‘Breast-feed him, and that will take away (the displeasure) in the face
of Abū Ḥudhayfah.’ She said: ‘By Allāh, I never saw that on the face
of Abū Ḥudhayfah after that.”’ (Ṣaḥīḥ)

Comments:
Abū Ḥudhayfah Ḥ had adopted Sālim (son). He dwelt in the house like sons
and used to frequent the house. When the command that an adopted son
does not become a son in the real sense of the word, or the rulings of son are
applied to him descended, observing Ḥijāb around him became obligatory.
That is why the afore-mentioned situation materialized.
see (displeasure) in the face of Abû Hudhaifah when Sâlim enters upon me.’ The Messenger of Allâh ﷺ said: ‘Breast-feed him.’ She said: ‘How can I breast-feed him when he is a grown man?’ He said: ‘Don’t I know that he is a grown man?’ Then she came after that and said: ‘By the One Who sent you with the truth as a Prophet, I have never seen anything I dislike on the face of Abû Hudhaifah after that.’” (Sahih)

3323. It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ commanded the wife of Abû Hudhaifah to breast-feed Sâlim, the freed slave of Abû Hudhaifah, so that the protective jealousy of Abû Hudhaifah would be dispelled. She breast-fed him when he was a man.”’ (One of the narrators) Rabî‘ah said: “That was a concession granted to Sâlim.” (Sahih)

Comments:

It could be stated that at the present time also, if non-Muslims embrace Islam and if they encounter this problem, they also may benefit from this dispensation, provided it solves the problem, as the problem of Abû Hudhaifah was solved.

3324. It was narrated that ‘Âishah said: “Sahlah came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, Sâlim enters upon us and he understands what men understand, and knows what
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men know.' He said: ‘Breast-feed him, and you will become unlawful to him thereby.’ (Ibn Abi Mulaikah, one of the narrators said:) For a year I did not narrate this, then I met Al-Qâsim and he said: ‘Narrate it and do not worry about it.’” (Sahîh)

Comments:
See No. 3321.

3325. It was narrated from ‘Âishah that Sâlim, the freed slave of Abû Hudhaifah was with Abû Hudhaifah and his family in their house. The daughter of Suhail came to the Prophet and said: “Sâlim has reached the age of manhood, and understands what men understand. He enters upon us, and I think that Abû Hudhaifah is not happy about that.” The Prophet said: “Breast-feed him, and you will become unlawful to him.” So she breast-fed him, and the displeasure of Abû Hudhaifah disappeared. She came back to him and said: “I breast-fed him and the displeasure of Abû Hudhaifah has disappeared.” (Sahîh)

3326. It was narrated that ‘Urwah said: “The rest of the wives of the Prophet refused for anyone to enter upon them on the basis of that type of breast-feeding, meaning breast-feeding of an adult. They said to ‘Âishah: ‘By Allâh, we think that what the Messenger of Allah说了: ‘يا رسول الله! إن سأليماً يُدخَلُ عليّاً وقد عقل ما يعقل الرجال وعقله ما يعقل الرجال، قال: أرضعه تحربي عليه. فكلبتي حولاً لا أخذت به ولا قتلت. القاسم فقال: حاصل ولا نهانة.’ التخرج: أخرجه مسلم، ح: 28/1453 كما تقدم، ح: 3321 من حديث ابن جريج به.

Comments:
See No. 3321.
Allāh told Sahlah bint Suhail to do was a concession which was granted by the Messenger of Allāh, only with regard to breast-feeding Sālim. By Allāh, no one will enter upon us, nor see us on the basis of this type of breast-feeding.” (Sahih)

3327. Zainab bint Abī Salamah narrated that her mother Umm Salamah, the wife of the Prophet, used to say: “The rest of the wives of the Prophet refused for anyone to enter upon them on the basis of that type of breast-feeding, meaning breast-feeding of an adult. They said to ‘Āishah: ‘By Allāh, we think that this is a concession which the Messenger of Allāh granted only to Sālim. No one will enter upon us, nor see us on the basis of this type of breast-feeding.’” (Sahih)

Comments:
This conception and inference of the wives of the Prophet is absolutely correct. ‘Āishah used to hold this view. (For further details, see Hadīth 3323).

Chapter 54. Al-Ghīlāh
(Intercourse With A Breast-feeding Woman)

3328. It was narrated from ‘Āishah that Judūmah bint Wahb told her that the Messenger of Allāh
Chapter 55. Coitus Interruptus

3329. It was narrated from 'Abdur-Rahmān bin Bishr bin Mas'ūd, who attributed the Hadith to Abū Sa'eed Al-Khudrī, that mention of that (coitus interruptus) was made to the Messenger of Allāh ﷺ and he said: “Why do you do that?” We said: “A man may have a wife, and he has intercourse with her, but he does not want her to get pregnant, or he may have a concubine, and he has intercourse with her, but he does not want her to get pregnant.” He said: “It does not make any difference if you do that, for it is the matter of Al-Qadar.” (Sahih)

Comments:
1. Al-Azl or coitus interruptus means that a man has intercourse with his wife or slave-woman, but does not allow emission of semen; he ejaculates outside. The objective is to prevent pregnancy.
2. Permissibility or impermissibility of the coitus interruptus depends upon one’s intention. If the intention is good, for instance, so the infant’s (nursing) health is not injured, or the woman’s health does not permit pregnancy, then coitus interruptus is permissible. But if the intention is bad as in concerns for providing for the children, etc., then coitus interruptus is not permissible.
3330. It was narrated from Abû Sa‘eed Az-Zuraqi that a man asked the Messenger of Allâh about coitus interruptus and said: “My wife is breast-feeding and I do not want her to get pregnant.” The Prophet said: “What has been decreed in the womb will come to be.” (Hasan)

Comments:
In spite of it, Allâh’s Messenger did not forbid coitus interruptus, because like other means, this is also a means to prevent pregnancy, which could be made use of. Though, the ultimate verdict lies in the hands of Allâh, Most High.

Chapter 56. Rights And Status Of The Breast-feeding Mother

3331. It was narrated from Hajjâj bin Hajjâj that his father said: “I said: ‘O Messenger of Allâh, how can I pay back the dues of the one who breast-fed me?’ He said: ‘By giving a male or female slave.’” (Hasan)

Comments:
The right of the real mother can never be fulfilled. That will be fulfilled by Allâh Himself. However, for the woman whom one has suckled, if a slave or a slave woman is given to her to serve her, this would fulfill her right.
Chapter 57. Testimony With Regard To Breast-feeding

3332. It was narrated that ‘Uqbah bin Al-Hārith said: I married a woman, then a black woman came to us and said: I breast-fed you both. I went to the Prophet ﷺ and said: I married so and so and a black woman came to me and said: I breast-fed you both. He turned away from me so I came to him from the other side and said: She is lying. He said: “How can you be intimate with your wife when she says that she breast-fed you both? Leave her (divorce her).” (Sahih)

Comments:

Leave her”: because fosterage is a concealed matter. To find witnesses for it is not possible. It is specifically so when the breast-feeding woman is a slave-woman. This is because the slave women usually frequent houses. If they observe any child crying, they readily set about suckling it. Apparently, witnesses are not expected on such occasions. Therefore, seeking witnesses upon fosterage is futile. Rather, the claim of a nursing woman would be substantiated by swearing an oath.

Chapter 58. Marrying Those Whom One’s Father Married

3333. It was narrated that Al-Barā’ said: “I met my maternal uncle who was carrying a flag (for an expedition) and I said: ‘Where are you going?’ He said: ‘The Messenger of Allāh ﷺ is sending
me to a man who has married his father’s wife after he died, to strike his neck or kill him.” (Sahih)

 Comments:

‘No one can marry one’s own mother’: This means the wife of one’s father (stepmother). One might think she is not one’s (real) mother, so one could marry her. That is why Allâh’s Messenger ﷺ unequivocally negated it. The Command: “And do not marry the women whom your fathers married” (An-Nisa: 22) is applicable to one’s paternal as well as maternal grandparents. This is because according to the custom prevalent in the society, they equal fathers. ‘Strike his neck’: Whether he had intercourse with her or not. This punishment is for the unlawful marriage.

3334. It was narrated from Yazid bin Al-Barâ’ that his father said: “I met my maternal uncle who was carrying a flag (for an expedition) and I said: ‘Where are you going?’ He said: ‘The Messenger of Allâh ﷺ is sending me to a man who has married his father’s wife, and he has commanded me to strike his neck (kill him) and seize his wealth.’” (Sahih)

 Comments:

1. ‘A flag’ means the banner of Allâh’s Messenger ﷺ, which served as a sign that he had really been sent by the Messenger of Allâh ﷺ.

2. ‘Seize his wealth’: Committing marriage with the wife of one’s father warrants capital punishment, and that his property shall be seized.

3335. It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet of Allâh ﷺ sent an army to Awrâs. They met the enemy, fought them, and prevailed over them. They acquired female prisoners who had husbands among the idolaters. The Muslims felt reluctant to be intimate with them. Then Allâh, the Mighty and Sublime revealed: “Also (forbidden are) women already married, except those (slaves) whom your right hands possess,[2] meaning, this is permissible for you once they have completed their ‘Iddah. (Sahîh)

Comments:
1. ‘The Muslims felt reluctant’ because they were married, and their husbands were alive.
2. ‘Completed their ‘Iddah’: And this waiting period is one menstrual cycle. If the menses start, sexual intercourse would be permitted when it ends. But if the menses stop coming, it would be indicative of pregnancy. Until the childbirth, sexual intercourse is not permitted, nor marriage.

Chapter 60. Ash-Shîghâr[3]

3336. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade Ash-Shîghâr. (Sahîh)

[3] It is explained in the following chapter.
3337. It was narrated from 'Imrân bin Ḥusain that the Messenger of Allâh ﷺ said: “There is no ‘bringing’, no ‘avoidance’[1] and no Shighâr in Islam, and whoever robs, he is not one of us.” (Sahîh)

3338. It was narrated that Anas said: “The Messenger of Allâh ﷺ said: “There is no ‘bringing’, no ‘avoidance’ and no Shighâr in Islam, and whoever robs, he is not one of us.”” (Sahîh)

Abû 'Abdur-Rahmân said: This is a grave error and what is correct is the narration of Bishr.

[1] Bringing (Jalab) and avoidance (Janab): meaning, the Zakâh collector should not stop in one place and demand that the people bring their goods and livestock to him to assess them and determine how much is due. Conversely, the people should not go to remote areas away from where they are expected to be, so that the Zakâh collector has to travel far and face undue hardship in doing his job.
Chapter 61. Explanation Of Ash-Shighār

3339. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade Ash-Shighār. Ash-Shighār means when a man marries his daughter to another man, on the condition that that man marries his daughter to him, and no dowry is exchanged between them. (Sahih)

3340. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ forbade Ash-Shighār.” (One of the narrators) ‘Ubaidullâh said: “Ash-Shighār means when a man gives his daughter in marriage on condition that (the other man) gives him his sister in marriage.” (Sahih)

Comments:

‘Sister’: This is just to illustrate the point. It might be the condition of the marriage of any, whether it be daughter or sister, brother’s daughter, or sister’s daughter. It makes no difference whatsoever.

Chapter 62. Marriage For Sûrahs Of The Qur’ân

3341. It was narrated from Sahl bin Sa‘d that a woman came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, I have
come to offer myself to you (in marriage).” The Messenger of Allâh ﷺ looked her up and down then lowered his head. When the woman saw that he was not saying anything about her, she sat down. A man among his Companions stood up and said: “O Messenger of Allâh, if you do not want to marry her, then marry me to her.” He said: “Do you have anything.” He said: “No, by Allâh, I do not have anything.” He said: “Look, even if it is only an iron ring.” He went, then he came back and said: “No, by Allâh, O Messenger of Allâh, not even an iron ring, but this is my Izâr (lower garment)” – Sahl said: “He did not have a Rîdâ’ (upper garment)” – “she can have half of it.” The Messenger of Allâh ﷺ said: “What could she do with your Izâr? If you wear it, she will not have any of it, and if she wears it, you will not have any of it.” The man sat down for a long time, then he got up, and the Messenger of Allâh ﷺ saw him leaving, so he ordered that he be called back. When he came, he said: “What do you know of the Qur’ân?” He said: “I know Sûrah such-and-such, and Sûrah such-and-such,” and listed them. He said: “Can you recite them by heart?” He said: “Yes.” He said: “Then I marry you to her on the basis of what you know of the Qur’ân.” (Sahîh)

तेजप्रतिक्रिया: अद्यान्त बहुपाद, प्राचीलोक, याब क्रिया के तेज़ मार्ग के सपाट प्रेमान्य ने याब के प्रेम के दो तेज़ और दो तेज़ अन्ये आदिक शक्ति के ने, हृत: ३०५, और व्यूह; अंपे, बाब चांद के शोधक के तेज़ ने याब के प्रेम के दो तेज़ हृत: ५५०, और व्यूह है याब यार्दार रहते.
Chapter 63. Marriage For Islam

3342. It was narrated that Anas said: “Abū Talḥah married Umm Sulaim and the dowry between them was Islam. Umm Sulaim became Muslim before Abū Talḥah, and he proposed to her but she said: ‘I have become Muslim; if you become Muslim I will marry you.’ So he became Muslim, and that was the dowry between them.”

(Ṣaḥīḥ)

Comments:

It transpires from this Ḥadīth that there was no other dower, except for Abū Talḥah’s Islam. The upcoming narrations further elucidate it. Therefore, any gain or benefit could become a dower; it could either be religious or worldly, as there is mention of the teaching of the Glorious Qur’an in the previous narration.

3343. It was narrated that Anas said: “Abū Talḥah proposed marriage to Umm Sulaim and she said: ‘By Allāh, a man like you is not to be rejected, O Abū Talḥah, but you are a disbeliever and I am a Muslim, and it is not permissible for me to marry you. If you become Muslim, that will be my dowry, and I will not ask you for anything else.’ So he became Muslim and that was her dowry.” (one of the narrators) Thābit said: “I have never heard of a woman whose dowry was more precious than Umm Sulaim (whose dowry was) Islam. And he consummated the marriage with her, and she bore him a child.”

(Ḥasan)
Comments:
This Hadith clearly indicates that there was no dower except Islam. So to say, if the woman consents, such religious gain or benefit could also become a dower. Wealth is not essential.

Chapter 64. Marriage For Manumission

3344. It was narrated from Anas that the Messenger of Allah ﷺ manumitted Safiyyah and made that her dowry. (Sahih)

Comments:
The Hanafites, etc., do not consider this method adequate. They consider the afore-mentioned incident specifically affiliated to the Prophet ﷺ. The noble Companions, however, did not particularise it.

3345. It was narrated from Anas that the Messenger of Allah ﷺ manumitted Safiyyah and made her freedom her dowry. (Sahih)
This is the wording of Muhammad (one of the narrators).

Comments:
Another method is the following: "If the woman consents, such religious gain or benefit could also become a dower. Wealth is not essential."
Chapter 65. A Man Manumitting His Slave Woman, Then Marrying Her

3346. It was narrated that Abū Mūsa said: “The Messenger of Allāh ﷺ said: ‘There are three who will be given a twofold reward: A man who has a slave woman whom he disciplines and disciplines her well, and teaches and teaches her well, then he manumits her and marries her; a slave who fulfills his duty toward Allāh and toward his masters; and a believer from among the People of the Book.’” (Sahih)

Comments:
1. ‘Twofold reward’: This is because they have performed a twofold righteous deed: emancipation and marriage.
2. ‘Marry her’: means with her consent. Thereupon, whether he pays her the dower, or an agreement is finally reached between them, then the emancipation would be considered the dower.

3347. It was narrated that Abū Mūsa said: “The Messenger of Allāh ﷺ said: ‘Whoever manumits his female slave, then marries her, he will have two rewards.’” (Sahih)

Comments:
This is because commitment of marriage after the emancipation is also a favor. Moreover, it is the charity of the two spouses or the couple.
Chapter 66. Fairness in Giving Dowries

3348. ‘Urwah bin Az-Zubair narrated that he asked ‘Aishah about the saying of Allah, the Mighty and Sublime: “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice.” She said: “O son of my sister, this refers to a female orphan who is in the care of her guardian, and her wealth is joined to his, and he is attracted to her wealth and her beauty. So her guardian wants to marry her without being fair with regard to her dowry, and without giving her what someone else would give her. So they were forbidden to marry them unless they were fair to them and gave them the highest possible dowry that is customarily given, and they were commanded to marry other women of their choice.” ‘Urwah said: “‘Aishah said: ‘Then later on, Allah, the Mighty and Sublime, revealed concerning them: ‘They ask your legal instruction concerning women, say: Allah instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions and yet whom you desire to marry.’ “

‘Aishah said: ‘What Allah, Most High, mentioned here that is recited in the Book is the first Verse in which it says: And if you

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fear that you shall not be able to deal justly with orphan girls then marry (other) women of your choice.[1]

‘Aishah said: ‘What is referred to in the other Verse – and yet whom you desire to marry[2] – is the desire of one of you not to marry orphan girl who is under his care if she is lacking in wealth and beauty. So they were forbidden to marry those orphan women to whose wealth they were attracted unless they were fair, because of their desire not to marry (those who were lacking in wealth and beauty).’” (Sahih)

Comments:

We learn the dower of women ought to be such that it does not take advantage of their social status.

3349. It was narrated that Abû Salamah said: “I asked ‘Aishah about that and she said: ‘The Messenger of Allâh (and married his daughters) for twelve Uqiyah and a Nashsh’” which is five hundred Dirhams. (Sahih)

3350. It was narrated that Abû Hurairah said: “The dowry, when the Messenger of Allâh (among us, was ten Awâq.” (Sahih)

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3351. It was narrated that Abû Al-'Ajfâ' said: "Umar bin Al-Khaṭṭâb said: 'Do not go to extremes with regard to the dowries of women, for if that were a sign of honor and dignity in this world, or a sign of piety before Allâh, the Mighty and Sublime, then Muhammad would have done that before you. But he did not give any of his wives, and none of his daughters were given, more than twelve Uqîyyah. A man may increase the dowry until he feels resentment against her and says: You cost me everything I own ('Alaqul-Qîrbah')" 'And I was a man born among the 'Arabs,'[1] but I did not know the meaning of 'Alaqul-Qîrbah'[2] and

Comments:
'Ten Uqîyyah': Twelve and a half Uqîyyah has reported above. The fractions might probably have been dropped, or the dower in general might be that much! The dower for the Messenger of Allâh might have been five hundred dirhams (silver coins) in view of his specific status. Ten Uqîyyah equal four hundred dirhams. This is not the prescribed measure or amount of the dower. It rather might have been an appropriate measure of dower according to the customary practice. Its measure would rise and fall based upon circumstances.

[1] In Misnads Al-Humaidî (23) it is: "And I was a young man."

[2] Meaning, due to the ambiguity of the expression: 'Alaqul-Qîrbah. A Qîrbah is a very large water skin that only a very strong man could carry. So the meaning is that I gave you everything until I even carried a giant water skin to your family, or, did so much that I even sweated enough to fill such a water-skin. In Al-Ilal wa Marjât Ar-Rijâl (No. 95) Ahmad narrated regarding this, from Sufyân, who is one of those who narrated this Hadîth as recorded by others: "Until I carried a Qîrbah from far away."
others of you are saying – about those killed in this or that battle of yours, or who died: “So-and-so was martyred,” or ‘so and so died as a martyr.’ While perhaps he merely overloaded the backside of his beast, or lined his saddle with gold or silver seeking trade. So do not say that, rather say as the Prophet said: ‘Whoever is killed in the cause of Allâh, or dies, then he is in Paradise.” (Hasan)

Comments:
‘Twelve’: mean twelve and a half as has preceded in another Hadîth. However, the fractions have been dropped here. This narration also demonstrates the abhorrence of calling so-and-so ‘Shahîd’ as clearly indicated and prohibited by the statement of ‘Umar, in spite of whoever opposes him after him.

3352. It was narrated from Umm Habîbah that the Messenger of Allâh ﷺ married her when she was in Ethiopia. An-NajâShî performed the marriage for her and gave her a dowry of four thousand, and he fitted her out from his own wealth, and sent her with Shurahbîl bin Hasanah. The Messenger of Allâh ﷺ did not send her anything, and the dowry of his wives was four hundred Dirhams. (Da‘îf)
 Comments:

‘She was in Ethiopia’: In reality, she had emigrated to Ethiopia along with her husband Ubaidullah bin Jahsh. A little later, Ubaidullah bin Jahsh became a Christian, and died in the state of apostasy. Umm Habibah remained constant in Islam. When Allàh’s Messenger ﷺ came to know about the course of events, he sent ‘Amr bin Umayyah Ad-Dhamari to An-Najâshî, the emperor of Ethiopia, with his marriage proposal to her.

Chapter 67. Marriage For A Nawâh Of Gold (Five Dirhams)

3353. It was narrated from Anas bin Mâlik that ‘Abdur-Râhmân bin ‘Awf came to the Prophet ﷺ with traces of yellow perfume on him. The Messenger of Allâh ﷺ asked him (about that) and he told him that he had married a woman from among the Anûsûr. The Messenger of Allâh ﷺ said: “How much did you give her?” He said: “A Nawâh (five Dirhams) of gold.” The Messenger of Allâh ﷺ said: “Give a Walîmah (wedding feast) even if it is with one sheep.” (Sahîh)

Comments:
1. ‘He married a woman from Al-Ansâr’: Some of the saffron or the like which she was wearing, got on him.
2. “Nawâh” was a weight of gold. Its value was three or according to some people, five dirhams. In other words, the dower could be that amount.

3354. ‘Abdur-Râhmân bin ‘Awf said: “The Messenger of Allâh ﷺ saw me looking cheerful as I had just got married.” I said: “I have gotten married to a woman of the
Anṣār.” He said: “How much did you give her as a dowry?” He said: “A Nawâh (five Dirhams) of gold.” (Saḥîh)

It was narrated from ‘Abdur-Raḥmân bin ‘Amr: “The Messenger of Allâh ﷺ said: ‘Whatever is given as a dowry, or gift or is promised her before the marriage belongs to her. Whatever is given after the marriage belongs to the one to whom it was given. And the most deserving for which a (man) is to be honored is (when marrying off) his daughter or sister.’” This is the wording of ‘Abdullâh (one of the narrators). (Hasan)

Chapter 68. Permission To Get Married Without A Dowry

It was narrated that ‘Alqamah and Al-Aswad said: “A man was brought to ‘Abdullâh who had married a woman without naming a dowry for her, then he died before consummating the marriage with her. ‘Abdullâh said: ‘Ask whether they can find any...”
report about that.' They said: 'O Abû ‘Abdur-Rahmân, we cannot find any report about that.' He said: 'I will say what I think, and if it is correct then it is from Allâh. She should have a dowry like that of her peers and no less, with no injustice, and she may inherit from him, and she has to observe the ‘Iddah.’ A man from Ashja‘ stood up and said: 'The Messenger of Allâh passed a similar judgment among us concerning a woman called Birwa‘ bint Wâshiq. She married a man who died before consummating the marriage with her, and the Messenger of Allâh ruled that she should be given a dowry like that of her peers, and she could inherit, and she had to observe the ‘Iddah.’ ‘Abdullâh raised his hands and said the Takbîr.” (Sahîh)

Abû ‘Abdur-Rahmân (An-Nasâî) said: I do not know anyone who said “Al-Aswâd” in this Hadîth, other than Zâ‘îdah.

Comments:
A marriage could be concluded without fixing the dower. But the dower should be determined, agreed, and paid even after conducting the marriage. If the dower is negated, the marriage would be invalid.

3357. It was narrated from ‘Abdullâh that a woman was brought to him who had married a man then he had died without naming any dowry for her and without consummating the marriage with her. They kept coming to him for
nearly a month, and he did not issue any ruling to them. Then he said: “I think that she should have a dowry like that of her peers no less, with no injustice and she may inherit from him and she has to observe the 'Iddah.'”

Ma'qil bin Sinân Al-Âshja'i testified: “The Messenger of Allâh ﷺ passed a similar judgment concerning Birwa’ bint Wâshiq.” (Sahih)

तह्रीज़: [सहह] अखरे अब्‍ब डाउड, वर्तमान में हिजी बिन बन हारून बह (जनि हिजी)

3358. It was narrated that ‘Abdullâh said, concerning a man who married a woman, then died before consummating the marriage with her, and without naming a dowry: “She should have the dowry, and she has to observe the 'Iddah, and she may inherit.”

Ma'qil bin Sinân said: “I heard the Prophet ﷺ pass the same judgment concerning Birwa’ bint Wâshiq.” (Sahih)

तह्रीज़: [सहह] अखरे अब्‍ब डाउड, ह: 2114:21 में हिजी बिन बन हारून बह (जनि हिजी)

3359. (Another chain) with a similar narration. (Sahih)

तह्रीज़: [सहह] तेज़म, ह: 3256:21, हो जनि हिजी, ह: 5519 * सिफार हू नूरी

3360. It was narrated from ‘Abdullâh that some people came to him and said: “A man among us married a woman, but he did not
name a dowry for her, and he did not have intercourse with her before he died. 'Abdullāh said: 'Since I left the Messenger of Allāh ṣ, I have never been asked a more difficult question than this. Go to someone else.' They kept coming to him for a month, then at the end of that they said: 'Who shall we ask if we do not ask you? You are one of the most prominent Companions of Muḥammad ṣ in this land and we cannot find anyone else.' He said: 'I will say what I think, and if it is correct then it is from Allāh alone, with no partner, and if it is wrong then it is from me and from the Shajā', and Allāh and His Messenger have nothing to do with it. I think that she should be given a dowry like that of her peers and no less, with no injustice, and she may inherit from him, and she has to observe the 'Iddah, four months and ten days.' He said: 'And that was heard by some people from Ashja', who stood up and said: 'We bear witness that you have passed the same judgment as the Messenger of Allāh ṣ did concerning a woman from among us who was called Birwa' bint Wāshiq.' He said: 'Abdullāh was never seen looking so happy as he did on that day, except with having accepted Islam.' (Ṣaḥīḥ)
Chapter 69. A Woman Giving Herself In Marriage To A Man With No Dowry

3361. It was narrated from Sahl bin Sa'd that a woman came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I give myself in marriage to you." She stood for a long time, then a man stood up and said: "Marry her to me if you do not want to marry her." The Messenger of Allâh ﷺ said: "Do you have anything?" He said: "I cannot find anything." He said: "Look (for something), even if it is only an iron ring." So he looked but he could not find anything. The Messenger of Allâh ﷺ said to him: "Have you (memorized) anything of the Qur'ân?" He said: "Yes, Sûrah such and such and Sûrah such and such," naming them. The Messenger of Allâh ﷺ said: "I marry her to you for what you know of the Qur'ân." (Sâhib)

Comments:
This Hadîth has been mentioned earlier several times. Here the purpose is that the woman had used the term Hibah (gift) and Hibah generally means gratis. Hence, this proposal would also be without dower.

Chapter 70. Allowing Intimacy

3362. It was narrated from An-Nu'mân bin Bashîr that the Prophet ﷺ said, concerning a man who had intercourse with his wife's slave woman: "If she let him do that, I will flog him with one
hundred stripes, and if she did not let him, I will stone him (to death).” (Hasan)

An unlawful thing does not become lawful by someone's making it so. If a woman renders her slave woman lawful for her husband, the slave woman would not become lawful to him. This is because the slave woman belongs to the wife; she is not his (husband's) slave woman. But, if the wife gives him the slave woman as a gift and subsequently she becomes his slave woman, or if the wife marries off the slave woman to the husband, then she would become lawful.

3363. It was narrated from An-Nu'mân bin Bashîr that a man called 'Abdur-Rahmân bin Hunain or Yunbaz Qurqûr had intercourse with his wife’s slave woman, and it was brought to An-Nu’mân bin Bashîr. He said: “I will pass the same judgment concerning her as the Messenger of Allâh did. If she let you do that, I will flog you, but if she did not let you do that, I will stone you (to death).” She had let him do that so he flogged him with one hundred stripes. (One of the narrators) Qatâdah said: “I wrote to Ḥâbîb bin Sâlim and he wrote back to me with this information.” (Hasan)

3364. It was narrated from An-Nu’mân bin Bashîr that the Messenger of Allâh said, concerning a man who had intercourse with his wife’s slave woman: “If she let him do that, I
will flog him with one hundred stripes, and if she did not let him do that, I will stone him (to death).” (Hasan)

3365. It was narrated that Salamah bin Al-Muhbaq said: “The Prophet passed judgment concerning a man who had intercourse with his wife’s slave woman: ‘If he forced her, then she is free, and he has to give her mistress a similar slave as a replacement; if she obeyed him in that, then she belongs to him, and he has to give her mistress a similar slave as a replacement.”’ (Hasan)

Comments:
It is probable that this Hadith was uttered before the revelation of the commands prescribing the legal penalty (Hudud). Now the implementation of the prescribed legal penalty is inevitable. In such a situation, the man involved shall be stoned to death, whether the slave woman had consented or she was raped. The slave woman, however, would be forgiven in the case of rape. In the event of consensual intercourse, she shall receive fifty lashes, as has preceded in the afore-mentioned narrations.

3366. It was narrated from Salamah bin Al-Muhbaq that a man had intercourse with a slave woman belonging to his wife, and was brought to the Messenger of Allah. He said: “If he forced her, then she is free at his expense and he has to give her mistress a similar slave as a replacement. If she obeyed him in that, then she
belongs to her mistress, and he has to give her mistress a similar slave as well.” (Hasan)

Chapter 71. The Prohibition Of Mut’ah (Temporary Marriage)

3367. It was narrated from Al-Hasan and ‘Abdullâh, the sons of Muhammad, from their father, that ‘Ali heard that a man did not see anything wrong with Mut’ah (temporary marriage). He said: “You are confused, the Messenger of Allâh forbade it, and the meat of domestic donkeys on the day of Khaibar.” (Sahîh)

Comments:
1. Mut’ah (recreational) means a marriage contracted for a specified period of time, or temporary marriage, whether it be for a few hours, days, or years. This sort of marriage automatically ends when its stipulated time finishes. No divorce is required. If the husband dies during the stipulated time, the woman inherits nothing, nor is any waiting period applied to her. In other words, no ruling concerning marriage applies to it, except for intercourse. This, therefore, is not a Shari’ or lawful marriage. It was, however, one form of several practiced marriages of the period of Jahiliyyah. No appropriate action was taken against it in the early period of Islam. But later on, it was forbidden (at the time of Campaign of Khaibar or the Conquest of Makkah); and now it stands forbidden until the Day of Judgment. Such a marriage would be considered null and void, and if it is continued, it would be synonymous with adultery. The Shi’ites still consider it lawful, but even ‘Ali calls its validators lunatics and misguided.

2. ‘A man’: it means Ibn ‘Abbâs. He had earlier thought it was permissible in times of need and compulsion, though generally it is prohibited; whereas other Companions considered it absolutely and eternally forbidden. And this is what is correct. Later on, the misunderstanding of Ibn ‘Abbâs was cleared,
and he reconciled with the other Companions.

3. On the day of the Campaign of Khaiبار, according to some venerable individuals, the Day of Khaiبار is affiliated with the prohibition of domestic donkeys and not with temporary marriage, because the form of temporary marriage was declared unlawful at the time of the Conquest of Makkah. It is possible a preventive measure was taken on the Day of Khaiبار, and later it was declared unlawful at the time of the Conquest of Makkah, or that some were aware at Khaiبار, and others heard it as it was mentioned again after the Conquest of Makkah.

4. Domestic donkey: The wild donkey, or onager, which in reality happens to be a cow, is called a wild donkey on account of the similarity of its legs with those of a donkey. Otherwise, in actuality, it is a wild cow and is lawful.

3368. It was narrated from 'Abdullāh and Al-Hasan, the sons of Muḥammad bin 'Ali, from their father, from 'Ali bin Abī Ṭālib, that the Messenger of Allāh ﷺ on the Day of Khaiبار forbade temporary marriage to women, and (he also forbade) the meat of tame donkeys. (Sahih)

Comments:
Domesticated donkeys are the very same asses which men keep for their needs. Hence, both these terms are synonymous. Concerning donkeys, they are eternally unlawful. It is the view of the majority of the people of knowledge. It has been ascribed to Imām Mālik that he considered some donkeys lawful when kept in inhabitations, if they abstained from eating filth.

3369. Mālik bin Anas narrated that Ibn Shīḥāb told him that 'Abdullāh and Al-Hasan, the sons of Muḥammad bin 'Ali, told him, that their father Muḥammad bin 'Ali told them, that 'Ali bin Abī Ṭālib, may Allāh be pleased with him, said: “The Messenger of Allāh
on the Day of Khaibar forbade temporary marriage to women.”

(One of the narrators) Ibn Al-Muthanna said: “The Day of Hunain.” He said: “This is what ‘Abdul-Wahhab narrated to us from his book.” (Sahih)

Comments:

Seemingly Hunain is substituted for Khaibar, because in the early period, there were no diacritical marks on letters. There was virtually no difference in the mode of writing the letters Ninn and Ra. Khaibar and Hunain looked alike when written. This is why the transmitters made an error. Even if we assume that it was the Day of Hunain, then it would signify the Conquest of Makkah. This is because the Day of Hunain and the Conquest of Makkah are close in time. The Campaign of Khaibar took place in the beginning of the year 7H, whereas the Conquest of Makkah took place toward the end of Ramadan in the year 8H, and the Campaign of Hunain in the beginning of Shawwal in the year 8H.

3370. It was narrated from ‘Ar-Rabi‘ bin Sabrah Al-Juhani that his father said: “The Messenger of Allah gave permission for Mut‘ah, so I and another man went to a woman from Bani ‘Amir and offered ourselves to her (for Mut‘ah). She said: ‘What will you give me?’ I said: ‘My Ridā’ (upper garment).’ My companion also said: ‘My Ridā’. My companion’s Ridā was finer than mine, but I was younger than him. When she looked at my companion’s Ridā she liked it, but when she looked at me, she liked me. Then she said: ‘You and your Ridā are sufficient for me.’ I stayed with her for three (days), then the Messenger of Allah said: ‘Whoever has any of these women whom he married
temporarily should let them go.”

(Sahih)

Comments:
In other words, it is the final command of the Prophet ﷺ to abandon temporary marriage. It is, therefore, forbidden.

Chapter 72. Announcing The Wedding By Singing And Beating The Duff

3371. It was narrated that Muhammad bin Ḥāṭib said: “The Messenger of Allāh ﷺ said: ‘What differentiates between the lawful and the unlawful is the Duff, and the voice (singing) for the wedding.”’

(Hasan)

Comments:
The purpose of this Hadīth is to demonstrate that the marriage ought not to be contracted secretly. It should rather be announced in a public way. Besides, marriage is an occasion of rejoicing and on the occasion of celebration, children like singing and playing the Duff. Hence, children should be permitted to play the Duff and sing suitable songs on such happy occasions so that the marriage becomes well publicized. This is lawful for children and women, provided the women are not heard or seen by men. The use of musical instruments other than the Duff is forbidden. The Duff is an extremely simple instrument. Its sound is also low and plain. It is, therefore, allowed. Playing the drums, etc., is forbidden.

3372. It was narrated that Abū Balj said: “I heard Muhammad bin Ḥāṭib say: ‘What differentiates between the lawful and the unlawful is the voice (singing).’”

(Hasan)
Chapter 73. How To Congratulate A Man When He Gets Married

3373. It was narrated that Al-Hasan said: “Aqîl bin Abî Tâlib married a woman from Banu Jusham, and it was said to him: ‘May you live in harmony and have many sons.’ He said: ‘Say what the Messenger of Allâh ﷺ said: Bârak Allâhu fikum, wa bâraka lakum. (May Allâh bless you and bestow blessings upon you.)’” (Hasan)

Comments:
The former way of congratulation was a ritual of the time of ignorance; hence, it was changed.

Chapter 74. The Supplication Of The One Who Did Not Attend The Wedding

3374. It was narrated that Anas said: “The Messenger of Allâh ﷺ saw traces of yellow perfume on ‘Abdur-Rahmân and said: ‘What is this?’ He said: ‘I married a woman for a Nawâh (five Dirhams) of gold.’ He said: ‘May Allâh bless you. Give a Wâlimah (wedding feast) even if it is with one sheep.’” (Sahîh)

Comments:
(See Hadîth 3353)
Chapter 75. Concession
Allowing Yellow Perfume At
The Time Of Marriage

3375. It was narrated from Anas that 'Abdur-Rahmân bin 'Awf came with a trace of saffron on him, and the Messenger of Allâh ﷺ said: “What’s this for?” He said: “I have married a woman.” He said: “What dowry did you give?” He said: “The weight of a Nawâh (five Dirhams) of gold.” He said: “Give a Walâmah (wedding feast) even if it is with one sheep.” (Sahîh)

Comments:
Earlier in Hadîth 3353, it is reported that ‘Abdur-Rahmân bin ‘Awf might not necessarily have applied saffron deliberately; what is more probable is, while in the company of his wife, his body and clothes might have received marks (of colored perfume) from her garments as hued adornment is forbidden for men. But it transpires from the style of Imam An-Nasâ’î, that he considers grooms exempt from it. From the aspect of the same understanding, some jurists consider application of henna also, although henna is purely symbolic for women. And Allâh knows best!

3376. It was narrated that Anas said: “The Messenger of Allâh ﷺ saw a trace of yellow perfume on me” – as if he meant ‘Abdur-Rahmân bin ‘Awf – “and said: ‘What’s this for?’ He said: ‘I have married a woman from among the Ansâr.’ He said: ‘Give a Walâmah (wedding feast) even if it is with one sheep.’” (Sahîh)
Chapter 76. A Gift Given Before Consummation Of The Marriage

3377. It was narrated from Ibn ‘Abbâs that ‘Alî said: “I got married to Fâṭimah, may Allâh be pleased with her, and I said: ‘O Messenger of Allâh, let me consummate the marriage.’ He said: ‘Give her something.’ I said: ‘I do not have anything.’ He said: ‘Where is your Ḥutamî armor?’ He said: ‘It is with me.’ He said: ‘Give it to her.’” (Sahîh)

Comments:
1. The method adopted by Imâm An-Nasâ’î in the divisions of chapter demonstrates that he considers the afore-mentioned armor separate from the dower, and holds it to be a special gift, while according to many people of knowledge, it was the dower which was given at the time of the couple living together instead of the time when the marriage was agreed. And Allâh knows best!

2. Ḥutamiyyah armor: Ḥutamiyyah probably might allude to its manufacturer or perhaps to its characteristics, which means the breaker of swords, spears, and arrows.

3378. It was narrated that Ibn ‘Abbâs said: “When ‘Alî, may Allâh be pleased with him, married Fâṭimah, may Allâh be pleased with her, the Messenger of Allâh ﷺ said to him: ‘Give her something.’ He said: ‘I do not have anything.’ He said: ‘Where is your Ḥutamî armor?’” (Sahîh)

Chapter 77. Consummating
The Marriage In Shawwāl

3379. It was narrated that 'Āishah said: “The Prophet ﷺ married me in Shawwāl, and he consummated the marriage with me in Shawwāl, and which of his wives find more favor with him than me?” (Sahih)

Chapter 78. Consummation Of Marriage With A Girl Of Nine

3380. It was narrated that 'Āishah said: “The Messenger of Allāh ﷺ married me when I was six, and consummated the marriage with me when I was nine, and I used to play with dolls.” (Sahih)

Comments:

1. During the period of ignorance, the people considered the month of Shawwal ill-boding on account of its inherent meaning, and did not consider appropriate to marry or make any construction in this month. It is mere superstition, there is no truth in it. The name of the month casts no effect on its days. Islam is against such superstitions and any hindrance brought on its account in human relations. Islam considers it bad belief. Alas! Nowadays some Muslims also hold such views regarding the month of Muharram. The term Shawwal is derived from Shaul, which connotes a horse’s shaking its tail rebelliously and raising it.

2. ‘In Shawwal’: There was an interval of three years between the marriage and then living together. May Allāh be well-pleased with her.
3381. It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ married me when I was six, and consummated the marriage with me when I was nine.” (Hasan)

Chapter 79. Consummation Of Marriage While Travelling

3382. It was narrated from Anas: “The Messenger of Allâh ﷺ invaded Khaibar and we prayed Al-Ghâdah (Fajr) there (early in the morning) when it was still dark. Then the Prophet ﷺ rode and Abû Talha rode, and I was riding behind Abû Talha. The Prophet of Allâh ﷺ passed through the lane of Khaibar quickly, and my knee was touching the thigh of the Messenger of Allâh ﷺ, and I could see the whiteness of the thigh of the Prophet ﷺ. When he entered the town he said: ‘Allâhu Akbar, Khaibar is destroyed! Whenever we approach a (hostile) nation to fight, evil will be the morning for those who have been warned.”[1] He said

this three times. The people came out for their work.” (One of the narrators) ‘Abdul-‘Azîz said: “They said: ‘Muḥammad (has come)’”

‘Abdul-‘Azîz said: “Some of our companions said: ‘With his army.’”

“We conquered Khāibār and gathered the captives. Dīyah came and said: ‘O Prophet of Allāh, give me a slave girl from among the captives.’ He said: ‘Go and take a slave girl.’ He took Ṣafīyyah bint Ḥuyayy. Then a man came to the Prophet and said: ‘O Messenger of Allāh, you gave Dīyah Ṣafīyyah bint Ḥuyayy, and she is the chief mistress of Qurāizah and An-Nāḍir, and she is fit for no one but you.’ He said: ‘Call him to bring her.’ When the Prophet saw her, he said: ‘Take any other slave girl from among the captives.’” He said: “The Prophet of Allāh set her free and married her.” (One of the narrators) Thābit said to him: “O Abū Ḥamzah, what dowry did he give her?” He (Anas) said: “Herself; he set her free and married her.” He said: “While on the road, Umm Sulaim fitted her out and presented her to him in the night, and the following morning he was a bridegroom. He said: ‘Whoever has anything, let him bring it.’ He spread out a leather cloth and men came with cottage cheese, dates, and ghee, and they made Ḥais, and that was the Walīmah (wedding feast) of the Messenger of Allāh.” (Ṣaḥīḥ)
Comments:
1. When other necessities of life could be fulfilled while traveling, marriage and its consummation also could take place, because they are also necessities; particularly so when the travels of those days lasted several weeks, rather months.

2. ‘The thigh’: while riding a mount, the dress might slide due to wind. The thigh, therefore, might be uncovered. It does not mean the Prophet had deliberately uncovered his thighs. This is because baring one’s thighs in populated places is blameworthy even for a common man, except for one who is traveling. While traveling, people generally roll up their hemlines in front of their companions and servants, for a whiff or two of breeze. It is possible in the company of very close companions, because the thigh is not similar to private parts. It should be kept covered because of its nearness to private parts. In the ritual prayer, covering of the thigh constitutes one of the parts which are required to be concealed obligatorily. If the thigh is bare, the prayer shall not be valid.

3. “Khaibar is destroyed!”: Did the Prophet state it on account of Revelation or other than that? Some people of knowledge consider it to have been a supplication, may Khaibar be conquered.

4. ‘Safiyyah bint Huyayy’: She was the daughter of Huyayy bin Akhtab, who was the leader of the entire Jewish community. She was married to another prominent chief. The marriage had recently been contracted. Her husband was killed in the battle and she was taken captive. Seemingly, such a woman of eminent rank was not adequate for any common man. Therefore, the Prophet took her back from Dahiyah and chose her for himself; particularly so, because she was descended from the progeny of Prophet Harūn. From the progeny of a Prophet and married to yet another Prophet. What a lofty rank! May Allāh be pleased with her and she with Him!

5. No one is allowed to have immediate intercourse with a woman who is married to someone when taken captive, before the expiry of one period or cycle of menses, in order to ensure that she is not pregnant. In case of pregnancy, intercourse is allowed only after the delivery of the child. The Safiyyah coincidentally had been in the state of menses when she was taken captive. The menses ended while traveling. It became certain that she was not pregnant, because pregnancy terminates menses. Hence, cohabitation became permissible for the Prophet.

6. ‘That was the Walīmah of the Messenger of Allāh’: Only such sort of wedding feast was possible while traveling.

3383. It was narrated from Humaid that he heard Anas say: “The Messenger of Allāh stayed
with Safiyyah bint Huyayy bin Akhtab on the way (back from) Khaibar for three days when he married her, then she was among those who were commanded to observe Hijab." (Saheeh)

Comments:
1. 'Three days': This is because the one who already has a wife and marries thereupon another woman, he would stay with her particularly for a period of three days and nights. If she is a virgin, he would stay with her for a period of seven days. Then he would fix turns. Safiyyah was a widow. Allâh's Messenger , therefore, stayed with her for three days. Thereupon, he fixed her turn.
2. 'She was among those': means she was not the Prophet's slave woman. She was rather included among the wives of the Prophet , because the Prophet had emancipated her before marrying her. Hijab was required for free women. This is why the words were made use of.

3384. It was narrated that Anas said: "The Prophet stayed between Khaibar and Al-Madinah for three days when he consummated his marriage to Safiyyah bint Huyayy, and I invited the Muslims to his Walimah, in which there was no bread or meat. He commanded that a leather cloth (be spread) and dates, cottage cheese and ghee were placed on it, and that was his Walimah. The Muslims said: '(Will she be) one of the Mothers of the Believers, or a female slave whom his right hand possesses?' They said: 'If he has a Hijab for her, then she will be one of the Mothers of the Believers and if she does not have a Hijab then she will be a female slave whom his right hand possesses.' When he rode on,
he set aside a plate for her behind him and extended a Hijâb between her and the people.” (Sahîh)

Chapter 80. Entertainment And Singing At Weddings

3385. It was narrated that ‘Amir bin Sa‘d said: “I entered upon Qurazah bin Ka‘b and Abû Mas‘ûd Al-Ansârî during a wedding and there were some young girls singing. I said: ‘You are two of the Companions of the Messenger of Allâh ﷺ who were present at Badr, and this is being done in your presence!’ They said: ‘Sit down if you want and listen with us, or if you want you can go away. We were granted a concession allowing entertainment at weddings.'” (Sahîh)

Comments:
(See No. 3371)

Chapter 81. A Man Fitting Out His Daughter (For Marriage)

3386. It was narrated that ‘Ali, may Allâh be pleased with him, said: “The Messenger of Allâh ﷺ fitted out Fâtîmah with a velvet dress, a water-skin and a pillow stuffed with Idhkar.” (Sahîh)
Chapter 82. Beds

3387. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “A bed for a man, a bed for his wife, a third for his guest and the fourth is for the Shaitān.” (Ṣaḥīḥ)

Comments:
For the Satan or devil means the thing which does not come into use is forbidden to keep. It is the work of Satan. If there are children and other individuals also, there is no harm even if one keeps scores of beds. It is permitted, because they are being used. The fourth denotes those which are not used.

Chapter 83. Anmāt[1]

3388. It was narrated that Jābir said: “The Messenger of Allāh ﷺ said to me: ‘Have you got married?’ I said: ‘Yes.’ He said: ‘Have you got any Anmāt?’ I said: ‘How can we afford Anmāt?’ He said: ‘You will be able to.’” (Ṣaḥīḥ)

Comments:

[Curtains, bedding sheets, etc.]
Comments:
And the Prophet’s prediction soon proved true. Here the sheets mean bed-sheets, which are spread over mattresses as an outer covering. The purpose of the chapter might also have been to posit that it is permissible to keep bed-sheets in homes. (See *Al-Bukhārī*, No. 5161)

Chapter 84. Giving A Gift To The One Who Has Got Married

3389. It was narrated from Al-Ja’d bin Abī ‘Uthmān, that Anas bin Mālik said: “The Messenger of Allāh got married and consummated the marriage with his wife.” He said: “My mother Umm Sulaim made some *Hais*, and I bought it to the Messenger of Allāh and said: ‘My mother sends you greetings of *Sālām*, and says to you: ‘This is a little from us.’” He said: ‘Put it down.’ Then he said: ‘Go and call so-and-so, and so-and-so, and whoever you meet,’ and he named some men. So I called those whom he named, and those whom I met.” I said to Anas: “How many were they?” He said: “About three hundred. Then the Messenger of Allāh said: ‘Let them sit around the dish of food in groups of ten, one after the other, and let each person eat from what is closest to him.’ They ate until they were full, then one group went out and another group came in. He said to me: ‘O Anas, clear it away.’ So I cleared it away, and I do not know whether there was more when I cleared it away, or when I put it down.” (*Sahīḥ*)
On the occasion of marriage, to bestow nuptial gifts to the groom and his bride, to give clothes and other presents, to invite the couple later for a meal, etc., all these things come under this narration. One should, however, guard against excess. Giving gifts to the couple for their new life together also falls in this category. This constitutes fraternal and friendly mutual exchange which comes in good stead for the couple. It increases affection, perpetuates relationships, and strengthens bonds.

3390. It was narrated from Ḥumaid At-Ṭawīl that he heard Anas say: “The Messenger of Allāh ﷺ established the bond of brotherhood between (some of) the Quraysh and (some of) the Anṣār, and he established the bond of brotherhood between Sa‘d bin Ar-Rabī‘ and ‘Abdūr-Raḥmān bin ‘Awf. Sa‘d said to him: ‘I have wealth, which I will share equally between you and me. And I have two wives, so look and see which one you like better, and I will divorce her, and when her ‘Iddah is over you can marry her.’ He said: ‘May Allāh bless your family and your wealth for you. Show me – i.e., where the market is.’ And he did not come back until he brought some ghee, and cottage cheese that he had left over. He said: ‘The Messenger of Allāh ﷺ saw traces (of yellow perfume on me and he said: ‘What is this for?’ I said: ‘I have married a woman from among the Anṣār.’ He said: ‘Give a Walīmah (wedding feast) even if it is with one sheep.’” (Ṣaḥīḥ)

Comments:

1. The expansive bond of brotherhood between the Emigrants (Muhajireen) and Helpers (Anṣār) is a great and unparalleled achievement in human history.
No other religion, dogmatic theory, or movement can present its equal, which bound together people non-related in a bond more effective and substantial than blood relationship - more effective and substantial than what is found among mothers - begotten real brothers, particularly at a time when people used to be each other's enemies without any reason. Is there any man around who can present to his real brother what Sa'd bin Rabi' presented? May Allâh be pleased with them.

2. The name of the woman mentioned is Umm Aws bint Anas.
36. The Book Of The Kind Treatment Of Women[1]

Chapter 1. Love Of Women

3391. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'In this world, women and perfume have been made dear to me, and my comfort has been provided in prayer.'" (Hasan)

Comments:

'Coolness of my eyes' means my genuine pleasure and contentment reside in prayer, which are impossible for one to obtain from one's wife and fragrance. This is because ritual prayer is conversing with the Lord of the worlds, Who is the beloved of all, and the remembrance of the beloved is superior to everything.

3392. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Women and perfume have been made dear to me, but my comfort has been provided in prayer.'" (Hasan)

Comments:

[1] Manuscripts differ over the location of this book, as well as the order of its narrations. Take note that the number of the book (36) is out of sequence, this is because (36) is its number according to Al-Mujam Al-Mufahris li-Alfâz Hadîth, whose book and chapter numbers were followed for our edition.
3393. It was narrated that Anas bin Mâlik said: "Nothing was dearer to the Messenger of Allâh ﷺ after women than horses." (Da'îf)

Comments:
The horse is a brave and courageous animal, which surpasses even the bravery of man. Hence, the horse is immensely beneficial to human life. One of the reasons for Allâh’s Messenger’s love of horses was their use in Jihâd. That is why a horse receives two portions of the spoils of war, while man receives one. See No. 3623.

Chapter 2. A Man Being Inclined To Favor One Of His Wives Over Another

3394. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever has two wives and is inclined to favor one of them over the other, he will come on the Day of Resurrection with half of his body leaning." (Da'îf)

Comments:
The reward of deeds is similar to the deeds. Since this man maintained one-sided behavior in the life of this world on the Day of Judgment his gait would lack equilibrium or balance, he would but walk like a lame person, whose one leg is shorter than the other. His tilt (in the world) does not denote the inclination of his heart. It rather signifies his outer behavior for instance, taking turns, subsistence, etc., because the domain of the heart belongs to Allâh. It is in the hands of Allâh. Man proves himself helpless in many a matter of the heart. Hence, one will not face any reproof over it.
3395. It was narrated that 'Aishah said: "The Messenger of Allâh used to divide his time equally among his wives then he would say: 'O Allâh, this is what I have done with regard to that over which I have control, so do not blame me for that over which You have control and I do not.'" (Sahîh) Hammâd bin Zaid narrated it in Mursal form.[1]

Comments:
"That over which I have no control" means the love of heart, because this is affiliated to the personality, attributes, and demeanor of the person concerned. Individuals are not equal to each other in this domain. The love also, therefore, cannot be of the same depth and intensity.

Chapter 3. When A Man Loves One Of His Wives More Than Another

3396. 'Aishah said: "The wives of the Prophet sent Fâtimah, the daughter of the Messenger of Allâh, to the Messenger of Allâh. She asked permission to enter when he was lying with me under my cover. He gave her permission to enter, and she said: 'O Messenger of Allâh, your wives have sent me to you to ask you to

[1] Meaning: This Hadîth, which the author cited, is narrated by Hammâd bin Salamah, from Ayyûb from Abû Qilâbah, from 'Abdullâh bin Yazîd, from 'Aishah, while Hammâd bin Zaid has narrated it from Ayyûb, from Abû Qilâbah, without mention of 'Abdullâh Nor 'Aishah. See At-Tirmidhi's discussion of it after No. 1140, and Tahjîfat Al-Ashraf No. 16290.
be equitable with regard to the matter of the daughter of Abû Quháfah.’ I (‘Āishah) kept quiet and the Messenger of Allâh ﷺ said to her: ‘O my daughter! Do you not love the one whom I love?’ She said: ‘Yes.’ He said: ‘Then love this one.’ Fâtîmah stood up when she heard this and left the Messenger of Allâh ﷺ, and went back to the wives of the Prophet ﷺ. She told them what she had said, and what he had said to her. They said to her: ‘We do not think that you have been of any avail to us. Go back to the Messenger of Allâh ﷺ and say to him: Your wives are urging you to be equitable with regard to the matter of the daughter of Abû Quháfah.’” Fâtîmah said: ‘No, by Allâh; I will never speak to him about her again.”’ ‘Āishah said: “So the wives of the Prophet ﷺ sent Zainab bint Jaḥsh to the Messenger of Allâh ﷺ; she was one who was somewhat equal to me in rank in the eyes of the Messenger of Allâh ﷺ. And I have never seen a woman who was better in religious commitment than Zainab, more fearing of Allâh, more honest in speech, more dutiful in upholding the ties of kinship, more generous in giving charity, and devoted in giving of herself in acts of charity, by means of which she sought to draw closer to Allâh. But she was quick-tempered; however, she was also quick to calm down. She asked permission to enter upon the Messenger of Allâh ﷺ when he...
was with 'Aishah under her cover, in the same situation as when Fâtîmah had entered. The Messenger of Allâh ﷺ gave her permission to enter and she said: 'O Messenger of Allâh, your wives have sent me to ask you to be equitable with regard to the matter of the daughter of Abû Quhâfah.' Then she verbally abused me at length, and I was watching the Messenger of Allâh ﷺ to see if he would allow me to respond. Zainab went on until I realized that the Messenger of Allâh ﷺ would not disapprove if I responded. Then I spoke back to her in such a way, until I silenced her. Then the Messenger of Allâh ﷺ said: 'She is the daughter of Abû Bakr.'”

(Sahîh)

Comments:
1. ‘The daughter of Abû Quhâfah’: This was uttered with a view to humiliate, because when they wanted to express their dislike toward someone, the Arabs used to attribute the object of their contempt to non-popular parentage. Abû Quhâfah was actually the name of Abû Bakr’s father, who had till then not accepted Islam. Kinship was ascribed to the grandfather instead of father.
2. ‘Some what equal to me’ because she belonged to the household of the Prophet ﷺ. She was the daughter of the Prophet’s paternal aunt. Besides, she had come into the Prophet’s wedlock by Allâh’s command.
3. ‘The daughter of Abû Bakr’: Praised her; she was extolled as of having excellent moral character, patience, endurance, terse and to-the-point speech, fluent and eloquent, which compelled Zainab to become silent. Abû Bakr too possessed these qualities, to the point of their perfection. He, therefore, attributed her to him. He could have otherwise simply stated: She is ‘Aishah. (May Allâh be pleased with her).

3397. It was narrated that ‘Aishah mentioned a similar report and said: "The wives of the Prophet ﷺ
sent Zainab and she asked him permission to enter and she entered.” (Sahih) And she said something similar. Ma’mar contradicted the two of them;¹ he reported it from Az-Zuhri, from ‘Urwah, from ‘Aishah:

3398. It was narrated that ‘Aishah said: “The wives of the Prophet came together and sent Fātimah to the Prophet. They told her to say: ‘Your wives’” - and he (the narrator) said something to the effect that they are urging you to be equitable with regard to the matter of the daughter of Abū Quḥāfah. She said: “So she entered upon the Prophet when he was with ‘Aishah under her cover. She said to him: ‘Your wives have sent me and they are urging you to be equitable with regard to the matter of the daughter of Abū Quḥāfah.’ The Prophet said to her: ‘Do you love me?’ She said: ‘Yes.’ He said: ‘Then love her.’ So she went back to them and told them what he said. They said to her: ‘You did not do anything; go back to him.’ She said: ‘By Allah, I will never go back (and speak to him) about her again.’ She was truly the daughter of the Messenger of Allah. So

¹ That is Shu‘aib and Sālih who reported the last two narrations from him.
they sent Zainab bint Jahsh.”

‘Aishah said: “She was somewhat my equal among the wives of the Prophet ﷺ. She said: ‘Your wives have sent me to urge you to be equitable with regard to the matter of the daughter of Abū Quhāfah.’ Then she swooped on me and abused me, and I started watching the Prophet ﷺ to see if he would give me permission to respond to her. She insulted me and I started to think that he would not disapprove if I responded to her. So I insulted her and I soon silenced her. Then the Prophet ﷺ said to her: ‘She is the daughter of Abū Bakr’.” ‘Aishah said: “And I never saw any woman who was better, more generous in giving charity, more keen to uphold the ties of kinship, and more generous in giving of herself in everything by means of which she could draw closer to Allāh than Zainab. But she had a quick temper; however, she was also quick to calm down.”

(Sahih)

Abū ‘Abdur-Rahmān (An-Nasā’ī) said: This is a mistake, and what is correct is the one which is before it.


Comments:

1. Fatimah’s calling ‘Aishah ‘the daughter of Abū Quhāfah’ in actuality was in order to report the speech of the wives of the Prophet ﷺ verbatim. Otherwise, it was not possible for her to perpetrate such disrespect in her prestigious standing, because ‘Aishah enjoyed the rank of being her mother. The rest of the Prophet’s ﷺ wives equaled her. She was in a position to speak to them thusly.

2. ‘Toward his eyes’: In expectation that he would perhaps make a suggestion.
But the Messenger of Allâh ﷺ was not used to make any secret indication with his eyes, as it falls under the category of deception for the other party. And he was innocent and pure of such things.

3. ‘She was truly the daughter’ means who loved the Prophet ﷺ deeply and sincerely. She greatly respected him and possessed his habits and traits. (May Allâh be pleased with her and she with Him).

3399. It was narrated from Abû Mûsa that the Prophet ﷺ said: “The superiority of ‘Âishah to other women is like the superiority of Tarîd to other kinds of food.” (Sahîh)

Comments:

Tarîd, a popular dish of the Arabs consisting of very thin bread soaked in a broth of meat, is easy to prepare and easy to digest. The knowledge of ‘Âishah ﷺ was easily obtainable for the nation. The fact of the matter is that the knowledge of ‘Âishah ﷺ gave benefit to the Ummah, which other women could not give, even a portion of. Even men could not surpass her in memory, intelligence, sagacity, prudence, fluency, eloquence, education, and oratory, May Allâh be pleased with her. It transpires from other narrations that the best of the women of the nation is the Prophet’s ﷺ first wife, Khadijah ﷺ whom the Prophet ﷺ could not forget till the last breath of his life.

3400. It was narrated from ‘Âishah that the Prophet ﷺ said: “The superiority of ‘Âishah to other women is like the superiority of Tarîd to other kinds of food.” (Hasan)

3401. It was narrated that 'Aishah said: “The Messenger of Allâh said: ‘O Umm Salamah, do not bother me about ‘Aishah, for by Allâh, the Revelation has never come to me under the blanket of any of you apart from her.’”’ (Sahîh)

Comments:

And the Wahiy or Revelation is from Allâh, Most High. “Her rank is more to Allâh than the rank of all of you.” In this narration, however, there is no comparison of her with Khadijah ﷺ. This is because she was not alive at the time, and Allâh’s Messenger ﷺ has said: Minkunn, which means “any of you women”.

3402. It was narrated from Umm Salamah that the wives of the Prophet ﷺ asked her to speak to the Prophet ﷺ and tell him, that the people were trying to bring their gifts to him when it was 'Aishah’s day, and to say to him: “We love good things as much as 'Aishah does.” So she spoke to him, but he did not reply her. When her turn came again, she spoke to him again, but he did not reply her. They said to her: “How did he respond?” She said: “He did not answer me.” They said: “Do not leave him alone until he answers you or you comprehend what he says.” When her turn came again, she spoke to him and he said: ‘Do not bother me about ‘Aishah, for the Revelation has never come to me under the
blanket of any of you apart from the blanket of ‘Āishah.’” *(Sahih)*

Abū ‘Abdur-Rahmān (An-Nasā‘ī) said: These two Ḥadīths of ‘Abdah are *Sahih*.[1]

**Comments:**

1. This is an elaborated narration from which the occasion and the place of the previous narration became known. Deliberately sending the presents on the day of ‘Āishah’s turn was due to the fact that they knew that Allāh’s Messenger ἵση loved her so much, and sending presents there would make him happy. The Companions, knowing the Prophet’s ἵση great love for ‘Āishah ἵς, chose those particular days in order to please him. The objective of his other wives was that the presents should also be sent to their apartments. They thought that Allāh’s Messenger ἵς should, therefore, command the people to send presents everywhere, or he should love all of them equally, so that people might send gifts to all the houses.

2. ‘But he did not reply’ because the Prophet’s ἵση asking the people on his own that they should bring him their gifts wherever he may be, was below his dignity. Shame and modesty were preventing him, and equivalent love was not possible. It is something beyond one’s control, as has preceded.

**3403.** It was narrated that ‘Āishah said: “The people used to try to bring their gifts (to the Prophet ἵς) on ‘Āishah’s day, hoping thereby to earn the pleasure of the Messenger of Allāh ἵς.” *(Sahih)*

**3404.** It was narrated that ‘Āishah said: “Allāh sent Revelation to the Prophet ἵς when I was with him, so I got up and closed the door

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[1] Meaning this one, and the following (Nos. 3402 and 3403), in Al-Kubra the author stated this after the following narration.
between him and I. When it was taken off him,[1] he said to me: 'O 'Aishah, Jibril sends greetings of Salām to you.'" (Da‘īf)

Comments:

'Āishah’s rising from the place, and closing the door might have been with a view not to disturb the coming of the Revelation, or it might have been for the reason of Hijāb, or she might perhaps have been afraid, because at the time of Revelation, Allāh’s Messenger’s condition would change. The Angel Jibril’s offering her his greeting corroborates her lofty rank.

3405. It was narrated from 'Āishah that the Prophet ﷺ said to her: “Jibril sends greetings of Salām to you.” She said: “And upon him be peace and the mercy of Allāh and His blessings; you see what we do not.” (Saḥīḥ)

Comments:

'You see what we do not': Meaning. Allāh’s Messenger ﷺ could see him, but 'Āishah could not see him.

3406. It was narrated that 'Āishah said: “The Messenger of Allāh ﷺ said: ‘O 'Āishah, this is Jibril and he is sending greetings of Salām to you.’” The same. (Saḥīḥ)

Abū 'Abdur-Rahmān (An-Nasā’ī) said: This is correct, and the one that is before it is a mistake.

[1] Meaning; the pressure of the revelation.
Chapter 4. Jealousy

3407. Anas said: “The Prophet ﷺ was with one of the Mothers of the Believers when another one sent a wooden bowl in which was some food. She struck the hand of the Prophet ﷺ and the bowl fell and broke. The Prophet ﷺ picked up the two pieces and put them together, then he started to gather up the food and said: ‘Your mother got jealous; eat.’ So they ate. He waited until she brought the wooden bowl that was in her house, then he gave the sound bowl to the messenger and left the broken bowl in the house of the one who had broken it.” (Sahih)

Comments:
From this narration we learn patience with wives. Imagine a man today if his wife smacked his hand causing him to drop something belonging to someone else. How would the average person behave in such a case? Also, it demonstrates justice, since he ﷺ took one of her bowls to replace the broken one. Lastly, no man can hope for a wife equal to ‘Aishah, may Allâh be pleased with her, and she was a woman. So take note.

3408. It was narrated from Umm Salamah that she brought some food in a dish of hers to the
Messenger of Allâh ﷺ and his Companions, then 'Aishah came, wrapped up in a garment, with a stone pestle and broke the dish. The Prophet ﷺ gathered the broken pieces of the dish and said: "Eat; your mother got jealous," twice. Then the Messenger of Allâh ﷺ took the dish of 'Aishah and sent it to Umm Salamah and he gave the dish of Umm Salamah to 'Aishah. (Sahîh)

3409. It was narrated that 'Aishah said: "I never saw any woman who made food like Safiyyah. She sent a dish to the Prophet ﷺ in which was some food, and I could not keep myself from breaking it. I asked the Prophet ﷺ what the expiation was for that, and he said: 'A dish like that dish, and food like that food.'" (Hasan)

3410. 'Aishah said that the Messenger of Allâh ﷺ used to stay with Zainab bint Jahsh and drink honey at her house. Hafsah and I agreed that if the Prophet ﷺ entered upon either of us, she would say: "I perceive the smell of Maghâfir (a nasty-smelling gum) on you; have you eaten Maghâfir?" He came in to one of them, and she said that to him. He said: "No, rather I drank honey at the house
of Zainab bint Jahsh, but I will never do it again." Then the following was revealed: 'O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you.'[1] 'If you two turn in repentance to Allāh, (it will be better for you)'[2] about 'Aishah and Hafṣah, 'And (remember) when the Prophet disclosed a matter in confidence to one of his wives'[3] refers to him saying: "No, rather I drank honey." (Ṣaḥīḥ)

Comments:
1. 'Used to stay with Zainab': After performing the 'Asr prayer, Allāh’s Messenger  used to visit all his wives in their apartments for a little while, so that he could know if they had any problem or need, and daily contact with each one could be maintained. Allāh’s Messenger  stayed with Zainab more than his usual stay to drink some honey she had. This disturbed 'Aishah and Hafṣah.

2. Maghāfir is a glutinous substance, which secretes from the trees like the Ḥurūfūt - a tree of a shrub variety. It tastes sweet but its smell is revolting. It lingers in the eater’s mouth and the Prophet  detested bad smells. Hence, the Prophet  decided not to drink honey.

3. 'If you turn in repentance': To err is human. The wives of the Prophet  were not infallible. They repented no sooner than they committed the mistake. ‘He who repents of a sin is like him who has committed no sin.” Repentance obliterates sin. Therefore, no blame could be leveled against them. Their turning in repentance is their superior merit.

4. 'Disclosed a matter': The Prophet  had stated: I will not drink honey at her place, but do not divulge it to anyone. But Hafṣah committed the mistake and told 'Aishah about it.

3411. It was narrated from Anas, that the Messenger of Allāh  had a female slave with whom he had intercourse, but 'Aishah and Hafṣah would not leave him alone until he said that she was forbidden

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for him. Then Allâh, the Mighty and Sublime, revealed: “O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you."[1] until the end of the Verse. (Sahîh)

Comments:
In the previous narration, the occasion of the Revelation of this Qur'ânic Verse was said to be the incident of honey; whereas in this narration is a slave woman. It is possible both these incidents might have taken place close to each other in time. Hence, both could have been the occasion of the Revelation of this Verse.

3412. It was narrated from 'Uba'dah bin Al-Walid bin 'Uba'dah bin A's-Sâmît that 'Âishah said: “I looked for the Messenger of Allâh and I put my hand on his hair.” He said: “Your Shaitân has come to you.” I said: “Don’t you have a Shaitân?” He said: “Yes, but Allâh helped me with him, so he submitted.” (Sahîh)

Comments:
It used to be dark in the houses at night. When 'Âishah did not feel the Prophet around, she began to grope hither and thither. She began to have misgivings that the Prophet might have gone to the apartment of some other wife. That is why the Prophet made mention of the Satan, because the prompting was the handiwork of the devil.

3413. It was narrated that 'Âishah said: “I noticed that the Messenger of Allâh was not there one night, and I thought that he had gone to one of his other wives, so I

reached out for him, and found him bowing or prostrating, and saying: 'Subhānaka wa bi ḥamdika lā ilāha illa anta (Glory and praise be to You, there is none worthy of worship but You).' I said: 'May my father and mother be sacrificed for you; you were doing one thing, and I was thinking of something else.'”

(Sahih)

3414. ‘Aishah said: “I noticed that the Messenger of Allāh ﷺ was not there one night, and I thought that he had gone to one of his other wives. I looked for him then I came back, and there he was, bowing or prostrating and saying: 'Subhānaka wa bi ḥamdika lā ilāha illa anta (Glory and praise be to You, there is none worthy of worship but You).’ I said: 'May my father and mother be sacrificed for you; you were doing one thing, and I was thinking of something else.'”

(Sahih)

3415. ‘Aishah said: “Shall I not tell you about the Prophet ﷺ and I?” We said: “Yes.” She said: “When it was my night, he came in, placed his shoes by his feet, lay down his ṭıld (upper garment), and spread his Izār (lower garment) on his bed. As soon as he thought that I had gone to sleep, he put his shoes on slowly and picked up his ṭıld slowly. Then he opened the door slowly, went out and shut it slowly. I put my garment over my head,
covered myself and put on my Izâr (lower garment), and I set out after him until he came to Al-Baqî’, raised his hands three times and stood there for a long time. Then he left and I left, he hurried and I hurried, he ran and I ran, and I got there before him and entered (the house). I had only just laid down when he came in and said: ‘O ‘Aissah, why are you out of breath?’ (one of the reporters) Sulaiman said: I thought he (Ibn Wahb) said: ‘short of breath.’ He said: ‘Either you tell me or the All-Aware, All-Knowing will tell me.’ I said: ‘O Messenger of Allâh, may my father and mother be sacrificed for you;’ and I told him the story. He said: ‘You were the black shape I saw in front of me?’ I said: ‘Yes.’ She said: “He gave me a shove in the chest that hurt me and said: “You thought that Alâh and His Messenger would be unfair to you.’” She said: “Whatever people conceal, Allâh, the Mighty and Sublime, knows it.” He said: ‘Yes.’ He said: ‘Jîbrîl came to me when you saw (me leave) but he did not enter upon you because you have taken off your garments. So he called me but he concealed himself from you, and I answered him but I concealed it from you. I thought that you had gone to sleep and I did not want to wake you and I was afraid that you would feel lonely. He told me to go to Al-Baqî’ and pray for forgiveness for them.’”

Hâjjî bîn Muḥammad contradicted him (Ibn Wahb), he
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said: “From Ibn Juraij, from Ibn Abî Mulaikah, from Muhammad bin Qais:” (Sahih)

Comments: (See No. 2039)

3416. 'Aishah said: “Shall I not tell you about the Prophet ﷺ and I?” We said: “Yes.” She said: “When it was my night when he” – meaning the Prophet ﷺ – “was with me, he came in, placed his shoes by his feet, lay down his Ridâ’ (upper garment), and spread the edge of his Izâr (lower garment) on his bed. As soon as he thought that I had gone to sleep, he put his shoes on slowly, and picked up his Ridâ’ slowly. Then he opened the door slowly, went out and shut it slowly. I put my garment over my head, covered myself and put on my Izâr (lower garment), and I set out after him until he came to Al-Baqi’, raised his hands three times and stood there for a long time. Then he left and I left, he hurried and I hurried, he ran and I ran, and I got there before him and entered (the house). I had only just laid down when he came in and said: ‘O ‘Aishah, why are you out of breath?’ She said: ‘No.’ He said: ‘Either you tell me or Allâh, the All-Aware, All-Knowing, will tell me.’ I said: ‘O Messenger of Allâh, may my father and mother be sacrificed for you;’ and I told him the story. He said: ‘You were the black shape I saw in front of me?’ I said: ‘Yes.’” She said: “He gave me...
a shove in the chest that hurt me and said: ‘You thought that Allâh and His Messenger would be unfair to you.’” She said: “Whatever people conceal, Allâh knows it.” He said: ‘Yes.’ He said: ‘Jibrîl came to me when you saw (me leave) but he did not enter upon you because you have taken off your garments. So he called me but he concealed himself from you, and I answered him, but I concealed it from you. I thought that you had gone to sleep and I did not want to wake you, and I was afraid that you would feel lonely. He told me to go to Al-Baqî’ and pray for forgiveness for them.” (Sahîh) ‘Âsîm reported it from ‘Abdullâh bin ‘Amîr, from ‘Âishah, with a wording different from this.


3417. It was narrated that ‘Âishah said: “I noticed that he was not there one night” and he quoted the rest of the Hadîth. (Sahîh)
Chapter 1. Divorce At The Time When Allah Has Stated That Women May Be Divorced

3418. Nafi narrated from 'Abdullah, that he divorced his wife while she was menstruating. 'Umar asked the Messenger of Allah about that and said: "Abdullah has divorced his wife while she was menstruating." He said: "Tell 'Abdullah to take her back, then leave her until she becomes pure from this menstrual period, then menstruates again, then when she becomes pure again, if he wishes he may separate from her before having intercourse with her, or if he wishes he may keep her. This is the time when Allah, the Mighty and Sublime, has stated that women may be divorced." (Sahih)

Comments:
1. Sexual intercourse during menstruation is forbidden. Man normally feels no desire for his wife in this condition. It is quite possible one might rush to pronounce divorce. Hence, the Divine law has forbidden divorcing in this condition. If someone commits this mistake, he shall have to resort to "returning" or taking the woman back. A divorce would, however, be counted, whether or not he takes her back. But if he does not pronounce the third divorce, the marriage would not be terminated. If it is the third divorce, returning would not be permitted. The marriage is over!
2. During menstruation, the returning would take place verbally. At the end of menstruation the returning would be practical, that is to say one ought to have sexual intercourse. Thereupon, if one desires, one may resort to divorce and conclude the marriage.
3. We learn that the appropriate time of divorcing is in the state of purity, during which the husband has not had sexual intercourse with her. This is why the Prophet commanded the divorce be given after the intervention of one more menstrual cycle, in the state of purity, because in the first period of purity, returning was done in the form of sexual intercourse.

3419. It was narrated from Ibn ‘Umar that he divorced his wife while she was menstruating, during the time of the Messenger of Allâh ﷺ. ‘Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, asked the Messenger of Allâh ﷺ about that, and the Messenger of Allâh ﷺ said: “Tell him to take her back and keep her until she becomes pure, then menstruates again and becomes pure again. Then if he wishes he may keep her, or if he wishes, he may divorce her before he touches (has intercourse with) her. This is the time when Allâh, the Mighty and Sublime, has stated that women may be divorced.” (Sahîh)

3420. Sâlim bin ‘Abdullâh bin ‘Umar narrated that ‘Abdullâh bin ‘Umar said: “I divorced my wife during the lifetime of the Messenger of Allâh ﷺ while she was menstruating. ‘Umar mentioned that to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ got angry about that and said: ‘Let him take her back, then keep her until she has menstruated again and become pure again.
Then if he wants to divorce her when she is pure and before he touches her (has intercourse with her), then that is divorce at the prescribed time as Allâh, the Mighty and Sublime, has revealed."'Abdullâh bin 'Umar said: "So I took her back, but I still counted the divorce that I had issued to her." (Sahîh)

Comments:
The majority of the people of knowledge maintain that although divorcing in the state of menstruation is sinful and forbidden and returning or taking back of the wife is essential, but such kind of divorce would be reckoned as one divorce. Now two more divorces remain. Some researchers, however, have ruled such kind of divorce null and void, because returning in it is essential. Even so, Allâh's Messenger could not have counseled Ibn 'Umar to give two divorces instead of one. Although this argumentation appears rationally strong, the wording of the relevant narrations, the statements of the Companions, and in addition the schools of thoughts of various scholars are contrary to it.

3421. 'Abdullâh bin Ayman asked Ibn 'Umar while Abû Az-Zubair was listening: "What did you think about a man who divorces his wife when she is menstruating?" He said to him: "Abdullâh bin 'Umar divorced his wife when she was menstruating during the time of the Messenger of Allâh. 'Umar asked the Messenger of Allâh (about that) and said: "Abdullâh bin 'Umar has divorced his wife while she was menstruating." The Messenger of Allâh said: 'Let him take her back.' So he made me take her back. He said: 'When she becomes pure, let him divorce her or keep her.' Ibn 'Umar said: 'The Prophet said: 'O Prophet! When
you divorce women, divorce them before their 'Iddah (prescribed period) elapses."[1] (Sahih)

Comments:
Because the waiting period is counted from menstruation. Hence, the waiting period would not commence if the divorce is given in the state of menstruation. If the menstrual cycle is counted, the waiting period would fall short, and if it is not counted, the waiting period would become long. Hence, the divorce should take place in the state of purity so that the waiting period could commence with menses.

3422. It was narrated from Ibn 'Abbâs, concerning the saying of Allâh, the Mighty and Sublime: "O Prophet! When you divorce women, divorce them at their 'Iddah (prescribed periods)."[2] Ibn 'Abbâs, may Allâh be pleased with him, said: "Before their 'Iddah elapses."[3] (Sahih)

Comments:
The purpose of Ibn 'Abbâs saying this is that divorce should take place well before the waiting period; that means during the state of purity, because the waiting period commences with menstruation. If divorce takes place during menses, it would be during the waiting period, which is not right.

Chapter 2. The Sunnah Divorce

3423. It was narrated from 'Abdullâh that he said: "The Sunnah divorce is a divorce issued when she is pure (not menstruating) without having had intercourse with her. If

[1] It is a reference to At-Talâq 65:1, while the wording is different.
[3] That is, when they become pure following menstruation, before intercourse.
she menstruates and becomes pure again, give her another divorce, and if she menstruates and becomes pure again, give her another divorce, then after that, she should wait for another menstrual cycle.” (Hasan) (One of the narrators) Al-A’mash said: “I asked Ibrahîm, and he said something similar.”

Comments:
This narration demonstrates the clear guidelines for an irrevocable divorce.

3424. It was narrated that ‘Abdullâh said: “The Sunnah divorce is to divorce her when she is pure (not menstruating) without having had intercourse with her.” (Hasan)

Chapter 3. What Should Be Done If The Husband Issues A Divorce When The Wife Is Menstruating

3425. It was narrated from ‘Abdullâh that he issued a divorce to his wife when she was menstruating. So ‘Umar went to inform the Prophet about that. The Prophet said to him: “Tell ‘Abdullâh to take her back, then, when she has performed Ghusl, let him leave her alone, until she menstruates (again). Then, when she performs Ghusl following that
second period, he should not touch her until he divorces her. And if he wants to keep her, then let him keep her. That is the time when Allâh has stated that women may be divorced.” (Sâhih)

3426. It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating. He mentioned that to the Prophet ﷺ and he said: “Tell him to take her back, then divorce her while she is pure (not menstruating) or pregnant.” (Sâhih)

Comments:
From this, we learn that divorcing in the state of pregnancy is also permitted.

Chapter 4. Divorce Without The 'Iddah

3427. It was narrated from Ibn 'Umar that he divorced his wife when she was menstruating, but the Messenger of Allâh ﷺ told him to take her back, and divorce her when she was pure (not menstruating). (Sâhih)

Comments:
‘Take her back’ means he did not consider this divorce right according to the rule of the Divine law and commanded that she be taken back. It does not mean that he did not consider this divorce valid or he did not reckon it, as is argued by some.
Chapter 5. Divorce Without The 'Iddah And What Is Counted As A Divorce

3428. It was narrated that Yûnûs bin Jubair said: “I asked Ibn ‘Umar about a man who divorced his wife while she was menstruating. He said: ‘Do you know 'Abdullâh bin 'Umar?’ He divorced his wife while she was menstruating, and ‘Umar asked the Prophet ﷺ about that, and he told him to take her back, then wait for the right time. I said to him: ‘Was that divorce counted?’ He said: ‘Be quiet! What do you think if some becomes helpless and behaves foolishly?’” (Sahîh)

3429. It was narrated that Yûnûs bin Jubair said: “I said to Ibn ‘Umar: ‘A man divorced his wife while she was menstruating.’ He said: ‘Do you know 'Abdullâh bin 'Umar? He divorced his wife when she was menstruating, and ‘Umar went to the Prophet ﷺ and asked him about that, and he told him to take her back then wait for the right time.’ I said to him: ‘Was that divorce counted?’ He said: ‘Be quiet! What do you think if some becomes helpless and behaves foolishly?’” (Sahîh)
Chapter 6. Three Simultaneous Divorces And A Stern Warning Against That

3430. Makhramah narrated that his father said: “I heard Mahmūd bin Labīd say: ‘The Messenger of Allah was told about a man who had divorced his wife with three simultaneous divorces. He stood up angrily and said: Is the Book of Allah being toyed with while I am still among you? Then a man stood up and said: ‘O Messenger of Allah, shall I kill him?’” (Sahih)

Comments:
1. In view of men’s frailties and haste, the Divine law has stipulated three phases of divorce and, subsequent to the first two fold divorces, has kept the provision of returning or taking one’s wife back so that such deep relationship does not become the prey of human hastiness. A man who divorces rather should reflect and contemplate and make a decision keeping the passionate emotions at bay. The one who pronounced a threefold divorces simultaneously lost, as it were, all these three opportunities, and turned the matter of eminent relationship into sport and relinquished it to hastiness. So much so that now no possibility of reunion with the woman remained. He, therefore, openly disobeyed or violated the clearly manifest Qur’ānic guidance that the divorce be given separately.

2. It becomes known that giving threefold divorce together or simultaneously is contrary to the Divine law. Imām Abū Hanifah is the proponent of this viewpoint, but Imām Shafi does not consider it forbidden, because man has the right of three pronouncements of divorce. He made use of it, as he desired it. If he has lost the phased opportunities, it is his loss.

3. If someone commits this sacrosanct act (of pronouncing threefold divorces simultaneously), according to the dominant majority of scholars, all the divorces shall be considered effected, and the woman shall become forbidden for him.

Chapter 7. Concession Allowing That

3431. Sahl bin Sa’d As-Sā‘īdī narrated that ‘Uwaimir Al-‘Ajláni
came to ‘Āṣim bin ‘Adiy and said: "What do you think, O ‘Āṣim! If a man finds another man with his wife, should he kill him, and be killed in retaliation, or what should he do? O ‘Āṣim! Ask the Messenger of Allāh about that for me.” So ‘Āṣim asked the Messenger of Allāh about that, and the Messenger of Allāh disapproved of the question, and criticized the asking of too many questions until ‘Āṣim felt upset. When ‘Āṣim went back to his people, ‘Uwaimir came to him and said: "O ‘Āṣim, what did the Messenger of Allāh say to you?" ‘Āṣim said: "You have not brought me any good. The Messenger of Allāh disapproved of the question you asked.” ‘Uwaimir said: "By Allāh, I will go and ask the Messenger of Allāh." So he went to the Messenger of Allāh and found him in the midst of the people. He said: "O Messenger of Allāh, what do you think if a man finds another man with his wife – should he kill him, and be killed in retaliation or what should he do?" The Messenger of Allāh said: "Something has been revealed concerning you and your wife, so go and bring her here.” Sahl said: "So they engaged in the procedure of Li‘ān, and I was among the people in the presence of the Messenger of Allāh. When ‘Uwaimir finished he said: "I would have been telling lies about her, O Messenger of Allāh, if I keep her.” So he divorced her.

thrice before the Messenger of Allâh ﷺ told him to do so. (Sâhîh)

Comments:
1. ‘Killed in retaliation’ because imposition of the prescribed legal penalty or the Hadd is upon government. No one can individually impose the prescribed legal penalty of his own. Therefore, if someone kills a person in a fit of rage who he finds sleeping with his wife, he would thereupon be killed by way of rightful retaliation if he fails to produce four eyewitnesses. Otherwise it would provide people with an excuse to indulge in an orgy of killing. On the Day of Resurrection, however, Allâh, Most High, would treat him in accordance with His knowledge of things, which means if the slain had really committed the crime of adultery and was married, the killer would be forgiven, or otherwise he would be punished.

2. ‘Allâh’s Messenger disapproved of the question’; because he thought these were hypothetical questions, and asking hypothetical questions is shamefully disgusting. Allâh, Most High, had knowledge that the incident had already taken place. Hence, He sent down the Revelation.

3. The detail concerning the Li‘ân (invoking curse) is coming up, Allâh Willing!

4. ‘He divorced her with three pronouncements’: And Allâh’s Messenger ﷺ did not stop him. It becomes known that giving a threefold divorce simultaneously is permissible. But the marriage itself was ended by Li‘ân. There is no need of divorce as it makes divorce redundant. Therefore, his act (of giving threefold divorce) was superfluous and futile. This is why the Prophet ﷺ did not stop him abruptly.

3432. Fâtimah bint Qais said: “I came to the Prophet ﷺ and said: ‘I am the daughter of Ali Khâlid and my husband, so and so, sent word to me divorcing me. I asked his family for provision and shelter but they refused.’ They said: ‘O Messenger of Allâh, he sent word to her divorcing her thrice.’” She said: “The Messenger of Allâh ﷺ said: ‘The woman is still entitled to provision and shelter if the husband can still take her back.’”[1] (Sâhîh)

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3433. It was narrated from Fātimah bint Qais that the Prophet ﷺ said: "The thrice-divorced woman is not entitled to provision and shelter." (Ṣahih)

Comments:
This narration too makes no mention of giving three divorces together.

3434. Fātimah bint Qais narrated that Abū ‘Amr bin Ḥafṣ Al-Makhzūmī divorced her thrice. Khālīd bin Al-Walîd went with a group of (the tribe of) Makhzûm to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh! Abû ‘Amr bin Ḥafṣ has divorced Fātimah thrice, is she entitled to provision?" He said: "She is not entitled to provision nor shelter." (Ṣahîh)
Comments:

It is not clear whether she was given three divorces together or separately. The wordings contain the possibility of dual meaning. It emerges by putting together other reports that the third divorce was given. It is also called the absolutely separating divorce (lit. Battah). Putting together the previous two divorces, the figure three was stated. This reconciliation is essential so that all the related narrations be understood, especially when Allâh’s Messenger ﷺ has expressed his displeasure over giving three divorces together. (See No. 3430).

Chapter 8. Three Separate Divorces Before Consummation Of The Marriage

3435. It was narrated from Ibn Ṭawûs, from his father, that Abû Aṣ-Ṣahîbâ’ came to Ibn ‘Abbâs and said: “O Ibn ‘Abbâs! Did you not know that the threefold divorce during the time of the Messenger of Allâh and Abû Bakr, and during the early part of ‘Umar’s Caliphate, used to be counted as one divorce?” He said: “Yes.” (Ṣaḥîh)

Comments:

This Ḥadîth does not specify whether (the divorce was pronounced) before the first coition in marriage or following it (pre-coital or post-coital). Imâm An-Nâṣâ’î has interpreted this Ḥadîth in order to make it coherent with the dominant majority of the people of knowledge that the three divorces mentioned in this narration are of that woman with whom one has not yet had sexual intercourse. (See Ḥadîth 3430)
Chapter 9. The Divorce Of A Woman Who Married A Man, But He Did Not Consummate The Marriage With Her

3436. It was narrated that ‘Aishah said: "The Messenger of Allâh was asked about a man who divorced his wife, and she married another man who had a closed meeting with her then divorced her, before having intercourse with her. Is it permissible for her to remarry the first husband? The Messenger of Allâh said: ‘No, not until the second one tastes her sweetness and she tastes his sweetness.’" (Da’if)

Comments:
(See Hadith 3238).

3437. It was narrated that ‘Aishah said: "The wife of Rifâ‘ah Al-Qurâzî came to the Messenger of Allâh and said: ‘O Messenger of Allâh! I got married to ‘Abdur-Rahmân bin Az-Zabir, and what he has is like this fringe.’ The Messenger of Allâh said: ‘Perhaps you want to go back to Rifâ‘ah? No, not until he (‘Abdur-Rahmân) tastes your sweetness and you taste his sweetness.’" (Sahîh)


تخريج: [صحيح] من حديث الزهري به، (انظر الحديث الآتي) وهو في الكبرى، ح: 5261.
Chapter 10. The Irrevocable Divorce

3438. It was narrated that ‘Āishah said: “The wife of Rifa‘ah Al-Qurṣūz came to the Prophet when ‘Abū Bakr was with him, and she said: ‘O Messenger of Allāh! I was married to Rifa‘ah Al-Qurṣūz and he divorced me, and made it irrevocable. Then I married ‘Abdur-Rahmān bin Az-Zabīr, and by Allāh, O Messenger of Allāh, what he has is like this fringe;' and she held up a fringe of her Jilbāb. Khālid bin Sa‘īd was at the door and he did not let him in. He said: ‘O Abū Bakr? Do you not hear this woman speaking in such an audacious manner in the presence of the Messenger of Allāh?’ He said: ‘Do you want to go back to Rifa‘ah? No, not until you taste his sweetness and he tastes your sweetness.’” (Ṣaḥīḥ)

Comments:
(See Ḥadīth 3285)

Chapter 11. It Is Up To You

3439. Ḥammād bin Zaid said: “I said to Ayyūb: ‘Do you know anyone who said concerning the phrase ‘It is up to you’ that it is equivalent to three (divorces) except Al-Ḥasan?’ He said: ‘No.’ Then he said: ‘O
Chapter 12. Making A Thrice-Divorced Woman Lawful (To Return To Her First Husband) And The Marriage That Makes This Lawful

3440. It was narrated that ‘Aisyah said: “The wife of Rif‘ah came to the Messenger of Allâh ﷺ and said: ‘My husband divorced me and made it irrevocable. After that I married ‘Abdur-Ra‘îmân bin Az-
Zabir and what he has is like the fringe of a garment.' The Messenger of Allâh ﷺ smiled and said: 'Perhaps you want to go back to Rifâ‘ah? No, not until he tastes your sweetness and you taste his sweetness.'" (Sahîh)

3441. It was narrated from ʿAisâh that a man divorced his wife three times and she married another husband who divorced her, before having intercourse with her. The Messenger of Allâh ﷺ was asked: "Is she permissible for the first (husband to remarry her)?" He said: "No, not until he tastes her sweetness as the first tasted her sweetness." (Sahîh)

Comments:
(For the detail of this issue, please turn to Hadîth 3285)

3442. It was narrated from ‘Abdullâh bin ʿAbbâs[1] that Al-Ghumaisâ or Ar-Rumaisâ came to the Prophet ﷺ complaining that her husband would not have intercourse with her. It was not long before her husband came and said: "O Messenger of Allâh, she is lying; he is having intercourse with her, but she wants to go back to her first husband." The Messenger

[1] In the narration of Ahmad (1:214, No.1837) and others through the same route, the narrator is ‘Ubaidullâh bin Al-ʿAbbâs rather than ‘Abdullâh. Also, in reference to the odd manner in which the man spoke about himself; in the narration of Al-ʿÂmâd and others, the statement is about what the man said, not a quote of what the man said.
of Allâh said: “She cannot do that until she tastes his sweetness.”

(Sâhih)

Comments:

1. That woman according to her claim could not return to her (former) husband in marriage, because according to her, her (new) husband was not able to copulate with her. Unless he copulates with her and divorces her, she cannot return to her former husband. Hence, her own statement went against her.

2. Rumaisâ was the title of Umm Salim, the mother of Anas. But she was another woman.

3443. It was narrated from Ibn 'Umar that the Prophet said, concerning a man who had a wife and he divorced her, then she married another man who divorced her before consummating the marriage with her. And (it was asked) whether she could go back to her first husband: “No, not until she tastes his sweetness.” (Sâhih)

3444. It was narrated that Ibn 'Umar said: “The Prophet was asked about a man who divorced his wife three times, then another man married her and he closed the door and drew the curtain, then divorced her before consummating the marriage with her. He said: “She is not permissible for the first one (to remarry her) until the
second one has had intercourse with her.” (Ṣaḥīḥ)

Abū ‘Abdur-Rahmān (An-Nasâ‘ī) said: This is more worthy of being correct.

Chapter 13. Making A Thrice-Divorced Woman Lawful (To Return To Her First Husband), And The Stern Warning Concerning That

3445. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ὑρες cursed the woman who tattoos and the one tattooed, the woman who fixed hair extensions and the one who had her hair get extended, the consumer of Ribā and the one who pays it, and Al-Muḥallil and Al-Muḥallal Lahu.” [1] (Ṣaḥīḥ)

Comments:

1. Since such people violate the inherent instinctive nature, they are deserving of the curse.

2. ‘The joiner or fastener of hair’: To add artificial hair to one’s genuine hair (hair extensions) is cheating and deception, which is contrary to the human innate nature.

3. ‘The taker and giver of Ribā (interest)’: The bedrock of interest is miserliness and selfishness, which is contrary to the innate human nature. Since the giver of interest is conducive to keeping the corrupt system of interest in perpetuity, he was also associated within the ruling of interest.

4. ‘The one who makes the woman lawful’ means the man who marries a woman who has been irrevocably divorced on the condition of his divorcing her after copulating with her, in order that she may become lawful to (be married to) the former husband.

[1] Al-Muḥallal is the man who marries a woman in order to divorce her, so that she can go back to her first husband. Al-Muḥallal Lahu is the first husband for whom this is done.
Chapter 14. A Man Divorcing His Wife Face To Face

3446. It was narrated from ‘Āishah that when the Kilâbî woman entered upon the Prophet ﷺ she said: “I seek refuge with Allâh from you.” The Messenger of Allâh ﷺ said: “You have sought refuge with One Who is Great. Go back to your family.” (Sahîh)

Comments:
1. ‘The Kilâbî woman’: Her name was Fatimah bint Dhahhâk. Her father had contracted her marriage with the Messenger of Allâh ﷺ. The controversy is: why did she utter these words? (I seek Allâh’s refuge from you). It occurs in some reports that someone had deceptively told her that if she uttered these words in her first meeting with the Prophet ﷺ, he would become very glad. Or she was probably not happy about the marriage committed by her father, and she, therefore, uttered these words. Whatever the situation might have been, the Prophet ﷺ divorced her.

3. ‘Go back to your family’: If these words are uttered with the intention of divorcing, the divorce shall come into effect.

Chapter 15. A Man Sending Word To His Wife That She Is Divorced

3447. It was narrated that Abû Bakr – the son of Abû Al-Jahm – said: “I heard Fâtimah bint Qais say: ‘My husband sent word to me that I was divorced, so I put on my garments and went to the Prophet ﷺ. He said: ‘How many times did he divorce you?’ I said: ‘Three.’ He said: ‘You are not entitled to maintenance. Observe your ‘Iddah in the house of your paternal
cousin Ibn Umm Maktûm, for he is blind and you can take off your garments there. And when your ‘Iddah is over let me know.’” This is an abridgement. (Sahîh)

Comments:
“You can take off your garments” means superfluous garments, not all. (For details see Hadîth 3424).

3448. A similar report was narrated from Tamîm, the freed slave of Fâtimah, from Fâtimah. (Sahîh)


3449. It was narrated that Ibn ‘Abbâs said: “A man came to him and said: ‘I have made my wife forbidden to myself.’ He said: ‘You are lying, she is not forbidden to you.’ Then he recited this Verse: ‘O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you.’[2] (And he said): ‘You have to offer the severest form of expiation: Freeing a slave.’” (Hasan)

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Comments:
1. ‘You are lying’ means your calling your wife unlawful to yourself is a lie and something wrong, because how could a wife be unlawful?
2. ‘The severest form’ because you have said the most detestable thing. The wife would not become unlawful, but you will have to undergo a severe punishment for having uttered such words. (See Hadith 3411).
3. ‘Freeing a slave’: The apparent wording of the Glorious Qur’ân corroborates Kaffarah Al-Yamin (atonement for swearing) in such situations, which consist of, in addition to freeing of a slave, feeding people who are poor or short of money, or to provide clothing, or fasting also.

Chapter 17. Another Explanation Of The Meaning Of This Verse

3450. ‘Ubaid bin ‘Umair narrated from ‘Aishah, the wife of the Prophet ﷺ: “The Prophet ﷺ used to stay with Zainab bint Jahsh and drink honey at her house. Ḥafṣah and I agreed that if the Prophet ﷺ came to either of us, she would say: ‘I detect the smell of Maghāfīr (a nasty-smelling gum) on you; have you eaten Maghāfīr?’ He came to one of them and she said that to him. He said: ‘No, rather I drank honey at the house of Zainab bint Jahsh, but I will never do it again.’ Then the following was revealed: ‘O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you? [1] If you two turn in repentance to Allāh, (it will be better for you).’ [2] addressing ‘Aishah and Ḥafṣah.”

(remember) when the Prophet disclosed a matter in confidence to one of his wives.\footnote{At-Tuhfim 66:3.} refers to him saying: “No, rather I drank honey.”

(\textit{Sahih})

لا يُريد الطلاق (التحفة 18)

وَلَا يُرِيد الطَّلَاق (التحفة 18)

Comments:
For details, See \textit{Hadith} 3410.

Chapter 18. “Go to your family” Does Not Necessarily Mean Divorce

3451. & 3452. Ka‘b bin Mālik narrated the \textit{Hadith} about when he stayed behind, and did not join the Messenger of Allāh \textit{ṣ} on the expedition to Tabūk. He told the story, and said: “The envoy of the Messenger of Allāh \textit{ṣ} came to me and said: ‘The Messenger of Allāh \textit{ṣ} commands you to stay away from your wife.’ I said: ‘Shall I divorce her or what?’ He said: ‘No, just keep away from her and do not approach her.’ I said to my wife: ‘Go to your family and stay with them until Allāh, the Mighty and Sublime, decides concerning this matter.’” (\textit{Sahih})
If the unequivocal term divorce is uttered, it would invariably signify divorce, whether it was intended or not. But there are certain statements which could be meant to signify divorce. At the same time some other meanings could also be meant.

Comments:

1. ‘Do not approach her’ means do not copulate with her, etc. Talking to the wife was not forbidden. But Ka‘b was concerned that in the event of staying near her, he might engage in sexual intercourse with her etc. He, therefore, asked his wife to go to her parent’s house.

2. ‘Those whose repentance was accepted’: Going to the Campaign of Tabūk.
had become an individual obligatory duty. Hence, those who did not participate were interrogated. The hypocrites saved face by telling lies, but became the fuel of Hellfire. Three sincere Muslims had also stayed back slothfully. They admitted their mistake. They did not contrive any excuse, and surrendered themselves to the Messenger of Allah. Allah’s Messenger commanded the community to shun them. No one greeted or until the earth, despite all its vastness, had become too narrow for them, and their souls had become utterly constricted - but they remained loyal to the Messenger of Allah. Finally, after fifty days, the revelation of the acceptance of their repentance descended, and their ordeal ended. These venerable personages became the dwellers of Paradise by undergoing the most severe hardship. Their names are Ka'b bin Mâlik, Murah bin Rabî’a, and Hilal bin Umayyah - May Allah be pleased with them all. May Allah shower His mercy upon them.

3454. ‘Abdur-Rahmân bin ‘Abdullâh bin Ka'b bin Mâlik narrated that ‘Abdullâh bin Ka'b said: “I heard Ka'b narrate the Hadith about when he stayed behind and did not join the Messenger of Allah on the expedition to Tabûk. He said: ‘The envoy of the Messenger of Allah came to me and said: ‘The Messenger of Allah commands you to keep away from your wife.” I said: “Shall I divorce her, or what should I do?” He said: “No, just keep away from her and do not approach her.” And he sent similar instructions to my two companions. I said to my wife: “Go to your family and stay with them until Allah, the Mighty and Sublime, decides concerning this matter.” They were contradicted by Ma'qîl bin 'Ubaidullâh.[1] (Sahîh)


[1] He contradicted Yûnus bin Yazid Al-Âlî, Ishâq bin Râshîd and ‘Uqâil bin Khâlid - all of whom reported from Az-Zuhri, from ‘Abdur-Rahmân bin ‘Abdullâh, from ‘Abdullâh, from Ka'b bin Mâlik. Ma'qîl mentioned Az-Zuhri, from ‘Abdur-Rahmân from ‘Ubaidullâh, from Ka'b bin Mâlik.
3455. It was narrated from Ma'qil, from Az-Zuhri who said: "Abdur-Rahmân bin 'Abdullâh bin Ka'b narrated that his paternal uncle 'Ubaidullâh bin Ka'b said: 'I heard my father Ka'b say: The Messenger of Allah ﷺ sent word to me and my two companions saying: The Messenger of Allah ﷺ commands you to keep away from your wives. I said to the envoy: Should I divorce my wife, or what should I do? He said: No, just keep away from her and do not come near her. I said to my wife: Go to your family and stay with them until Allah, the Mighty and Sublime, decides (concerning me). So she went to them." (Sahîh)

3456. It was narrated from 'Abdur-Rahmân bin Ka'b bin Mâlik that his father said: "The envoy of the Messenger of Allah ﷺ came to me and said: 'Keep away from your wife.' I said: 'Should I divorce her?' He said: 'No, but do not approach her.' And he (the narrator) did not mention (the words): "Go to your family." (Sahîh)

Chapter 19. Divorce Of A Slave

3457. It was narrated from 'Umar bin Mu'attîb that Abu Hasan, the
freed slave of Banu Nawfal, said: “My wife and I were slaves, and I divorced her twice, then we were both set free. I asked Ibn ‘Abbâs and he said: ‘If you take her back, you have two divorces left. This is how the Messenger of Allâh ﷺ ruled.’” (Da’f)

Ma’mar contradicted him.[1]

Comments:

A free man has three pronouncements of divorce, but a slave has two. The transmitter of this Hadîth had already given two divorces when he was still a slave. But both of them were freed during the period of waiting. The freedom invested him with the right to the third pronouncement of divorce. Hence, he had the privilege of returning and contracting a new marriage upon the expiration of the period of waiting.

3458. It was narrated that Abû Al-Hasan, the freed slave of Banu Nawfal, said: “Ibn ‘Abbâs was asked about a slave who divorced his wife twice, then they were set free; could he marry her? He said: ‘Yes.’ He said: ‘From whom (did you hear that)?’ He said: ‘The Messenger of Allâh ﷺ issued a Fatwa to that effect.’” (Da’f)

(One of the narrators) ‘Abdur-Razzâq said: “Ibn Al-Mubârak said to Ma’mar: ‘Which Al-Hasan is this?’ He has taken on a heavy burden.”

Comments:

'A heavy burden;' meaning by narrating this, which supports a view that was not popular.

Chapter 20. When Does The Divorce Of A Boy Count?

3459. It was narrated that Kathîr bin As-Šâ’îb said: "The sons of Quraizah told me that they were presented to the Messenger of Allâh ﷺ on the Day of Quraizah, and whoever (among them) had reached puberty, or had grown pubic hair, was killed, and whoever had not reached puberty and had not grown pubic hair was left (alive)." (Sâhîh)

Comments:

1. Banu Quraizah was a Jewish clan which had entered an allegiance of loyalty with the Muslims. But on the fragile occasion of the Battle of Trench, they allied with the pagan Quraish and indulged an internal rebellion. When the Battle of Trench ended, Allâh’s Messenger ﷺ besieged Banu Quraizah so that they could be punished for their rebellion. Hence, he ﷺ handed over the verdict into the hands of Sa’d bin Mu’âz. He returned the verdict that all their adults would be killed and the minors would be taken captive.

2. The purpose of mentioning this narration under this chapter is to demonstrate that the prescribed legal punishment is not implemented upon a non-adult or minor; hence, his pronouncement of divorce would not be valid. He may divorce on reaching the age of puberty.

3. There are three signs of puberty: wet dreams, pubic hair, or when one reaches the age of fifteen years. Since it is difficult to determine the exact age in males, other signs are evidence. They will, therefore, be relied upon.

3460. It was narrated that ‘Aṭîyyah Al-Quraqî said: "On the day that Sa’d passed judgment on Banu
Quraizah was a young boy and they were not sure about me, but they did not find any pubic hair, so they let me live, and here I am among you.” (Sahih)

Tafsir: [صحح] آخر جه ابن ماجه، الحدود، باب من لا يجب عليه الحد، ح: 2542 من حديث سفيان بن عيينة به، وصحماً تسابع، وتابعه سفيان الثوري، وهو في الكبرى، ح: 5623، 5649.

3461. It was narrated from Ibn ‘Umar that he presented himself to the Messenger of Allah on the Day of Uhud when he was fourteen years old, but he did not permit him (to join the army). He presented himself on the Day of Al-Khandaq when he was fifteen years old, and he permitted him (to join the army). (Sahih)

Tafsir: أخرجه ابن ماجه، الحدود، باب من لا يجب عليه الحد، وهو في الكبرى، ح: 1045، 1049.

Comments:
In government official documents, a boy of the age of fifteen years would be recorded as an adult, and less than that a minor. This is because governments do keep records of birth, etc.

Chapter 21. The Husband Whose Divorce Is Not Valid

3462. It was narrated from ‘Aishah that the Prophet said: “The pen has been lifted from three: From the sleeper until he wakes up, from the minor until he grows up, and from the insane until he comes back to his senses or recovers.” (Hasan)
Chapter 22. The One Who Utters A Divorce To Himself (Without Uttering The Words Loudly)

3463. It was narrated from Abû Hurairah that – (one of the narrators) ‘Abdur-Rahmân said:

"The Messenger of Allâh – said: 'Allâh, the Most High, has forgiven my Ummah for everything that enters the mind, so long as it is not spoken of or put into action.'"  
(Sahîh)

3464. It was narrated that Abû Hurairah said: "The Messenger of Allâh – said: 'Allâh, the Mighty and Sublime, has forgiven my Ummah for what is whispered to them or what enters their minds, so long as they do not act upon it or speak of it.'"  
(Sahîh)

3465. It was narrated from Abû Hurairah that the Prophet – said: "Allâh, the Most High, has forgiven my Ummah for whatever
enters the mind, so long as it is not spoken of or put into action.”
(Sahih)

3466. It was narrated that Anas said: “The Messenger of Allâh ﷺ had a Persian neighbor who was good at making soup. He came to the Messenger of Allâh ﷺ one day when ‘Aishah was with him, and gestured to him with his hand to come. The Messenger of Allâh ﷺ gestured toward ‘Aishah – meaning: ‘What about her?’ – and the man gestured to him like this, meaning, ‘No,’ two or three times.” (Sahih)

Comments:
The speech-impaired also might need to divorce. But since they can communicate by gestures only, the gesticulation ought to be held reliable. The gesture, however, should be clear so that the intention or the implicit meaning is unmistakably comprehended.

3467. It was narrated that ‘Umar bin Al-Khattâb, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said: “Actions are but by intentions, and each man will have but that which he intended. Whoever emigrated for the sake of
Allah and His Messenger, his emigration was for the sake of Allah and His Messenger, and whoever emigrated for the sake of some worldly gain or to marry some woman, his emigration was for that for which he emigrated.” (Sahih)

Comments:
The purpose of Imam An-Nasâ’î is that when someone utters a word which bears the possibility of divorcing and also some other connotation, then the divorce would be considered to have been effected only when the speaker had intended it. Otherwise the divorce would be considered ineffective. For instance, somebody tells his wife, “Go away from my house.” (This hadith has preceded in detail earlier - see Hadith 75).

Chapter 25. Saying Something, And Intending Something Other Than The Apparent Meaning, Carries No Weight

3468. Abû Hurairah narrated that the Messenger of Allah ﷺ said: “Look at how Allah diverts the insults and curses of Quraish from me. They insult ‘Mudhamman’[^1] and curse ‘Mudhamman’ – but I am Muḥammad.” (Sahih)

[^1] Mudhamman was an offensive play on words, as Mudhamman means “blameworthy,” the opposite of the meaning of the name “Muḥammad” (praiseworthy).
Comments:

When the Makkani Quraysh failed in their plots, they would fume with indignation and abuse the Messenger of Allah ﷺ. But while cursing and defaming, they would utter the word Mudhamnam instead of Muhammad, because Muhammad signifies a person whom everyone praises. Therefore, they used to substitute the word Muhammad with Mudhamnam (reprehensible) and would revile him. Thus, Allah, Most High, saved the Prophet ﷺ from such abuse and maligning.

Chapter 26. Setting A Time Limit For Making A Choice

3469. It was narrated that ‘A’ishah, the wife of the Prophet ﷺ, said: “When the Messenger of Allah ﷺ was commanded to give his wives the choice, he started with me and said: ‘I am going to say something to you and you do not have to rush (to make a decision) until you consult your parents.’” She said: “He knew that my parents would never tell me to leave him.” She said: “Then he recited this Verse: ‘0 Prophet! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner.’” She said: “Then the wives of the Prophet ﷺ all did the same as I did, and that was not counted as a divorce, when the Messenger of Allah ﷺ gave...
them the choice and they chose him.” (Sahih)

Comments:
1. A husband may give the choice of divorce to his wife, saying: “If you so desire, you may be divorced.” If the woman responds and says, “I want the divorce”, the divorce would become effective. There is, however, a disagreement whether such a divorce would be revocable or irrevocable.

2. The purpose of the author in saying this is that it is not necessary that the woman should reply immediately upon being given the choice. If the husband fixes a time period, in that duration she can acquire the divorce. As the Messenger of Allah gave ‘A’ishah a respite that there is no harm if she does not respond at once, she might respond after consulting her parents. (See No. 3203).

3470. It was narrated that ‘A’ishah said: “When the following was revealed: ‘But if you desire Allah and His Messenger,’[1] the Prophet came and started with me. He said: ‘O ‘A’ishah, I am going to say something to you and you do not have to rush (to make a decision) until you consult your parents.’” She said: “He knew, by Allah, that my parents would never tell me to leave him. Then he recited to me: ‘O Prophet! Say to your wives: If you desire the life of this world, and its glitter.’”[2] “I said: ‘Do I need to consult my parents concerning this? I desire Allah and His Messenger.’” (Sahih)

Abū ‘Abdur-Rahmān (An-Nass’i) said: This is a mistake, and the first is more worthy of being correct. And Allah, Glorious is He and Most High, knows best.

Chapter 27. When A Woman Is Given The Choice And Chooses Her Husband

3471. It was narrated that ‘Āishah said: “The Messenger of Allâh ☪ gave us the choice and we chose him; was that a divorce?” (Ṣaḥîḥ)

Comments:
This means the divorce does not become effective by granting.

3472. It was narrated that ‘Āishah said: “The Messenger of Allâh ☪ gave his wives the choice but that was not a divorce.” (Ṣaḥîḥ)

3473. It was narrated from Masrûq that ‘Āishah said: “The Prophet ☪ gave his wives the choice and that was not a divorce.” (Ṣaḥîḥ)

3474. It was narrated that ‘Āishah said: “The Messenger of Allâh ☪ gave his wives the choice; was that a divorce?” (Ṣaḥîḥ)
3475. It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ gave us the choice and we chose him, and that was not counted as anything.” (Sahîh)

Chapter 28. Choosing Which Of The Two Married Slaves To Free First

3476. It was narrated that Al-Qâsim bin Muhammadsaid: “Aishah had a male slave and a female slave. She said: ‘I wanted to set them free, and I mentioned that to the Messenger of Allâh ﷺ. He said: Start with the male slave before the female slave.’” (Hasan)

Comments:
Emancipation enhances the status. Therefore, if a married slave woman is freed, and her husband is still a slave, the woman shall have the right to decide whether she would like to remain in the wedlock of a slave or not. If the husband is, however, a free man, the woman does not acquire this right after being freed. That is why Allâh’s Messenger ﷺ had commanded her to set the husband free first, so that the woman might not terminate the marriage. Breaking the tie of marriage becomes the cause of many evils.
because of Barirah. One of those Sunan was that she was set free and was given the choice concerning her husband; the Messenger of Allâh ﷺ said: ‘Al-Wala’ is to the one who set the slave free;’ and the Messenger of Allâh ﷺ entered when some meat was being cooked in a pot, but bread and some condiments were brought to him. He said: ‘Do I not see a pot in which some meat is being cooked?’ They said: ‘Yes, O Messenger of Allâh, that is meat that was given in charity to Barirah and you do not eat (food given in) charity.’ The Messenger of Allâh ﷺ said: ‘It is charity for her and a gift for us.’” (Sahih)

Comments:
1. ‘She was given an option in regard to her husband’ because her husband Mûgith was a slave. Barirah had ended the marriage.
2. ‘The right of inheritance of a slave (Al-Wâlâ)’ means the right of the emancipator, which he has over his freed slave. Barirah asked ‘Aishah concerning her freedom. The owner consented to sell her, but began to demand the right of inheritance (Al-Wâlâ) for himself, although this right belongs to the emancipator who sets the captive free.
3. ‘It is a gift for us’: From this we understand that the thing which in itself is not contaminated or forbidden, its status may change. And the details regarding this are lengthy.

3478. It was narrated that ‘Aishah said: “Three judgments were established because of Bal-irah. Her masters wanted to sell her but they stipulated that Al-Wala, should still be to them. I mentioned that to the Prophet ﷺ and he said: ‘Buy her and set her free, for Al-Wala, is to
the one who sets the slave free.’ She was set free and the Messenger of Allâh gave her the choice, and she chose herself.\(^1\) And she used to be given charity and she would give some of it as a gift to us. I mentioned that to the Prophet and he said: ‘Eat it for it is charity for her and a gift for us.’” (\textit{Sahîh})

**Chapter 30. Giving The Choice To A Slave Woman Who Is Set Free And Whose Husband Is A Free Man**

3479. It was narrated that ‘Abîthah said: ‘I bought Barfîrah and her masters stipulated that her \textit{Wala’} should go to them. I mentioned that to the Prophet and he said: ‘Set her free, and \textit{Al-Wala’} is to the one who pays the silver.’ So I set her free and the Messenger of Allâh called her and gave her the choice concerning her husband. She said: ‘Even if you gave me such and such, I would not stay with him,’ so she chose herself and her husband was a free man.” (\textit{Sahîh})

**Comments:**

1. ‘The one who pays’ means the right of \textit{Al-Wala’} is for the one who buys and emancipates.

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\(^1\) Meaning, she did not want to go back to her husband who was still a slave.
2. 'Her husband was a free man': These are not the words of 'Aisha, but Aswad, who is a successor (Tabi'i) and he was not present on the occasion. A manifest clarification has been transmitted from 'Aisha and Ibn ‘Abbâs that he was a slave.

3480. It was narrated from ‘Aisha that she wanted to buy Barirah, but her masters stipulated that her Wala’ should go to them. She mentioned that to the Prophet and he said: “Buy her and set her free, for Al-Wala’ is to the one who sets the slave free.” Some meat was brought and it was said: “This is some of that which was given in charity to Barirah.” He said: “It is charity for her and a gift for us.” And the Messenger of Allâh gave her the choice, and her husband was a free man. (Sahîh)

Comments:
(For details, see Hadîth 3476, 3477, and 3479)

Chapter 31. Giving The Choice To A Slave Woman Who Has Been Set Free And Whose Husband Is Still A Slave

3481. It was narrated that ‘Aisha said: “Barirah made a contract that she would be freed in return for nine Awâq, one Uqiyyah to be paid each year.” She came to ‘Aisha asking for help and she said: “No, not unless they agree to accept the sum in one payment, and that the Wala’ will go to me.” Barirah went and spoke to her

[1] Kitâbah; a writ of emancipation, when a price for freedom is agreed upon. The author has provided a sample of such in the section of contracts, in the Book of Agriculture, Chapter 48.
masters but they insisted that the Wala' should be for them. She came to 'Aishah and the Messenger of Allâh ﷺ came, and she told her what her masters had said. She said: "No, by Allâh, not unless Wala' is to me." The Messenger of Allâh ﷺ said: "What is this?" She said: "O Messenger of Allâh, Barirrah came to me and asked me to help her with her contract of manumission, and I said no, not unless they agree to accept the sum in one payment, and that the Wala' will be for me. She mentioned that to her masters and they insisted that the Wala' should be for them." The Messenger of Allâh ﷺ said: "Buy her, and stipulate that the Wala' is for the one who sets the slave free." Then he stood up and addressed the people and said: "What is the matter with people who stipulate conditions that are not in the Book of Allâh, the Mighty and Sublime? They say: 'I set so-and-so free but the Wala' will be to me.' Every condition that is not in the Book of Allâh, the Mighty and Sublime, is a false condition, even if there are a hundred conditions." And the Messenger of Allâh ﷺ gave her the choice with regard to her husband who was still a slave, and she chose herself. 'Urwah said: "If he had been free the Messenger of Allâh ﷺ would not have given her the choice." (Sahîh)
Comments:

1. ‘Nine Uqiyahs’: One Uqiyah consisted of forty dirhams. Nine Uqiyahs add up to three hundred and sixty dirhams.

2. From the apparent Arabic phrasing of this narration, it appears that ‘Aishah wanted to acquire the right of Al-Walā’ by paying the full amount in one installment to Barirah with a view to helping her. But this perception is not right. The sermon of Allāh’s Messenger and other narrations corroborate that ‘Aishah wanted to buy and emancipate her. Had it been the former case, the viewpoint of the (Barirah’s) owners would have been appropriate.

3. ‘The condition which is not found in the Book of Allāh is not valid’ means the conditions which go against the explicit elucidation of the Book of Allāh. Otherwise it is not necessary that every condition be found in the Book of Allāh.

3482. It was narrated that ‘Aishah, may Allāh be pleased with her, said: “The husband of Barirah was a slave.” (Sahih)

3483. It was narrated from ‘Aishah that she bought Barirah from some of the Ansār who stipulated that her Wala’ should go to them. The Messenger of Allāh said: “Al-Walā’ is to the one who did the favor (of setting the slave free).” The Messenger of Allāh gave her the choice, as her husband was a slave. And she gave some meat to ‘Aishah as a gift, and the Messenger of Allāh said: “Why don’t you give me some of this meat?” ‘Aishah said: “It was given in charity to Barirah.” He said: “It is charity for her, and a gift for us.” (Sahih)
The Book Of Divorce

3484. Yahya bin Abî Bukair Al-Karmâni said: “Shu‘bah narrated to us, from ‘Abdur-Râhîm bin Al-Qâsim, from his father, from ‘Âishah. He (Shu‘bah) said: “And he (‘Abdur-Râhîm) was the executor for his father.” He (Shu‘bah) said: "I was afraid to say to him: ‘Did you hear this from your father.’” – ‘Âishah said: “I asked the Messenger of Allah about Barîrah, as I wanted to buy her but it was stipulated that the Walâ’ would go to her (former) masters. He said: ‘Buy her, for the Walâ’ is to the one who sets the slave free.’ And she was given the choice, as her husband was a slave.”’ Then he said, after that: “I do not know.”[1] – “And some meat was brought to the Messenger of Allah and they said: ‘This is some of that which was given in charity to Barîrah.’ He said: ‘It is charity for her and a gift for us.’”

(Sahîh)

Comments:

‘I do not know’: Whether he had been a free man or a slave. By one transmitter’s forgetfulness, the sound report of the rest of the narrators does not become weak. The rest of the details have already been discussed in two or three chapters, which have preceded earlier.

[1] This refers to whether her husband was a slave or not. In a narration of Al-Bukhârî (2578) it is: “‘Abdur-Râhîm said: ‘Her husband was free, or, a slave.’” Shu‘bah said: “I asked ‘Abdur-Râhîm about her husband, he said: ‘I do not know, was he free or a slave.’”
Chapter 32. The Oath Of Abstinence

3485. Ibn ‘Abbás said: “One morning, we saw the wives of the Prophet  weeping, and each one of them had her family with her. I entered the Masjid and found it filled with people. Then ‘Umar, may Allāh be pleased with him, came, and went to the Prophet  who was in his room. He greeted him with the Salām but no one answered. He greeted him again but no one answered. He greeted him (a third time) but no one answered. So he went back and called out: ‘Bilāl!’ He came to the Prophet  and said: ‘Have you divorced your wives?’ He said: ‘No, but I have sworn an oath of abstention from them for a month.’ So he stayed away from them for twenty-nine days, then he came and went into his wives.” (Ṣaḥīḥ)

Comments:

1. ‘Ilā’ in its literal sense signifies to vow, but here it means swearing to abstain from intercourse with one’s wife. If the husband is angry with his wife and swears in this manner, he may only maintain the vow for four months. On expiration of the duration of four months, he must either copulate with his wife, breaking the oath and pay the expiation for the oath, or he will be obliged to divorce her. If he denies both these things, the current ruler (or a magistrate, etc.) would bring into effect the divorce, using their own authority. Thus the wife would become separated from her husband. Allāh’s Messenger  had sworn off of his wives for one month only, and he fulfilled it.

2. ‘They (the Prophet’s  wives) were weeping’: It had occurred to them that perhaps taking such a vow equals a divorce, or they were weeping because of the Prophet’s  displeasure and separation.
3. ‘No one answered’ means permission to enter was not given. They might have returned the greeting in a low voice.

4. ‘Twenty-nine days’ because a month could consist of twenty-nine days as well as thirty days. The Divine law has ruled twenty-nine days as a full month. Hence, if the vow is for one month, upon the expiration of twenty-nine days, the vow would be fulfilled, for whatever objective it might have been.

3486. It was narrated that Anas said: “The Prophet ﷺ swore an oath of abstention from his wives for a month and stayed in his room for twenty-nine days. It was said: ‘O Messenger of Allâh, did you not swear an oath of abstention for a month?’ He said: ‘This month is twenty-nine days.’” (Sahîh)

Chapter 33. Az-Zihâr[1]

3487. It was narrated from Ibn ‘Abbâs that a man came to the Prophet ﷺ who had declared Zihâr from his wife, then he had intercourse with her. He said: “O Messenger of Allâh, I declared Zihâr on my wife, then I had intercourse with her before I offered the expiation.” He said: “What made you do that, may Allâh have mercy on you?” He said: “I saw her anklets in the light of the moon.” He said: “Do not approach her until you have done that which Allâh, the Mighty and Sublime, has commanded.” (Sahîh)

[1] When a man says to his wife: “You are to me as my mother’s back.” Intimacy with her thus becomes forbidden, but she was left in a kind of limbo, as she was not fully divorced or allowed to seek marriage with another.
3488. It was narrated that 'Ikrimah said: "A man declared Zihâr to his wife, then had intercourse with her before he had offered the expiation. He mentioned that to the Prophet. The Prophet said to him: 'What made you do that?' He said: 'May Allâh have mercy on you, O Messenger of Allâh. I saw her anklets, or her calves, in the light of the moon.' The Messenger of Allâh said: 'Keep away from her until you have done that which Allâh, the Mighty and Sublime, has commanded.'" (Hasan)

Comments:
1. If someone copulates with one's wife after having committed Zihâr and before performing the prescribed expiation, then it is a sin. But only one expiation shall have to be performed, because the Zihâr was committed only once. Some have imposed upon him a dual expiation, but it is not correct.
2. 'May Allâh have mercy on you': In the previous narration, Allâh's Messenger had supplicated for him even though he had perpetrated a sin. But Allâh's Messenger was the most excellent teacher, and an affectionate leader. The Prophet corrected the wrongdoers by his excellent character.

3489. 'Ikrimah said: "A man came to the Prophet of Allâh and said: 'O Prophet of Allâh,' and that..."
he had declared Zihār to his wife, then he had intercourse with her before he did what he had to do. He said: 'What made you do that?' He said: 'O Prophet of Allāh! I saw the whiteness of her calves in the moonlight.' The Prophet ﷺ said: 'Keep away until you have done what you have to do.' (One of the narrators) Ishāq said in his Ḥadīth: "Keep away from her until you have done what you have to do." The wording is that of Muhammad. (Ḥasan)

Abū 'Abdur-Rahmān (An-Nasāʾī) said: The Musal is more worthy of being considered correct than the Musnad (of this narration),[1] and Allāh, Glorious is He and Most High, knows best.

3490. It was narrated from 'Āishah that she said: "Praise be to Allāh Whose hearing encompasses all voices. Khawlāh came to the Messenger of Allāh ﷺ complaining about her husband, but I could not hear what she said. Then Allāh, the Mighty and Sublime, revealed: 'Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh. And Allāh hears the argument between you both.'"[2] (Sahih)

[1] The second version which he reported here is from Ikrīmah (which is Musral), while the first is also from him, but attributed to Ibn 'Abbās.

Comments:
Khawla’s husband had also declared Zihâr to her. She thought she had perhaps become forbidden for her husband. It moreover causes humiliation to the Children. Allâh, Most High, prescribed expiation out of His infinite mercy. He did not render the wife unlawful. And praise be to Allâh!

Chapter 34. What Was Narrated Concerning Khulʿ

3491. It was narrated from Ayyûb, from the Prophet, said: “Women who seek divorce and Khulʿ[1] are like the female hypocrites.” Al-Hasan said: “I did not hear it from anyone other than Abû Hurairah.” (Sahîh)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: Al-Hasan did not hear anything from Abû Hurairah.


Comments:
‘Are hypocrites’ means in spite of being under the wedlock of their husbands, they are ungrateful to them. Just as a hypocrite is insincere to Islam, in spite of his pronouncement of the testification, in the same way, these women have been compared to hypocrites. They are not branded real hypocrites. A Muslim, however, should not portray such evil comparisons. But demanding to be let go due to a genuine excuse is permissible; such a woman will not fall under this category.

3492. It was narrated from Yahya bin Sa‘eed, from ‘Amrah bint ‘Abdur-Rahmân, that she told him about Ḥabîbah bint Sahl: “She was married to Thābit bin Qais bin

[1] Meaning, for no legitimate reason. The author has supplied a sample of an agreement for Khulʿ in the section of contracts prior to chapter 48 of the Book of Agriculture.
Shammās. The Messenger of Allāh went out to pray As-Subh and he found Ḥabībah bint Sahl at his door at the end of the night. The Messenger of Allāh said: ‘Who is this?’ She said: ‘I am Ḥabībah bint Sahl, O Messenger of Allāh.’ He said: ‘What is the matter?’ She said: ‘I cannot live with Ḥabīt bin Qais – her husband. When Thābit bin Qais came, the Messenger of Allāh said to him: ‘Here is Ḥabībah bint Sahl and she has said what Allāh willed she should say.’ Ḥabībah said: ‘O Messenger of Allāh, everything that he gave me is with me.’ The Messenger of Allāh said: ‘Take it from her.’ So he took it from her and she stayed with her family.” (Saḥīh)

**Comments:**

1. A woman’s demand to be let go by her husband is called *Khul’*. In such a situation, the husband may demand the return of the dower and other gifts given to his wife, if he so desires. He, however, may not take anything in addition to it from her personal possessions or wealth. Now the husband would not be able to take her back. If, however, both of them so desire, they may contract a new marriage after the expiration of the waiting period.

2. The waiting period of a woman who acquires *Khul’* is three menstrual cycles only, according to the Hanafites. While Imām Ash-Shāfi‘ī maintains that the waiting period is only one menstrual cycle, so that pregnancy is verified. This is supported by a narration that follows later, see No. 3527.

3493. It was narrated from Ibn ‘Abbās that the wife of Thābit bin Qais came to the Prophet and said: “O Messenger of Allāh, I do not find any fault with Thābit bin Qais regarding his attitude or religious commitment, but I hate...
Comment:

I detest Kufr after becoming Muslim': Meaning she did not like him and was afraid she might not show him the respect due to a husband. Kufran, translated unbelief, can also mean ingratitude. To abhor the husband while residing in his house, to quarrel with him, and to displease him are deeds which are all prohibited in Islam. Conversely, they are the deeds of Kufr. But Kufr also means ingratitude toward the husband. Ingratitude is also called Kufar in the Arabic language.

3494. It was narrated that Ibn ‘Abbás said: ‘A man came to the Messenger of Allâh ﷺ and said: ‘My wife does not object if anyone touches her.’ He said: ‘Divorce her if you wish.’ He said: ‘I am afraid that I will miss her.’ He said: ‘Then stay with her as much as you need to.’ (Sahîh)

Comments:

(See Hadîth 3231)
touched her. He said: “Divorce her.”
He said: “I cannot live without her.”
He said: “Then keep her.” (Sahih)

This is a mistake, and what is correct is that it is Mursal.[1]

He said: “I cannot live without her.”

This is a mistake, and what is correct is that it is Mursal.[1]

Comments:
Both the above-recorded narrations seem to have no relevance with the chapter. They are, however, relevant to the issue of divorce. For instance, it is not necessary to resort to divorce upon such petty circumstances. (See Hadith 3231)

Chapter 35. The Beginning Of Al-Li‘an (The Curse)

3496. It was narrated from Sahl bin Sa‘d, from ‘Âṣim bin ‘Adiy who said:

“Uwaimir, a man from Banu ‘Ajlân, came and said: ‘O ‘Âṣim, what do you think if a man sees another man with his wife, should he kill him and be killed in retaliation, or what should he do? O ‘Âṣim, ask the Messenger of Allâh about that for me.’” So ‘Âṣim asked the Messenger of Allâh about that, and the Messenger of Allâh disapproved of the question and criticized the asking of too many questions. Then ‘Uwaimir came to him and said: “What happened, O ‘Âṣim?”’ ‘Âṣim said to ‘Uwaimir: “What happened?! You have not brought me any good. The Messenger of Allâh disapproved of the question I asked.” ‘Uwaimir

[1] He explains in Al-Kubra, that this particular chain going through Ḥammad bin Salamah has a mistake in it, in that others narrated it from him, without the mention of Ibn ‘Abbâs.
said: “By Allâh, I will go and ask the Messenger of Allâh ﷺ.” So he went to the Messenger of Allâh ﷺ and asked him. The Messenger of Allâh ﷺ said: “Allâh the Mighty and Sublime has revealed (something) concerning you and your wife, so bring her here.” Sahl said: “I was among the people in the presence of the Messenger of Allâh ﷺ and he brought her and they engaged in the procedure of Li‘ân. He said: ‘O Messenger of Allâh, by Allâh! If I keep her I would have been telling lies about her.’ So he parted from her before the Messenger of Allâh ﷺ told him to separate from her, and that became the way of Li‘ân.’” (Sahîh)


Comments:
A man who witnesses his wife in the state of adultery, and has no other witnesses except himself, then the Divine law has made special provision for the husband to deal with such a situation. An ordinary person may not disclose the matter to anyone. He shall have to remain silent. But the husband is permitted to present himself before the court of law. The court would summon the wife also. Both of them would take oaths. If one of them refuses to take oath, he or she shall be punished: the man will be punished for accusation, and the woman for adultery. If both of them take oaths, the court would annul their marriage, and would say nothing to either of them. The method of Li‘ân (mutual cursing) is coming up. (See also Hadîth 3431).

Chapter 36. Li‘ân Because Of Pregnancy

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3497. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ conducted the procedure of Li‘ân between the ‘Ajlânî and his wife, who was pregnant.” (Sahîh)
Comments:
1. If a woman becomes pregnant and her husband has certitude that the pregnancy is the result of adultery and not caused by him, he may go to the court of law to bring a suit against the woman. The court would summon the woman and bring about the invocation of the curse.

2. Li‘ân is supplicating for the curse of Allâh upon the liar. Since, while swearing, man usually curses the liar, this process was named Li‘ân.

Chapter 37. Li‘ân Because Of The Man Accusing His Wife (Of Adultery) With A Specific Person

3498. It was narrated that Muḥammad said: “I asked Anas bin Mâlik about that, as I thought that he had knowledge of that. He said: ‘Hilâl bin Umayyah accused his wife (of committing adultery) with Sharîk bin As-Sahmâ’, who was the brother of Al-Barâ’ bin Mâlik through his mother. He was the first one who engaged in the procedure of Li‘ân. The Messenger of Allâh conducted the procedure of Li‘ân between them, then he said: “Look and see, if she produces a child who is white, with straight hair and Qâdi‘yâ eyes,[1] then he belongs to Hilâl bin Umayyah, and if she produces a

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[1] Ibn Al-Atâr (An-Nihâyah), Ibn Al-Manzûr (Lisân Al-‘Arab), An-Nawawi (Sharh Musûlûm), As-Suyûtî, and As-Sîndî, and As-Ṣan‘ânî, all said it means his eyes are bad, due to redness, being too small, or excessive tearing, or the like. See the definition in the text after No. 3499.
child who has dark lines around his eyes, curly hair and narrow calves, then he belongs to Sharīk bin As-Saḥmā.’” I was told that she produced a child who has dark lines around his eyes, curly hair and narrow calves.” (Ṣaḥīḥ)

Comments:
We get to learn that Hilāl bin Umayyah told the truth. But since both the wife and the husband had taken the oath, Allāh’s Messenger ﷺ did not punish the woman, because punishment is meted out based only on the testimony of the witnesses or confession. Here neither existed. In such situations, the punishment is consigned to the Will of Allāh.

Chapter 38. How Li‘ān Is Carried Out

3499. It was narrated that Anas bin Mālik said: “The first Li‘ān in Islam was when Hilāl bin Umayyah accused Sharīk bin As-Saḥmā’ (of committing adultery) with his wife. He came to the Prophet ﷺ and told him about that. The Prophet ﷺ said: ‘(Bring) four witnesses, otherwise (you will feel) the Ḥadd punishment on your back.’ And he repeated that several times. Hilāl said to him: ‘By Allāh, O Messenger of Allāh! Allāh, the Mighty and Sublime, knows that I am telling the truth, and Allāh, the Mighty and Sublime, will certainly reveal to you that which will spare my back from the whip.’ While they were like that, the Verse of Li‘ān was revealed to him: As to those who accuse their wives.” He called Hilāl and he bore witness four times by Allāh that he was telling the truth, and the fifth

time he invoked the curse of Allâh upon him if he were lying. Then he called the woman and she bore witness four times by Allâh that he was lying. When it came to the fourth or fifth time, the Messenger of Allâh ﷺ said: ‘Stop her, for it will inevitably bring the punishment of Allâh upon the liar.’ She hesitated until we thought that she was going to confess, then she said: ‘I will not dishonor my people today.’ Then she went ahead with the oath. The Messenger of Allâh ﷺ said: ‘Wait and see. If she produces a child who is white, with straight hair and Qadiy’a eyes, then he belongs to Hilâl bin Umayyah, but if she produces a child who is dark with curly hair, of average size and with narrow calves, then he belongs to Sharîk bin As-Sa‘mâ’. She produced a child who was dark with curly hair, of average size and with narrow calves. The Messenger of Allâh ﷺ said: ‘Had not the matter been settled by the Book of Allâh, I would have punished her severely.’” (Sahih)

The Shaikh[1] said: Qadiy’a eye: Long eye lashes, not the opening of the eye or their protrusion. And Allâh, Glorious is He and Most High, knows best. (Sahih)

Comments:

1. ‘Punishment on your back’: because the accuser shall be whipped for accusing a person of adultery without proof (Qadhîf).
2. ‘Oath for the fifth time’: The wife’s fifth oath would be: ‘if he (my husband) is truthful, the curse of Allâh be upon me.’

[1] It is apparent that it refers to An-Nasâ’î.
3. When such allegation is made four witnesses are required.

Chapter 39. The Imam Saying: “O Allāh, Make It Clear To Me”

3500. It was narrated that Ibn ‘Abbās said: “Mention of Li‘ān was made in the presence of the Messenger of Allāh ﷺ and ‘Āṣim bin ‘Adiyy said something about that, then he went away. A man from among his people came to him, complaining that he had found a man with his wife. ‘Āṣim said: ‘I was only put to this test because of what I said.’ He took him to the Messenger of Allāh ﷺ and told him of the situation in which he found his wife. That man was pale and slim with straight hair, and the one whom he claimed to have found with his wife was dark and well built. The Messenger of Allāh ﷺ said: ‘O Allāh, make it clear to me.’ Then she gave birth to a child who resembled the one whom her husband said he had found with her. So the Messenger of Allāh ﷺ conducted the procedure of Li‘ān between them.”

A man in the gathering said to Ibn ‘Abbās: “Was she the one of whom the Messenger of Allāh ﷺ said: ‘If I were to have stoned anyone without evidence I would have stoned this one?’” Ibn ‘Abbās said: “No, that was a woman who used to do mischief even after becoming Muslim.” (Ṣaḥīḥ)
3501. It was narrated that ‘Abdullāh bin ‘Abbās said:

“Mention of Li‘ān was made in the presence of the Messenger of Allāh ﷺ and ‘Āṣim bin ‘Adīyy said something about that, then he went away. He was met by a man from among his people who told him that he had found a man with his wife. He took him to the Messenger of Allāh ﷺ and told him of the situation in which he found his wife. That man was pale and slim with straight hair, and the one whom he claimed to have found with his wife was dark and well built, with very curly hair. The Messenger of Allāh ﷺ said: ‘O Allāh, make it clear to me.’ Then she gave birth to a child who resembled the one whom her husband said he had found with her. So the Messenger of Allāh ﷺ conducted the procedure of Li‘ān between them.” A man in the gathering said to Ibn ‘Abbās: “Was she the one of whom the Messenger of Allāh ﷺ said: ‘If I were to have stoned anyone without evidence I would have stoned this one?’” Ibn ‘Abbās said: “No, that was a woman who used to do mischief even after becoming Muslim.” (Sahih)
Chapter 40. The Command To Place The Hand Over The Mouth Of The Two Who Are Engaging In Li‘ân When They Utter The Fifth Oath

3502. It was narrated from Ibn ‘Abbâs: “When the Prophet commanded the two who were engaging in Li‘ân to utter the fifth oath, he commanded a man to place his hand over his mouth, and he said: “It will inevitably bring the punishment upon the liar.”[1] (Sahih)

Comments:
Before the fifth oath, there is possibility of retraction; retraction is not possible after the fifth oath. Therefore, the matter is consigned to Allâh Most High. That is why a hand should be placed over the swearer’s mouth that if he or she is lying, they should stop at that. A woman would place her hand upon a woman’s mouth.

Chapter 41. The Imam Exhorting The Man And Woman At The Time Of Li‘ân

3503. ‘Abdul-Malik bin Abî Sulâaimân said: “I heard Sa‘eed bin Jubair say: ‘I was asked about the two who engage in Li‘ân during the governorship of Ibn Az-Zubair – should they be separated? I did not know what to say, so I got up and went to the house of Ibn ‘Umar and said: ‘O Abû ‘Abdur-Rahmân, should the two who engage in Li‘ân

[1] The wordings of the text differ slightly from the wordings of the chapter heading, so take note. As-Sindi said: “Meaning the mouth of the man, who was involved in the Li‘ân. And it does not refer to the woman, except if he is a Mahram to her.” And the meaning of this Hadith is similar to No. 3499, from Anas, where the Messenger of Allâh said: “Stop her, for it will inevitably bring the punishment of Allâh upon the liar.”
be separated?” He said: “Yes, Subhān-Allāh! The first one who asked about that was so-and-so the son of so-and-so who said: ‘O Messenger of Allāh, what do you think if a man among us sees his wife committing immoral actions, and if he speaks of it, he will be speaking of a grave matter, but if he keeps quiet, he will be keeping quiet about a grave matter?’ He did not answer him, then after that, he came to him and said: ‘I was tried with the matter that I asked you about, so Allāh, the Mighty and Sublime, revealed these Verses in Sūrat An-Nūr: ‘And for those who accuse their wives until he reached’: ‘And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth.’[4] So he started with the man, exhorting him, reminding him, and telling him that the punishment in this world was less severe than the punishment in the Hereafter. He said: ‘By the One Who sent you with the truth, I am not lying.’ Then he turned to the woman and exhorted her and reminded her. She said: ‘By the One Who sent you with the truth, he is lying.’ So he started with the man, and he bore witness four times by Allāh that he was telling the truth, and the fifth time (he invoked) the curse of Allāh upon himself if he was lying. Then he turned to the woman and she bore witness four times by Allāh that he was lying, and the fifth time (she invoked) the wrath of Allāh upon

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Chapter 42. Separating The Two Who Engage In Li‘ân

3504. It was narrated that Sa‘eed bin Jubair said: “Al-Mus‘ab did not separate the two who engaged in Li‘ân.” Sa‘eed said: “I mentioned that to Ibn ‘Umar and he said: ‘The Messenger of Allâh ﷺ separated the couple from Banu ‘Ajîlân.’” (Sahîh)

Comments:

1. ‘Punishment of this world’ means the Hadd. If the husband has lied, the penalty for hurling accusation would be eighty lashes, and if the wife has indulged in adultery, her penalty for adultery would be stoning to death. Whereas, the torment of the Hereafter is Hellfire, except what Allâh wills.

2. He then effected separation between the two, because after such accusations, their remaining together as husband and wife is disgraceful, and this is an agreed upon issue.

Chapter 43. Asking The Two Who Engaged In Li‘ân To Repent After Li‘ân

3505. It was narrated from Ayyûb, that Sa‘eed bin Jubair said: “I said to Ibn ‘Umar: ‘A man accused his wife.’ He said: ‘The Messenger of Allâh ﷺ separated the couple from Banu ‘Ajîlân and said: Allâh knows that one of you is lying, so will...”
either of you repent? He said that to them three times and they did not respond, then he separated them." (One of the narrators) Ayyûb said: "Amr bin Dînâr said: 'In this Hadîth there is something that I think you are not narrating.' He said: 'The man said: My wealth. He said: You are not entitled to any wealth. If you are telling the truth, you have consummated the marriage with her, and if you are lying then you are even less entitled to it.'" (Sâhih)

Comments:
'My wealth': His design was that since this marriage is being ended on account of the woman's crime, I should get back the dower that I paid her at the time of marriage. The gist of the Prophet's command is that there is no certitude concerning your lying or telling the truth. It is possible you are truthful, and it is also possible she is guiltless. Therefore, the dower cannot be returned. If you are truthful, you have benefited a lot from her. Hence, the demand of dower does not befit you.

Chapter 44: Can the Two Who Have Engaged in the Procedure of Li'ân Stay Together?

3506. It was narrated that 'Amr said: 'I heard Sa‘eef bin Jubair say: 'I asked Ibn ‘Umar about the two who engage in Li’ân.' He said: 'The Messenger of Allâh ﷺ said to the two who engaged in Li’ân: Your reckoning will be with Allâh. One of you is lying, and you cannot stay with her. He said: O Messenger of Allâh, my wealth! He said: You are not entitled to any wealth. If you are

[1] Meaning, so, she is entitled to the Mahr.
telling the truth about her, then it is in return for having been allowed intimacy with her, and if you are lying then you are even less entitled to it.” (Saḥīḥ)

Comments:
In no circumstances could they remarry. This is the view of the majority of the people of knowledge. It has, however, been attributed to Imām Abū Hanīfah that he did not see it as absolute. And Allāh knows best.

Chapter 45. Denying The Child Through Li’ān, And Attributing Him To His Mother

3507. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ conducted the procedure of Li’ān between a man and his wife, and he separated them and attributed the child to his mother.” (Saḥīḥ)

Comments:
Because the real contention was the child itself, the husband had been refuting any suggestion that the child was his. The mother, however, could never deny it. Hence, the child would be handed over to her. And the child would be attributed to the mother. This is because the husband is refusing to admit the paternity of the child, and paternity cannot be proved with an adulterer.

Chapter 46. If A Man Hints An Accusation About His Wife, And Wanted To Disown The Child

3508. It was narrated from Abū Hurairah that a man from Banu Fazārah came to the Messenger of Allāh ﷺ and said: “My wife has given birth to a black boy.” The
Messenger of Allâh ﷺ said: “Do you have camels?” He said: “Yes.”
He said: “What color are they?”
He said: “Red.” He said: “Are there any gray ones among them?”
He said: “There are some gray ones among them.” He said:
“Where do you think they come from?” He said: “Perhaps it is hereditary.” He said: “Likewise, perhaps this is hereditary.” (Sahîh)

Comments:
This man had doubt lest the child be illegitimate. But since he did not explicitly charge his wife with adultery or refute the child’s paternity, the need for Li’ân did not arise. He, however, placed the issue before the Prophet ﷺ that from the dimension of comprehension, the child is totally different. Allâh’s Messenger ﷺ removed his confusion by giving an extremely clear example, that sometimes the child resembles to a distant genealogical father. “It is possible one of your grandfathers or great grandfathers might have been dark.”

3509. It was narrated that Abû Hurairah said: “A man from Banû Fazârah came to the Prophet ﷺ and said: ‘My wife has given birth to a black boy’ – and he wanted to disown him. He said: ‘Do you have camels?’ He said: ‘Yes.’ He said: ‘What color are they?’ He said: ‘Red.’ He said: ‘Are there any gray ones among them?’ He said: ‘There are some gray camels among them.’ He said: ‘Why is that do you think?’ He said: ‘Perhaps it is hereditary.’ He said: ‘Perhaps this is hereditary.’ And he did not permit him to disown him.” (Sahîh)
It was narrated that Abū Hurairah said: “While we were with the Prophet, a man stood up and said: ‘O Messenger of Allāh, a black boy has been born to me.’ The Messenger of Allāh said: ‘How did that happen?’ He said: ‘I do not know.’ He said: ‘Do you have camels?’ He said: ‘Yes.’ He said: ‘What color are they?’ He said: ‘Red.’ He said: ‘Are there any gray camels among them?’ He said: ‘There are some gray camels among them.’ He said: ‘Where do they come from?’ He said: ‘I do not know O Allāh’s Messenger! Perhaps it is hereditary.’ He said: ‘Perhaps this is also a hereditary.’ Because of this, the Messenger of Allāh decreed the following: ‘It is not allowed for a man, to disown a child who was born on his bed, unless he claimed that he had seen an immoral act (Fahishah).’” (Sahih)

Comments:
1. Several kinds of resemblances could be found in a newborn child genealogically - distant or near. Hence, a child cannot be disowned on account of color, complexion, eyes, or features, unless there is certitude of adultery - with an eye of certainty. If someone negates the child, he shall have to perform Li‘ān, or would be considered worthy of the punishment of Hadd.
2. ‘On his bed’ means born to his wife or his slave woman.

Chapter 47. Stern Warning Against Disowning One’s Child

It was narrated from Abū Hurairah that he heard the Messenger of Allāh say when the Verse of Mulā’ānah (Li‘ān) was revealed: “Any woman who falsely
attributes a man[1] to people to whom he does not belong, has no share from Allāh, and Allāh will not admit her to His Paradise. Any man who denies his son while looking at him (knowing that he is indeed his son), Allāh, the Mighty and Sublime, will cast him away, and disgrace him before the first and the last on the Day of Resurrection.” (Hasan)

Comments:
1. ‘To whom he does not belong’ means it is the result of adultery, but the woman ascribes it to her husband.
2. ‘She has nothing to do with Allāh’: The meaning is that it is a great sin, it could become the cause of one’s deprivation of Allāh’s mercy. Or it could be the explanation of the sentence that follows: ‘Allāh will not admit her into Paradise’.
3. ‘When he is looking at him’: It could be ‘when the man is looking at the child, thinking: “This is my child!”

Chapter 48. Attributing The Child To The Bed If The Owner Of The Bed Does Not Disown Him

It was narrated from Abū Hurairah that the Prophet ﷺ said: “The child is the bed’s[2] and for the fornicator is the stone.” (Sahīh)

[2] That is – the man to whom the woman is actually married. He lies on her as a bed is laid upon.
Comments:
1. The child born to a married woman would be conceived as belonging to her husband. In the same way, a child born to a slave woman would be conceived as belonging to her owner, unless the husband or the owner negates it, irrespective of whether there is probable proof of the child being illegitimate. This is because the child’s legitimacy or illegitimacy is a concealed matter. It is difficult to get to the bottom of it.

2. ‘The stone’ It means: “Nothing,” and some say it means punishment.

3513. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The child is the bed’s and for the fornicator is the stone.” (Sahîh)

3514. It was narrated that ‘Âishah said: “Sa’d bin Abî Waqqâs and ‘Abd bin Zam’âh disputed over a boy. Sa’d said: ‘O Messenger of Allâh! This is the son of my brother ‘Utbah bin Abî Waqqâs, who made me promise to look after him because he is his son. Look at whom he resembles.’ ‘Abd bin Zam’âh said: ‘He is my brother who was born on my father’s bed to his slave woman.’ The Messenger of Allâh ﷺ looked to determine at whom he resembled, and saw that he resembled ‘Utbah. He said: ‘He is for you O ‘Abd! The child is the bed’s and for the fornicator is the stone. Veil yourself from him, O Sawdah bint Zam’âh.’ And he never saw Sawdah again.” (Sahîh)
Comments:
1. The disputed child was born to the slave woman of Zam'ah. In fact he was fathered by Utbah. During the period of ignorance (Jahiliyyah), children born adulestrously to slave-girls were attributed to the claiming adulterer. The claim made by Sa'd had its roots in the custom of the past. But Islam ended this ignominious practice, so that now the child shall not be attributed to the adulterer. If the husband of the woman, or her owner makes no denial, the child will be considered his. If he negates, the child shall be attributed to the mother who has given it birth.

2. Allâh's Messenger's ﷺ wife Sawdah was also the daughter of Zam'ah. On account of this relation, the child was in a way, her brother. But since he was in reality fathered by Utbah, Sawdah was commanded to observe Hijab from him, in spite of his being a blood brother to her, because he was not a legitimate brother. This dispute had taken place at the time of the Conquest of Makkah.

3515. It was narrated that 'Abdullâh bin Az-Zubair said: "Zam'ah had a slave woman with whom he used to have intercourse, but he suspected that someone else was also having intercourse with her. She gave birth to a child who resembled the one whom he suspected. Zam'ah died when she was pregnant, and Sawdah mentioned that to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: "The child is the bed's, but veil yourself from him, O Sawdah, for he is not a brother of yours." (Hasan)

Comments: 'The child is the bed’s': Now when the owner of the bed (owner of the slave woman) was deceased, there was no possibility of denial. Had he been alive and had denied the paternity of the child, the child would not have been ascribed to him. It would rather have been attributed to the slave woman.

3516. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "The child is the
bed's, and for the fornicator is the stone." (Sahih)

Abû 'Abdur-Raḥmân (An-Nasâ’î) said: I do not think that this is from ‘Abdullâh bin Mas‘ûd, and Allâh, Most High, knows best.

Chapter 49. The Bed Of The Slave Woman

3517. It was narrated that 'Âishah said: “Sa’d bin Abî Waqqâs and ‘Abd bin Zam‘ah disputed concerning a son of Zam‘ah. Sa’d said: ‘My brother ‘Utba urged me, if I came to Makkah: Look for the son of the slave woman of Zam‘ah, for he is my son.’ ‘Abd bin Zam‘ah said: ‘He is the son of my father’s slave woman who was born on my father’s bed.’ The Messenger of Allâh saw that he resembled ‘Utba, but he said: ‘The child is the bed’s. Veil yourself from him, O Sawdah.”’ (Sahih)

Comments:
The purpose of the chapter is that as the children born to the wife are considered the husband’s children, in the same manner the children born to a slave woman would be considered those of the owner; provided the husband or the owner does not disown them.
Chapter 50. Drawing Lots For A Child If Several Men Dispute Over Him

3518. It was narrated that Zaid bin Arqam said: "Three men were brought to 'Ali while he was in Yemen; they all had intercourse with a woman during a single menstrual cycle. He asked two of them: 'Do you affirm that this child belongs to (the third man)?' And they said: 'No.' He asked another two of them: 'Do you affirm that this child belongs to (the third man)?' And they said: 'No.' So he cast lots between them, and attributed the child to the one whom the lot fell, and obliged him to pay two-thirds of the diyah.\(^1\)

The Prophet was told of this, and he laughed so much that his back teeth became visible." (Da'i\(\text{f}^\text{ī}\))

Comments:
1. The original incident belonged to the period of ignorance, because in Islam three people's copulating with one woman in her single purity is not possible. Since prescribed legal punishment could not be meted out upon the deeds of the period of ignorance, therefore, solving this problem was required after the fact.
2. 'The one to whom the lot fell': when several individuals hold equal right, and if it cannot be given to everyone, then the matter is decided by drawing lots or performing sortilege.
3. 'He imposed two-thirds of the diyah upon him' because they did not get the child. They were, therefore, given a sum of money.
4. 'He began to laugh': At the intellect of 'Ali or at this wonderful incident.

\(^1\) This refers to the value of the woman, who was a slave.
3519. It was narrated that Zaid bin Arqam said: “While we were with the Messenger of Allâh ﷺ, a man came to him from Yemen and started telling him (about an incident) while ‘Alî was still in Yemen. He said: ‘O Messenger of Allâh, three men were brought to ‘Alî who were disputing about a child, and they all had intercourse with a woman during a single menstrual cycle.” And he quoted the same Hadîth. (Da’îf)

3520. It was narrated that Zaid bin Arqam said: “I was with the Messenger of Allâh ﷺ, and ‘Alî, may Allâh be pleased with him, was in Yemen at that time. A man came to him and said: ‘I saw ‘Alî when three men were brought to him who all claimed (to be the father) of a child. ‘Alî said to one of them: Will you give the child up to him? And he refused. He said to (the next one): Will you give the child up to him? And he refused. He said to (the next one): Will you give the child up to him? And he refused. ‘Alî said: You are disputing partners. I will cast lots among you, and whoever wins the draw, the child is for him, and he has to pay two-thirds of the Diyâh.’ The Messenger of Allâh ﷺ laughed so much that his back teeth became visible.”
3521. It was narrated from a man from Ḥadramawt, that Zaid bin Arqam said: “The Messenger of Allāh ﷺ sent ‘Alī to (be the governor of) Yemen, and a child was brought to him concerning whom three men were disputing.” (Daʿīf) Then he quoted the same Ḥadīth. Salamah bin Kuhail contradicted them.

3522. Salamah bin Kuhail said: “I heard Ash-Shaʿbī narrating from Abū Al-Khalīl or Ibn Abī Al-Khalīl that three men had intercourse (with the same woman) during a single menstrual cycle;” and he mentioned something similar, but he did not mention Zaid bin Arqam or attribute anything to the Prophet ﷺ. (Daʿīf)

Abū ‘Abdur-Rahmān (An-Nasāʿī) said: This is correct, and Allāh, Glorious is He and Most High knows best.

Chapter 51. Detecting Family Likenesses

3523. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ came to me looking happy and cheerful, and he said: ‘Did you not see that Mūjazzīz looked at Zaid bin Ḥārithah and Usāmah and said: These feet belong to one another.’” (Sahih)
Chapter 52. When One Parent Becomes Muslim, And The Child Is Given The Choice

3525. It was narrated from ‘Abdul-Hamid bin Salamah Al-Ansārī, from his father, from his grandfather, that he became Muslim but his wife refused to become Muslim. A young son of theirs, who had not yet reached puberty, came, and the Prophet ﷺ seated the father on one side and the mother on the other side, and he gave him the choice. He said: “O Allāh, guide him,” and (the child) went to his father. (Ḥasan)
Comments:
If a husband and wife decide to go their separate ways, the child should remain in the custody of mother till the age of seven years. Thereupon, the child shall be offered an option - he or she may choose to remain with the mother or the father. In the afore-mentioned incident, the father was a Muslim, while the mother was an unbeliever. A child instinctively inclines toward his mother. Therefore, Allâh’s Messenger supplicated the child should not go to the mother, otherwise the child had the danger of falling into disbelief.

3526. It was narrated that Abû Maimûnâh said: “While I was with Abû Hurairah he said: ‘A woman came to the Messenger of Allâh and said: May my father and mother be ransomed for you! My husband wants to take my son away, but he helps me, and brings me water from the well of Abû ‘Inabah. Her husband came and said: Who is going to take my son from me? The Messenger of Allâh said: “O boy, this is your father and this is your mother; take the hand of whichever of them you want.” He took his mother's hand and she left with him.” (Sahîh)

Comments:
1. This child might have been older than seven years of age, but less than adult. In the event of dispute between, father and mother, the child has the option to remain with either of the parents. The father cannot forcibly take the child. Till the age of seven, a child nonetheless remains dependent on the mother. On reaching puberty, he or she becomes independent or autonomous.
2. Bi‘r Abi ‘Inabah is a well, which is situated outside of the city of Al-Madinah at a distance of about 16 kilometers.
Qais bin Shammās hit his wife and broke her arm — her name was Jamīlah bint ‘Abdullāh bin Ubayy. Her brother came to the Messenger of Allāh ﷺ to complain about him, and the Messenger of Allāh ﷺ sent for Thābit and said: “Take what she owes you and let her go.” He said: “Yes.” And the Messenger of Allāh ﷺ ordered her to wait for one menstrual cycle and then go to her family. (Hasan)

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3528. ‘Ubdādah bin Al-Walīd bin ‘Ubdādah bin As-Sāmit narrated from Rubayy bint Mu‘āwwid. He said: “I said to her: ‘Tell me your Hadāth.’ She said: ‘I was separated from my husband by Khul‘, then I came to ‘Uthmān and asked him: What ‘Iddah do I have to observe? He said: You do not have to observe any ‘Iddah, unless you had intercourse with him recently, in which case you should stay with him until you have menstruated. He said: In that I am following the ruling of the Messenger of Allāh ﷺ concerning Mariam Al-Maghāliyyah, who was married to Thābit bin Qais and was separated by Khul‘ from him.’” (Hasan)
Comments:

1. From the verdict of ‘Uthman, it transpires that the waiting period of one menstrual cycle is also for acquittal from pregnancy or to verify that she is not pregnant. If sexual intercourse has not taken place during the woman’s current purity (the Tuhūr, or the state of purity following menstruation), there is no waiting period even of one menstrual cycle. But since copulation is a concealed matter, the fact of the matter is that the woman granted a Khul’ from her husband should wait for one menstrual cycle to intervene, so that nothing is left to doubt or suspicion.

2. It should be borne in mind that returning (taking back) is not possible in Khul’. Later, remarriage is possible because it does not fall in the category of a third divorce.

Chapter 54. Exceptions To The Iddah Of Divorced Women

3529. It was narrated from Ibn ‘Abbās with regard to Allāh’s saying: “Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it.”[1] and He said: “And when We change a Verse in place of another — and Allāh knows best what He sends down.”[2] and He said: “Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.”[3] “The first thing that was abrogated in the Qur’ān was the Qiblah.” And He said: “And divorced women shall wait (as regards their marriage) for three menstrual periods.”[4] and He said: “And those of your women as have passed the age of monthly

courses, for them the ‘Iddah, if you have doubt (about their periods), is three months.”[1] So (some) of that was abrogated, (according to) His, Most High, saying: “And then divorce them before you have sexual intercourse with them, no ‘Iddah have you to count in respect of them.”[2] (Hasan)

Chapter 55. The ‘Iddah Of A Woman Whose Husband Dies

3530. It was narrated that Zainab bint Umm Salamah said: “Umm Ḥabībah said: ‘I heard the Messenger of Allāh ﷺ say: It is not permissible for a woman who believes in Allāh and the Last Day to mourn for anyone who dies for more than three days, except for a husband; (she mourns for him for) four months and ten (days).’” (Ṣaḥīḥ)

3531. It was narrated from Zainab bint Umm Salamah - I (the narrator) said: “From her mother?” He said: “Yes” - “that the Prophet ﷺ was asked about a woman whose husband had died but they were worried about her

eyes – could she use *kohl*?” He said: “One of you used to stay in her house wearing her shabbiest clothes for a year, then she would come out. No, (the mourning period is) four months and ten (days).” (*Sahih*)

Comments:
1. The waiting period of a woman whose husband dies, is four months and ten days. There is consensus over this matter, provided the woman is not pregnant. She shall have to remain in the state of mourning during this period, in which she will have to refrain from all sorts of adornment. *Kohl* or collyrium is also an adornment. She, therefore, may not apply collyrium during mourning. If there is any trouble in one’s eyes, some other medication could be utilized, which is not generally used as a means of adornment.

2. During the period of ignorance, it was a custom to keep the woman, whose husband had died, secluded in a room for a period of one year. She was not even permitted to bathe and wash herself, to the extent that she could not take a bath after menstruation. She also wore the same clothes the entire period. That is why they (the clothes) are called the worst garments in the Hadith. They used to smell so bad that if some animal touched her body, it would die. She used to be taken out of her room after one year. She was then handed camel’s dung, which she would throw back over her head. So to say, now her bad condition has come to an end, as a sign of the end of her waiting period. Islam prevented a widow from adornment only. She would continue to reside with the other members of the household. She would take a bath and wash herself. She would, however, abstain from new or attractive garments, jewelry, make-up, and other adornments, and remain indoors as far as possible.

3532. It was narrated from Zainab bint Umm Salamah, that Umm Salamah and Umm Ḥabibah said: “A woman came to the Prophet and said: ‘My daughter’s husband has died, and I am worried about her eyes. Can I apply *kohl* to her?’ The Messenger of Allah said: ‘One of you used to stay (in mourning) for a year. Rather (the mourning period is) four months and ten (days). And when that year...
had passed she would go out and fling a piece of dung behind her.”[1] (Saḥīḥ)

3533. It was narrated from Saḥīyyah bint Abī ‘Ubaid that she heard Ḥafṣah bint ‘Umar, the wife of the Prophet ﷺ, (narrate) that the Prophet ﷺ said: “It is not permissible for a woman who believes in Allāh and the Last Day to mourn for anyone who dies for more than three days except for a husband; she should mourn for him for four months and ten (days).” (Saḥīḥ)

Comments:

Mourning (Arabic - Ḥidād) signifies abstaining from something lawful, for instance, taking bath, washing, sleeping, etc. It does not signify perpetrating unlawfulness, for example, screaming, shrieking, wailing, whining, slapping the chest, shaving the head, etc. Mourning for more than three days is also not permitted for men. Women were specially mentioned because they generally indulge in mourning more than men.

3534. It was narrated from Ṣaḥīyyah bint Abī ‘Ubaid from one of the wives of the Prophet ﷺ, and from Umm Salamah, that the Prophet ﷺ said: “It is not permissible for a woman who believes in Allāh and the Last Day to mourn for anyone who dies for more than three days except for a husband; she should mourn for him for four months and ten (days).” (Saḥīḥ)

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Chapter 56. The ‘Iddah Of A Pregnant Woman Whose Husband Dies

3536. It was narrated from Al-Miswar bin Makhramah that Subai‘ah Al-Aslamiyyah gave birth one day after her husband died. She came to the Messenger of Allah and asked his permission to marry, and he gave her permission to marry and she married. (Sahih)

Comments:

If a woman’s husband dies, and if she is pregnant, her waiting period, according to the majority of the people of knowledge, instead of four months and ten days, ends when she delivers her burden. When the child is born, she
is free when her postnatal bleeding (Nifās) ceases. She may further marry. No mourning is required of her. It was the opinion of Ibn ‘Abbās that the latter is the waiting period of the two: that means if the child is born before the expiration of the period of four months and ten days, the waiting period shall be four months and ten days; and if the four months and ten days intervene first or come to an end before the birth of the child, the waiting period shall be the childbirth. So to speak, he thought mourning has its own place and the childbirth has its own.

3537. It was narrated from Al-Miswar bin Makhramah that the Prophet commanded Subai’ah to get married when her Nifās ended. (Sahih)

3538. It was narrated that Abū As-Sanābīl said: “Subai’ah gave birth twenty-three or twenty-five days after her husband died, and when her Nifās ended she expressed her wish to remarry and was criticized for that. Mention of that was made to the Messenger of Allāh and he said: ‘There is nothing to stop her; her term has ended.’” (Hasan)

3539. Abū Salamah said: “Abū Hurairah and Ibn ‘Abbās differed concerning the widow who gives birth after her husband’s death. Abū Hurairah said: ‘She may be...” [1]

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The longer of the two periods: The dispute here is whether the pregnant widow’s Iddah ends when she gives birth, even if that is only a few days after her husband’s death, or when four months and ten days have passed since her husband’s death.

[1] The longer of the two periods: The dispute here is whether the pregnant widow’s Iddah ends when she gives birth, even if that is only a few days after her husband’s death, or when four months and ten days have passed since her husband’s death.
was inclined toward the young one. So the old one said: It is not permissible for you to marry. Her family was not there, and he hoped that if he went to her family they would marry her to him. She went to the Messenger of Allāh ﷺ and he said: It is permissible for you to marry, so marry whomever you want.” (Sahih)

**3541.** Abū Salamah bin ‘Abdur-Rahmān said: “It was said to Ibn ‘Abbās concerning a woman who gives birth one day after her husband dies: ‘Can she get married?’ He said: ‘No, not until the longer of the two periods has ended.’” He said: ‘Allāh says: And for those who are pregnant (whether they are divorced or their husbands are dead), their ‘Iddah (prescribed period) is until they lay down their burden.’”[1] He said: ‘That only applies in the case of divorce.’ Abū Hurairah said: ‘I agree with my brother’s son’ – meaning, Abū Salamah. He sent his slave Kuraib and told him: ‘Go to Umm Salamah and ask her: Was this the Sunnah of the Messenger of Allāh ﷺ?’ He came back and said: ‘Yes, Suba‘ī‘ah Al-Aslamiyyah gave birth twenty days after her husband died, and the Messenger of Allāh ﷺ told her to get married, and Abū As-Sanā‘ī bil was one of those who proposed marriage to her.” (Sahih)

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Ibn 'Abbâs maintained that the mourning period is essential in every condition and the childbirth too. But the command of the Messenger of Allâh ﷺ was different. Hence, Ibn 'Abbâs ﷺ retracted his statement. May Allâh be pleased with him.

3542. It was narrated from Sulaimân bin Yâsir that Abû Hurairah, Ibn 'Abbâs, and Abû Salamah bin 'Abd-Rahmân were talking about the Iddah of a woman whose husband dies, and she gives birth after her husband dies. Ibn 'Abbâs said: "She should observe Iddah for the longer of the two periods." Abû Salamah said: "No, it becomes permissible for her to marry when she has given birth." Abû Hurairah said: "I agree with my brother's son." So they sent word to Umm Salamah, the wife of the Prophet ﷺ, and she said: "Subâi'ah Al-Aslamiyyah gave birth shortly after her husband died; she consulted the Messenger of Allâh ﷺ and he told her to get married." (Sahîh)
3544. It was narrated from Sulaiman bin Yasir that `Abdullâh bin `Abbâs and Abû Salâmah bin `Abdur-Râhîm disagreed concerning a woman who gave birth one day after her husband died. `Abdullâh bin `Abbâs said: "(She should wait) for the longer of the two periods." Abû Salâmah said: "When she has given birth, it becomes permissible for her to remarry." Abû Hurairah came and said: "I agree with my brother's son" — meaning Abû Salâmah bin `Abdur-Râhîm. They sent Kuraib, the freed slave of Ibn `Abbâs, to Umm Salâmah to ask her about that. He came back to them and told them that she said: "Suhaibah gave birth one day after her husband died," she mentioned that to the Messenger of Allâh ﷺ and he said: "It has become permissible for you to marry." (Sahîh)
husband died, and the Messenger of Allah ﷺ told her to get married.” (Sahih)

3546. It was narrated from Abū Salamah bin ‘Abdur-Rahmān that Zainab bint Abī Salamah told him, from her mother, Umm Salamah, the wife of the Prophet ﷺ: “That a woman from Aslam who was called Subai‘ah was married to her husband, and he died while she was pregnant. Abū As-Sanābil bin Ba‘kak proposed to her but she refused to marry him. He said: ‘You cannot get married until you have observed Iddah for the longer of the two periods.’ Approximately twenty days later she gave birth. She went to the Messenger of Allah ﷺ and he said: ‘Get married.’” (Sahih)

Comments:
It transpires from the outward wordings (of the Hadīth) that Abū Al-Sanābil had made the proposal immediately after the husband's death, but this is not correct. In actuality, he had proposed after the birth of the child.

3547. Abū Salamah bin ‘Abdur-Rahmān said: “While Abū Hurairah and I were with Ibn ‘Abbās, a woman came and said that her husband had died while she was pregnant, then she had given birth less than four months after the day he died. Ibn ‘Abbās said: ‘(You have
to wait) for the longer of the two periods.’” Abû Salamah said: “A man from among the Companions of the Prophet та‰‰ told me that Subâ‘âh Al-Aslamiyyah came to the Messenger of Allâh ﷺ and said that her husband died while she was pregnant, and she gave birth less than four months after he died. The Messenger of Allâh ﷺ told her to get married. Abû Hurairah said: ‘And I bear witness to that.’” (Saâhîh)

3548. ‘Ubaïdullâh bin ‘Abdullâh narrated that his father wrote to ‘Umar bin ‘Abdullâh bin Arqâm Az-Zuhri, telling him to go to Subâ‘âh bint Al-‘Hârîth Al-Aslamiyyah and ask her about her Hadîth and what the Messenger of Allâh ﷺ had said to her when she consulted him. ‘Umar bin ‘Abdullâh wrote back to ‘Abdullâh bin ‘Utba‘h telling him that Subâ‘âh told him, that she was married to Sahl bin Khawlah — who was from Banu ‘Amîr bin Lu‘ayy and who was one of those who had been present at Badr — and her husband died during the Farewell Pilgrimage while she was pregnant. She gave birth soon after he died, and when her Nîfâs ended she adorned herself to receive proposals of marriage. Abû As-Sanâbîl bin Ba‘kak — a man from Banu ‘Abd Ad-Dâr — went to her and said to her: ‘Why do I see you

قَالَتْ: تَوَهَّبَ عَنْهَا زُوْجَهَا وَهْيَ حَافِلٌ، فَوَلَدَتْ لَأَنْثىٌ مِنْ أَرْبَعَةٍ أَشْهُرٍ مِنْ يَوْمٍ مَّاتٍ، قَالَ عِبَادُ بْنُ عُبَيْسَ: أَجْرُ الأَجْلَانِ، قَالَ أَبُو سَلَمَةَ: أَخْبَرَنَا رَجُلٌ مِنْ أَصْحَابِ النِّيْبِ أَنْ سَبُوبَةُ الأَسْلَامِيَّةِ جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَتْ: تَوَهَّبَ عَنْهَا زُوْجَهَا وَهْيَ حَافِلٌ، فَوَلَدَتْ لَأَنْثىٌ مِنْ أَرْبَعَةٍ أَشْهُرٍ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ تَزَوَّجَهُ، قَالَ أَبُو حُرَّارَةُ: وَأَنَا أَشْهِدُ عَلَيْ ذَلِكَ.

تخريج: [إسناده صحيح] وهو في الكبيرة، ح: 571-

٣٥٤٨ - أَخْبَرَنَا يُوسُفُ بْنُ عَبْدِ الأَعْلَى قَالَ: أَخْبَرَنَا عِبَادُ رُهْبُ قَالَ: أَخْبَرَنِي يُوسُفُ عَنِ بْنِ بَيْطُبَانَ أَنْ عَبِيدَ اللَّهِ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ أَنْ أَبَاهُ كَتَبَ إِلَيْهِ عَمَّرُ بْنَ عَبْدِ اللَّهِ بْنَ أَرْقَمَ الْزَّهْرِيْ حُمْرَيْ رَحْمَةُ اللَّهِ عَلَيْهِ أَنْ يَذْهَبَ عَلَى سَبُوبَةٍ بَنَّ الْحَارِثِ الأَسْلَامِيَّةِ، فَسَافَتَهَا حَيْثُ قَالَتْ، كَتَبَ عَمَّرُ بْنُ عَبْدِ اللَّهِ إِلَى عَبْدِ اللَّهِ بْنَ عَبْدِهَا بِعَبْدُ اللَّهِ بْنَ عَبْدِ اللَّهِ ﷺ، أَنْ سَبُوبَةُ أَخْبَرَهُ أَنْ تَحْتَ سَعَدْ بْنَ حُوَّذَةٍ، وَهُوَ مِنْ بْنِي عَذَّارْبِنِي يُوُيْدُوُوِر، وَكانَ يَمُنُّ شَهِيدًا، كَتَبَ عَنْهَا زُوْجَهَا فِي حَجَّةَ الْوَلَّادِ وَهْيَ حَافِلٌ، قَالَتْ نَسْبَ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَقَائِيْهِ، فَلَمَّا تَعَلَّتْ مِنْ يَقَاسِيَهَا كَتَمَّتْ لِلْحُطَابِ، فَذَخَّرَ عَلَيْهَا أُبُو السَّنَابِيل بْنُ بَكَكَةَ، رَجُلٌ مِنْ بْنِي عَبْدِ الدَّارِ، قَالَ لَهَا: مَا لِي أُرُكَ مُتَجَهَّلَةٌ؟
adorned? Perhaps you want to get married, but by Allāh you will not get married until four months and ten days have passed.’ Subai‘ah said: ‘When he said that to me, I put on my clothes in the evening and went to the Messenger of Allāh ﷺ and asked him about that. He ruled that it had become permissible for me to marry when I gave birth, and he told me to get married if I wanted to.’” (Sahih)

Comments:

Upon delivery (birth of a child), the waiting period ends. But since marriage is not generally committed in the state of postnatal bleeding (Nifās), it comes in some reports ‘when you become pure.’ Otherwise the postnatal bleeding is not included in the waiting period.

3549. It was narrated that Yazīd bin Abī Ḥabīb that Muḥammad bin Muslim Az-Zuhrī wrote to him mentioning that ‘Ubaidullāh bin ‘Abdullāh told him, that Zufr bin Aws bin Al-Ḥadathān An-Nasrī told him that Abū As-Sanābīl bin Ba‘kak bin As-Sabbāq said to Subai‘ah Al-Aslamiyyah: “It is not permissible for you to get married until four months and ten days, the longer of the two periods, have passed.” She went to the Messenger of Allāh ﷺ and asked him about that. She said that the Messenger of Allāh ﷺ ruled that she could get married when she had given birth. She was nine months pregnant when her husband died, and she was married to Sa‘d bin Khawlah, who died
during the Farewell Pilgrimage with the Messenger of Allâh ﷺ. She married a young man from her people when she had given birth to (the child).” (Sâhih)

3550. It was narrated from ‘Ubaidullâh bin ‘Abdullâh that ‘Abdullâh bin ‘Utbah wrote to ‘Umar bin ‘Abdullâh bin Al-Arqam Az-Zuhrî, telling him: “Go to Subâ’îh bint Al-‘Hârîth Al-Askamiyyah, and ask her about the ruling of the Messenger of Allâh ﷺ concerning her pregnancy.” He said: “So ‘Umar bin ‘Abdullâh went to her and asked her. She told him that she was married to Sa’d bin Khawlah, who was one of the Companions of the Messenger of Allâh ﷺ who had been present at Badr. He died during the Farewell Pilgrimage, and she gave birth before four months and ten days had passed since her husband’s death. When her Nifâs ended, Abû As-Sanâbî – a man from Banu ‘Abd Ad-Dâr – went to her and saw that she had adorned herself. He said: ‘Perhaps you want to get married before four months and ten days have passed?’ She said: ‘When I heard that from Abû As-Sanâbî, I went to the Messenger of Allâh ﷺ and told him my story. The Messenger of Allâh ﷺ said: ‘It permissible for you to marry when you gave birth.”’ (Sâhih)

Comments:

Sa’d bin Khawlah was an emigrant, but died in Makkah at the time of the
Farewell Pilgrimage. Allâh’s Messenger ﷺ had expressed sorrow also over this incident.

3551. It was narrated that Muḥammad said: “I was sitting with some people in Al-Kufah in a large gathering of the Anṣâr, among whom was ‘Abdūr-Rahmān bin Ābi Laila. They spoke about the story of Subay‘ah and I mentioned what ‘Abdullāh bin ‘Utbah bin Mas‘ūd had said in meaning.” (One the narrators) Ibn ‘Awn’s saying was: “when she gives birth.” Ibn Ābi Laylā said: ‘But his (paternal) uncle did not say that.’ I raised my voice and said: ‘Would I dare to tell lies about ‘Abdūr-Rahmān bin ‘Utbah when he is in the vicinity of Al-Kufah?’” He said: “Then I met Mālik and said: ‘What did Ibn Mas‘ūd say about the story of Subay‘ah?’ He said: ‘He said: “Are you going to be too strict with her and not allow her the concession (with regard to the ‘Iddah)? The shorter Sūrah about women (At-Talāq) was revealed after the longer one (Al-Baqarah).”’ (Sahih)

Comments:
1. ‘Be too strict?’ means if the woman is made to adhere to the ultimate waiting period, then it is placing undue hardship upon her. That means if she gives birth to a child first, then she should complete four months and ten days; and if four months and ten days end first, she should wait for the child to be born. So to speak, ‘Abdullāh bin Mas‘ūd did not approve of this. For a pregnant woman, he used to stipulate the delivery as the waiting period also.
2. ‘Shorter Sūrah about women’ means Sūrat At-Talāq in which the Verse occurs: “And those who are with child, the end of their waiting period shall come when they deliver their burden (birth of a child).” (An-Nisā: 4)
3. The longer one’ signifies that long or detailed Sūrah in which women’s issues have been delineated. This means Sūrat Al-Baqarah, in which it has been mentioned that a woman whose husband dies, should wait for a period of four
months and ten days (before she may remarry).

4. The purpose of 'Abdullâh bin Mas'ûd is that the Command concerning the pregnant woman was mentioned later; therefore, they are exempt from the restriction or command of four months and ten days, and this appears to be the best view.

3552. It was narrated from 'Alqamah bin Qais that Ibn Mas'ûd said: “Whoever wants, I will meet and debate with him and invoke the curse of Allâh upon those who lie. The Verse: And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden. [1] was only revealed after the Verse about women whose husbands die. ‘When a woman whose husband has died gives birth, it becomes permissible for her to marry.’” (Sahîh) This is the wording of Mâimûn (one of the narrators).

3553. It was narrated from 'Abdullâh that the shorter Sûrah, that speaks of women (Al-Talâq), was revealed after Al-Baqarah. (Sahîh)

Chapter 57. The 'Iddah Of A Woman Whose Husband Dies Before Consummating The Marriage

3554. It was narrated from Ibn Mas‘ûd, that he was asked about a man who married a woman, but did not name a Mahr or consummate the marriage before he died. Ibn Mas‘ûd said: “She should have a Mahr like that of women like her, no less and no more; she has to observe the ‘Iddah, and she is entitled to inherit.” Ma‘qil bin Sinân Al-Ashja‘î stood up and said: “The Messenger of Allâh ﷺ passed a similar judgment among us concerning Birwa‘ bint Wâshiq.” And Ibn Mas‘ûd rejoiced at that. (Sahîh)

Comments:
Despite not having had copulation, she would be considered a wife, because the marriage has been contracted. Non-fixation of the dower is not the negation of the marriage contract, although the dower should not be put off absolutely. (See Hadîth 3556).

Chapter 58. Mourning

3555. It was narrated from ‘Âishah that the Messenger of Allâh ﷺ said: “It is not permissible for a woman to mourn for anyone who dies for more than three days, except for her husband.” (Sahîh)

Comments:
تخريج: أخرجه مسلم، الطلاق، باب وجوب الإحداد في عدة الوفاة وتحريمه في غير ذلك، وهو في الكبير، ح: ۵۷۱۶، وله الحديث طرق كثيرة، انظر، ح: ۵۵۱۶.
3556. It was narrated from ‘A’ishah that the Prophet ﷺ said: “It is not permissible for a woman who believes in Allâh and the Last Day to mourn for more than three days, except for her husband.” (Sâhîh)

Comments:
‘Who believes in Allâh’: The denial of faith for an action indicates the act is unlawful.

Chapter 59. Mourning Is Waived For A Kitâbî Widow

3557. It was narrated from Zainab bint Abî Salamah that Umm Ḥabîbah said: “I heard the Messenger of Allâh ﷺ say on this Minbar: ‘It is not permissible for any woman who believes in Allâh and His Messenger to mourn for anyone who dies for more than three days, except for a husband, (for whom the mourning period is) four months and ten days.’” (Sâhîh)

Comments:
The deduction of evidence from this Hadîth for this chapter is based upon its apparent wordings.
Chapter 60. The Woman Whose Husband Has Died Staying In Her House Until It Becomes Permissible For Her To Remarry

3558. It was narrated from Al-Fāri’ah bint Mālik that her husband went out to pursue some slaves and they killed him. Shu’bah and Ibn Juraij said: “She was in a remote house. She came with her brothers to the Messenger of Allāh and told him about the situation and he granted her a concession. When she was leaving he called her back and said: ‘Stay in your house until the term prescribed is fulfilled.’” (Ṣaḥīḥ)

Comments:
1. From this we learn that during the waiting term caused by death, it is essential for the widow to remain in the house of her deceased husband. This is exactly the view adopted by the majority of the people of knowledge. But it is transmitted from ‘Āli, Ibn ‘Abbas, ‘Aishah and Jābir that she could spend her waiting term anywhere she likes. But this Ḥadīth corroborates spending the waiting term in the husband’s house. And Allāh knows best!
2. ‘Remote house’: Remote from habitation or from the kith and kin of the woman.

3559. It was narrated from Al-Furai’ah bint Mālik that her husband hired some slaves to work for him and they killed him. She mentioned that to the Messenger of Allāh and said: “I am not living in a house that belongs to him, and I do not receive
maintenance from him; should I move to my family with my two orphans and stay with them?” He said: “Do that.” Then he said: “What did you say?” So she told him again and he said: “Observe your ‘Iddah where the news came to you.” (Sahih)

Comments:

‘Furai’ah’: In the previous narration, her name is mentioned as Fāri’ah. There is no conflict in it. Furai’ah is the diminution of Fāri’ah. She was called both. May Allāh be pleased with her.

3560. It was narrated from Furai’ah that her husband went out to pursue some slaves of his and he was killed on the edge of Al-Qadām. She said: “I came to the Prophet and mentioned moving to (join) my family.” She told him about her situation. She said: “He allowed me, then, when I turned to leave, he called me back and said: ‘Stay with your family until the term prescribed is fulfilled.’” (Sahih)

Comments:

‘Stay with your family’: The home was not owned by her husband, but she was not told to leave it.

Chapter 61. Concession
Allowing A Woman Whose Husband Has Died To Observe Her ‘Iddah Wherever She Wants

3561. It was narrated from Ibn ‘Abbās that this Verse abrogated the woman’s ‘Iddah among her family, and she may observe her ‘Iddah wherever she wants. That is

(المحجوم (21) - كِيَاثُ الرَّحْصَةِ لِلْمُتَوَفِّيٍّ

(التحفة (21) - أَخْلَصُنِي مُحْمَّدُ بْنُ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ قَالَ: حَذَّرْتُكَ بِمَا تَرَىَ قَالَ: حَذَّرْنَا وَقَالَ عَنْ ابْنِ أَبِي نَجِيحٍ قَالَ: قَالَ عَطَاةٌ عَنْ ابْنِ
the saying of Allâh, the Mighty and Sublime: without turning them out.[1] (Sâhih)

Chapter 62. The ‘Iddah Of A Woman Whose Husband Has Died, Starts From The Day The News Reached Her

3562. Furai‘ah bint Mâlik, the sister of Abû Sa‘eed Al-Khudrî, said: “My husband died in Al-Qadûm, so I went to the Prophet ﷺ and told him that our house was remote.” He gave her permission then he called her back and said: “Stay in your house for four months and ten days, until the term prescribed is fulfilled.” (Sâhih)

Comments:
Since he did not say: ‘minus the number of days that passed since his death’ the author has used it to prove the chapter heading.

Chapter 63. Putting On Adornment Is For The Grieving Muslim Women, Not For Jewish Or Christian Women

3563. It was narrated from Humaïd bin ‘Na‘îf that Zainab bint Abî Salamah told him these three Hâdi‘îhs. Zainab said: “I entered

upon Umm Ḥabībah, the wife of the Prophet ﷺ, when her father Abū Sufyān bin Ḥarb died. Umm Ḥabībah called for some perfume and put some on a young girl, then she put some on her cheeks. Then she said: ‘By Allāh, I do not have any need for perfume but I heard the Messenger of Allāh ﷺ say: It is not permissible for any woman who believes in Allāh and the Last Day to mourn for anyone who dies for more than three days, except for a husband, (for whom the mourning period is) four months and ten days.’

Zainab said: ‘Then I went into Zainab bint Jahsh when her brother died, and she called for some perfume and put some on. Then she said: ‘By Allāh, I do not have any need for perfume but I heard the Messenger of Allāh ﷺ say on the Minbar: It is not permissible for any woman who believes in Allāh and the Last Day to mourn for anyone who dies for more than three days, except for a husband, (for whom the mourning period is) four months and ten days.”’

Zainab said: ‘I heard Umm Salamah say: ‘A woman came to the Messenger of Allāh ﷺ and said: O Messenger of Allāh, my daughter’s husband has died and she has a problem in her eye; can I put kohl on her? The Messenger of Allāh ﷺ said: No. Then he said: “It is four months and ten days. During the Jāhiliyyah one of you would throw a piece of dung at the
end of the year,' Humaid said: "I said to Zainab: 'What is this throwing a piece of dung at the end of the year?' She said: 'If a woman’s husband died, she would enter a small room (Hifsh) and wear her worst clothes, and she would not put on perfume or anything until a year. Then an animal would be brought, a donkey or sheep or bird, and she would end her 'Iddah with it (clean herself with it), and usually any animal used for that purpose would die. Then she would come out and would be given a piece of dung which she would throw, then she would go back to whatever she wanted of perfume, etc.’"

In the narration of Muḥammad (bin Salamah) Mālik said: Hifsh means hut. (Sahih)

Comments:
1. ‘I do not have any need for perfume because my husband has long been dead.’ Besides, applying perfume after three days’ mourning is not essential either. In order to end suspicion of mourning, it is, however, recommended to apply perfume, etc. (For further details, see Hadith 3531-32)

Chapter 64. What Dyed Clothes Should Be Avoided By The Woman In Mourning

3564. It was narrated that Umm ‘Atiyah said: “The Messenger of Allāh ﷺ said: 'No woman should mourn for anyone who dies for more than three days, except for a husband, for whom she should mourn for four months and ten days.
She should not wear garments that are dyed or patterned, or put on kohl or comb her hair, and she should not put on any perfume except when purifying herself after her period, when she may use a little of Qust or Aṣfār.”[1] (Ṣaḥīḥ)

Comments:
1. 'A dyed garment' means the garment which has been dyed after it has been woven. Generally, such color happens to be bright.
2. 'Patterned': The original Arabic term used is Thaub asab, which means the garment which has been dyed before it has been woven.
3. 'Can use a little perfume': Such a perfume is not meant for adornment; it is meant for hiding or preventing the unpleasant smell of menses. Moreover, such a perfume would be applied under the belly after menstruation, and not on the rest of the body.

3565. It was narrated from Safiyyah bint Shaibah, from Umm Salamah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: "The woman whose husband has died should not wear clothes that are dyed with safflower or red clay,[2] and she should not use dye nor kohl.” (Ḥasan)

Comments:
The garment which is dyed after being woven is forbidden to wear, irrespective of whether it is dyed with any stuff or substance, or any color. The term Mishq means fairly red in color, with which they used to dye

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garments. Nowadays, flower-patterned clothes are also dyed later. Hence, they are not permitted. Plain, colorless garments should be used in mourning.

Chapter 65. A Woman In Mourning Dyeing Her Hair

3566. It was narrated from Umm `Atiyah that the Prophet ﷺ said: "It is not permissible for a woman who believes in Allāh and the Last Day, to mourn for anyone who dies for more than three days, except for a husband; she should not use kohl, dye nor wear dyed clothes." (Sahih)

Chapter 66. Concession Allowing A Woman In Mourning To Comb Her Hair With Lote Leaves

3567. Umm Ḥakîm bint Asid narrated from her mother that her husband died and she had a problem in her eye, so she applied kohl to clear her eyes. She sent a freed slave woman of hers to Umm Salamah to ask her about using kohl to clear her eyes. She said: "Do not use kohl unless it cannot be avoided. The Messenger of Allāh ﷺ entered upon me when Abū Salamah died and I had put some aloe juice on my eyes. He said: ‘What is this, O Umm Salamah?’ I said: ‘It is aloe juice, O Messenger of Allāh, there is no perfume in it.’ He said: ‘It makes the face look bright, so only use it..."
at night, and do not comb your hair with perfume or henna, for it is a dye.' I said: 'With what can I comb it, O Messenger of Allâh?' He said:

'With lotus leaves – cover your head with them.'" (Da'if)

Comments:

Anything that brings color, for instance, collyrium or henna or anything that beautifies the face and makes it glow, for instance, aloe or anything that emanates fragrance, scented soap, scent, etc., are forbidden to women during the mourning period. One could, however, take a bath and use unscented soap.

Chapter 67. Prohibition Of Kohl For A Woman In Mourning

3568. Zainab bint Abî Salamah narrated that her mother Umm Salamah said: "A woman from the Quraish came and said: 'O Messenger of Allâh, my daughter's eyes are inflamed; shall I apply kohl to her?' (The daughter's) husband had died so (the Prophet ﷺ) said: 'Not until four months and ten days (have passed).' Then she said: 'I fear for her sight.' He said: 'No, not until four months and ten days (have passed). During the Jâhiliyyah one of you would mourn for her husband for a year, then when one year had passed she would throw a piece of dung.'" (Saḥîh)

3569. It was narrated from Zainab bint Abî Salamah, from her mother, that a woman came to the Prophet ﷺ and asked him about...
her daughter whose husband had died and she was ill. He said: “One of you used to mourn for a year, then throw a piece of dung when a year had passed. Rather it (the mourning period) is four months and ten days.” (Sahih)

3570. It was narrated from Zainab bint Abi Salamah, from Umm Salamah that a woman from the Quraiš came to the Messenger of Allah ﷺ and said: “My daughter’s husband has died, and I am worried about her eyes; she needs kohl.” He said: “One of you used to throw a piece if dung after a year had passed. Rather it (the mourning period) is four months and ten days.” I (the narrator) said to Zainab: “What does ‘after a year had passed’ mean?” She said: “During the Jâhiliyyah, if a woman died she would go to the worst room she had and stay there, then, when a year had passed, she would come out and throw a piece of dung behind her.” (Sahih)

3571. It was narrated from Zainab that a woman asked Umm Salamah and Umm Habībah whether she could put on kohl during her...
I'ddah following her husband’s death. She said: “A woman came to the Prophet and asked him about that, and he said: ‘During the Jāhilīyah, if her husband died, one of you would stay (in mourning) for a year, then she would throw a piece of dung then come out. Rather it (the mourning period) is four months and ten days, until the term prescribed is fulfilled.” (Ṣaḥīḥ)

Chapter 68. Qust And Azfār[1]
For The Woman In Mourning

3572. It was narrated from Ḥafṣah, from Umm ‘Aṭiyah, from the Prophet, that he granted a concession to the woman whose husband has died, allowing her to use Qust and Azfār when purifying herself following her menses. (Ṣaḥīḥ)

Comments:

Qust and Azfār are the kinds of incense, which were used in that period of time. The ruling concerning other perfumes is also the same; the use of which is forbidden during the waiting period. Their use, however, at the end of menstruation is permitted. Qust means costus (‘ād); a certain substance or perfume, Indian wood and also Arabian, with which one fumigates. Azfār is a certain odoriferous substance called unguis odorati. It is black, resembling finger nails.

Chapter 69. Abrogation Of Maintenance And Residence For The Widow, Which Are Replaced By The Share Of Inheritance That Is Allotted To Her

3573. It was narrated from Ibn ‘Abbâs, with regard to Allâh’s saying: “And those of you who die and leave behind wives should bequeath for their wives a year’s maintenance and residence without turning them out.”[1] This was abrogated by the Verse on inheritance, which allocated to her one-quarter or one-eighth. And the appointed time (‘Iddah) of one year was abrogated and replaced with the (‘Iddah) term of four months and ten days. (Hasan)

3574. It was narrated from ‘Ikrimah with regard to the saying of Allâh, the Mighty and Sublime: “And those of you who die and leave behind wives should bequeath for their wives a year’s maintenance and residence without turning them out,”[2] that he said: “This was abrogated by: ‘And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days.’”[3] (Sahîh)

Chapter 70. Concession
Allowing An Irrevocably-Divorced Woman To Leave Her House During Her 'Iddah

3575. 'Abdur-Rahmân bin 'Âsim narrated that Fâtîmah bint Qais - who was married to a man of Banu Makhrûzûm - told him that he divorced her three times. He went out on a military campaign and told his representative to give her some provision. She thought it was too little, so she went to one of the wives of the Prophet ﷺ, and the Messenger of Allâh ﷺ came in while she was with her. She said: "O Messenger of Allâh, this is Fâtîmah bint Qais who has been divorced by so-and-so. He sent her some provision but she rejected it. He said that it was something he did not have to do (a favor)." He said: "He is telling the truth." The Prophet ﷺ said: "Go to Umm Kultûm and observe your 'Iddah in her house." Then he said: "Umm Kultûm is a woman who has a lot of visitors. Go to 'Abdullâh bin Umm Maktûm for he is blind." So she went to 'Abdullâh and observed her 'Iddah in his house, until her 'Iddah was over. Then Abû Al-Jahm and Mu'âwiyâh bin Abû Sufyân proposed to her. So she came to the Messenger of Allâh ﷺ to consult him about them. He said: "As for Abû Al-Jahm, he is a man the waving of whose stick I fear for you. And as for Mu'âwiyâh he is a man
who does not have any money.” So she married Usâmah bin Zaid after that. (Hasan)

Comments:
‘Umm Salamah’: This is not correct. In other reports, there is mention of Umm Sharik, and this is correct. (For the rest of the details, please turn to narration 3224, 3239, 3246, and 3247)

3576. It was narrated from Abû Salamah bin ‘Abdur-Rahmân that Fâtimah bint Qais told him that she was married to Abû ‘Amr bin Ḥâfîz bin Al-Mughîrah, who divorced her by giving her the last of three divorces. Fâtimah said that she came to the Messenger of Allah and consulted him about leaving her house. He told her to move to the house of Ibn Umm Maktûm, the blind man. Marwân refused to believe Fâtimah about the divorced woman leaving her house. ‘Urwah said: “Aîshah denounced Fâtimah for that.” (Sahîh)

Comments:
(See the references of the previous Hadîth)

3577. Hishâm narrated from his father that Fâtimah said: “I said: ‘O Messenger of Allah! My husband has divorced me three times and I am afraid that my house be broken into.’ So he told her to move.” (Sahîh)
The house of the husband was farther from the habitation. The husband was not at home. The woman was young. So to speak, there were many dangers.

3578. It was narrated that Ash-Sha’bi said: “I came to Fatimah bint Qais and asked her about the ruling of the Messenger of Allâh concerning her. She said that her husband divorced her irrevocably, and she referred her dispute with him, concerning accommodation and maintenance, to the Messenger of Allâh. She said: ‘He did not give me (the right to) accommodation and maintenance, and he told me to observe my ‘Iddah in the house of Ibn Umm Maktûm.’” (Sahîh)

3579. It was narrated that Fatimah bint Qais said: “My husband divorced me and I wanted to move, so I went to the Messenger of Allâh and he said: ‘Move to the house of your paternal cousin ‘Amr bin Umm Maktûm, and observe your ‘Iddah there.’” Al-Aswad hit him (Ash-Sha’bi) with a pebble and said: “Woe be to you! Why do you issue such a Fatwa? ‘Umar said: ‘If you bring two witnesses who will testify that they heard that from the Messenger of Allâh (we will believe you), otherwise, we will not leave the Book of Allâh for the word of a woman.’ And turn them not out of their (husband’s) homes nor shall they (themselves) leave, except in case they are guilty of...
some open Fâhishah."\(^{[1]}\) (Šahih)

Comments:

1. It has previously been pointed out that numerous Companions of the Prophet did not acknowledge the apparent result of this narration (that the lodging and maintenance of an irrevocably divorced woman are not incumbent upon the husband). They consider this incident as specific to Fatimah bint Qais, which means there must have been some distinct reason. (See the details in Hadîth 3224). Fatimah bint Qais used to say, in response to this Verse, that the description here pertains to those divorces in which ‘returning’ is possible. It transpires from “after that Allâh may well cause something new to come about.” In the upcoming words “when an irrevocably divorced woman cannot be taken back,” is asked what is the good in her residing in the (husband’s) house? There are rather numerous perils in it.

2. ‘Umar did not consider it essential that for each Hadîth, two witnesses be produced, and only then it shall be accepted. On the contrary, he considered this narration contrary to what he was certain of. That is why he stated like this. Otherwise on numerous occasions, one man’s narration has been acknowledged and acted upon. For instance, narrations concerning levying the protection tax from a Magian and about exiting a plague-stricken province.

Chapter 71. Widow Going Out During The Day

3580. It was narrated from Jâbir that his maternal aunt was divorced, and she wanted to go out to some date palms of hers, but she met a man who told her not to do that. She went to the Messenger of Allâh and he said: “Go out and take the harvest of your date palms, for perhaps you will give Zakâh or do some good (give voluntary charity).” (Šahih)

Comments:

If necessary, a mourning woman may work at home, and on a farm. It is quite possible she might have no one to work on her behalf. And the Divine law
takes into consideration people's needs and inabilities.

Chapter 72. Maintenance Of An Irrevocably-Divorced Woman

3581. It was narrated that Abū Bakr bin Ḥafṣ[1] said: Abū Salamah and I entered upon Fāṭimah bint Qais, who said: "My husband divorced me and he did not give me any accommodation or maintenance." She said: "He left with me ten measures (Agfizah) (of food) with a cousin of his: Five of barley and five of dates. I went to the Messenger of Allah ﷺ and told him about that. He said: 'He has spoken the truth.' And he told me to observe my I’ḍāh in the house of so-and-so." And her husband had divorced her irrevocably.

(Sahih)

Comments:

Agfiz is plural of Qafiz. They say that an: Qafiz is equal to about four kilos.

Chapter 73. Maintenance Of A Pregnant Woman Who Has Been Irrevocably Divorced

3582. ‘Ubaidullāh bin ‘Abdullāh bin ‘Utba narrated that ‘Abdullāh bin ‘Amr bin ‘Uthmān divorced the daughter of Sa’eed bin Zaid – whose mother was Hannah bint Qais – irrevocably. Her maternal aunt Fāṭimah bint Qais told her to move from the house of ‘Abdullāh

[1] This is considered an error by one of the copyists, what is correct is Abū Bakr bin Abī Al-Jahm, as found for this narration in Al-Kubra, and affirmed in Tuhfat Al-Ashrāf (12:469).” See No. 3447.
bin ‘Amr. Marwân heard of that, so he sent a word to her, telling her to go back to her home until her ‘iddah was over. She sent a word to him telling him that her maternal aunt Fāṭimah had issued a Fatwa to that effect, and she told her that the Messenger of Allâh ﷺ had issued a Fatwa to her, telling her to move when Abû ‘Amr bin Ḥāfṣ Al-Makhzûmî divorced her. Marwân sent Qabîšah bin Dhu’âib to Fâṭimah to ask her about that. She said that she had been married to Abû ‘Amr when the Messenger of Allâh ﷺ appointed ‘Alî bin Abî Tâlib as governor of Yemen, and he went out with him, then he sent word to her divorcing her, and that was the final divorce for her. He told her to ask Al-Ḥârith bin Hishâm and ‘Ayyâsh for her provisions that her husband had allocated for her. They said: “By Allâh, she is not entitled to any provision. So, she sent to Al-Ḥârith bin Hishâm and ‘Ayyâsh asking them for the provisions from us unless she is pregnant, and she has no right to live in our house unless we permit her.” Fâṭimah said that she went to the Messenger of Allâh ﷺ and told him about that and he said that they had told the truth. She said: “I said: ‘Where shall I move to, O Messenger of Allâh?’ He said: ‘Move to the house of Ibn Umm Maktûm’ – who was the blind man, concerning whom Allâh rebuked him in His Book. I moved to his house, and I used to take off my outer garments. Then the
Chapter 74. Periods

3583. It was narrated from ‘Amr bin Az-Zubair that Fāṭimah bint Abī Ḥubaysh told him that she came to the Messenger of Allāh ﷺ and complained to him about (continual) bleeding. The Messenger of Allāh ﷺ said to her: "That is a vein. Look and when your period comes, do not pray, and when your period ends, then purify yourself and pray during the time between one period and the next." (Hasan)

Chapter 75. Abrogation Of The Permission To Take Back One’s Wife After The Three Divorces

3584. It was narrated from Ibn ‘Abbās, regarding Allāh’s saying: “Whatever a Verse do We abrogate or cause to be forgotten, We bring a better one or similar to it.”[1] and “And when We change a Verse in place of another — and Allāh knows

best what He sends down” (Al-Nahl 16:101) and “Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.”[1] The first thing that was abrogated in the Qur’ān was the Qiblah. And He said: “And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day.” “And their husbands have better right to take them back in that period, if they wish for reconciliation.”[2] — that is because when a man divorced his wife, he had more right to take her back, even if he had divorced her three times. Then (Allāh) abrogated that and said: “The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness.”[3] (Hasan)

Comments:
The return of a woman who is in her waiting period from an unfinalized, non-threefold divorce to the state of marriage is possible twice only. After the pronouncement of the third divorce, the woman becomes unlawful: neither returning (taking back) nor remarriage. This is an agreed upon issue.

Chapter 76. Taking The Wife Back
3585. Ibn ‘Umar said: “I divorced my wife when she was menstruating. ‘Umar went to the Prophet and

[3] Al-Baqarah 2:229. It should be noted that the same chain and text preceded (3529), although there are some differences in the wording.
told him about that. The Prophet said: “Tell him to take her back, then when she becomes pure, if he wants to, let him divorce her.” I said to Ibn ‘Umar: “Did that count as one divorce?” He said: “Why not? What do you think if some becomes helpless and behaves foolishly.” (Sahih)

Comments:
‘When she becomes pure’: There is clarification in other narrations that when she is purified, and she again enters the period of menstruation, and she is again purified (after passing through the period of menses), and then if he so desires, he may keep her, and if he desires, can divorce her. And this intervening period of purity is meant for the act of returning or taking back. During the state of menstruation, only verbal returning or taking back is possible. (For details, see Hadith 3418)

3586. It was narrated from Ibn ‘Umar that he divorced his wife when she was menstruating. ‘Umar, may Allâh be pleased with him, mentioned that to the Prophet and he said: “Tell him to take her back until she menstruates again, then when she becomes pure, if he wants he may divorce her and if he wants he may keep her. This is the divorce that Allâh has enjoined. Allâh, the Mighty and Sublime, says: ‘The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness.”[1] (Sahih)

3587. When Ibn ‘Umar was asked about a man who divorced his wife when she was menstruating, he would say: “If it is the first or second divorce, the Messenger of Allah would tell him to take her back and keep her until she has menstruated again and purified herself, then divorce her before having intercourse with her. But if it was three simultaneous divorces, then you have disobeyed Allah with regard to the way in which divorce should be conducted and your wife has become irrevocably divorced.” (Sahih)

Comments:
‘And you have disobeyed Allah with regard to the divorce of your wife what He had commanded you’ means by divorcing in the state of menstruation. But that divorce counts. When it is the third divorce, final separation between the couple would take place.

3588. It was narrated from Ibn ‘Umar that he divorced his wife when she was menstruating, and the Messenger of Allah told him to take her back. (Sahih)

3589. Ibn Tawus narrated from his father that he heard ‘Abdullāh bin ‘Umar being asked about a man who divorced his wife when she was menstruating. He said: “Do you know ‘Abdullāh bin ‘Umar?”
He said: "Yes." He said: "He divorced his wife when she was menstruating, and 'Umar went to the Prophet and told him about that. He ordered him to take her back until she became pure," and I did not hear him adding anything to that. (Sa'îdî)

3590. It was narrated from 'Umar that the Prophet ﷺ – 'Amr (one of the narrators) said: "The Messenger of Allâh ﷺ had divorced Hafsa, then he took her back." And Allâh knows best. (Sa'îdî)

**Translation:**

He said: "Yes." He said: "He divorced his wife when she was menstruating, and 'Umar went to the Prophet and told him about that. He ordered him to take her back until she became pure," and I did not hear him adding anything to that. (Sa'îdî)

It was narrated from 'Umar that the Prophet ﷺ – 'Amr (one of the narrators) said: "The Messenger of Allâh ﷺ had divorced Hafsa, then he took her back." And Allâh knows best. (Sa'îdî)
Chapter 1. “Goodness Is Tied To The Forelocks Of Horses Until The Day Of Judgment”

3591. It was narrated that Salamah bin Nufail Al-Kindi said: “I was sitting with the Messenger of Allah when a man said: ‘O Messenger of Allah! The people have lost interest in horses and put down their weapons, and they say there is no Jihad, and that war has ended.’ The Messenger of Allah turned to face him and said: ‘They are lying, now the fighting is to come. There will always be a group among my Ummah who will fight for the truth, for whom Allah will cause some people to deviate, and grant them provision from them, until the Hour begins and until the promise of Allah comes. Goodness is tied to the forelocks of horses until the Day of Resurrection. It has been revealed to me that I am going to die and will not stay long, and you will follow me group after group, striking one another’s necks. And the place of safety for the believers is Ash-Sham.’”[1] (Sahih)

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Comments:
1. ‘The war has ended’ signifies that now the Arabian Peninsula has been purified of polytheism; and the House of Allâh has come into their possession.
2. Fighting is to come: After the conquest, and the death of the Messenger, the fighting will increase.
3. ‘Khâir’: recompense, spoils, etc.
4. ‘Ash-Sham': It transpires from some traditional reports that close to the Day of Judgment, Ash-Sham would be the place of victory for the believers.

3592. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘There is goodness tied to the forelocks of horses until the Day of Resurrection. And horses are of three types: Those that bring reward to a man, those that are a means of protection for a man, and those that are a burden (of sin) for a man. As for those that bring reward, they are kept for the cause of Allâh and for jihâd. No fodder enters their stomach but for everything that enters their stomachs, reward is written for him, even if he puts them out to pasture.”” And he quoted the Ĥadîth. (Ṣaḥîh)

3593. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Horses may bring reward to a man, or they may be a means of protection, or they may be a burden (of sin). As for that which brings reward, it is a man who keeps it for the cause of Allâh and ties it
with a long rope in a pasture or a garden; whatever it eats or drinks in that pasture or garden will count as good deeds for him. If it breaks its rope and jumps over one or two hills, its footsteps” — and according to the Hadith of Al-Hārith, “its dung will count as good deeds for him. If it passes by a river and drinks from it, even though (its owner) did not intend to give it water from that river, that will also bring him reward. If a man keeps a horse in order to earn an independent living and avoid asking others for help, and he does not forget his duty toward Allāh with regard to their (the horses’) necks and backs, then they will be a means of protection for him. If a man keeps horses out of pride, to show off before others and to fight the Muslims, then that will be a burden (of sin) for him.” The Prophet ﷺ was asked about donkeys and he said: “Nothing has been revealed to me concerning them except this verse which is comprehensive in meaning: ‘So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it’”[1] (Sahih)

Chapter 2. Love Of Horses

3594. It was narrated that Anas said: “There was nothing dearer to the Messenger of Allâh ﷺ after women than horses.” (Da‘if)

Chapter 3. Desirable Physical Qualities In Horses

3595. It was narrated that Abû Wahb, who was a Companion of the Prophet ﷺ, said: “The Messenger of Allâh ﷺ said: ‘Call (your children) by the names of the prophets. And the most beloved names to Allâh, the Mighty and Sublime, are ‘Abdullâh and ‘Abdur-Rahmân. Keep horses; wipe their forelocks and posteriors, and prepare them for Jihad, but do not prepare them to seek vengeance for people killed during the Tâhâliyyah.[1] You should seek out Kumait,[2] horses with a white mark on the face and white feet, or red with a white mark on the face and white feet, or black with a white mark on the face and white feet.” (Da‘if)

[1] This is the interpretation of Ibn Al-Athîr in An-Nihâyah. Alternatively it is: “And garland them, but not with bowstrings.” Because they used to put bowstrings around the horses neck to ward off the evil eye, and this has been prohibited in other narrations.

[2] Chestnut colored, a color between black and red.
Comments:
1. A name also exerts a strong influence upon human personality. Good names should, therefore, be given.
2. ‘Wipe their forelocks’: Another meaning could be: Keep them clean and tidy; take care of them.

Chapter 4. Shikāl Horses

3596. It was narrated that Abū Hurairah said: The Prophet  used to dislike the Shikāl among horses. And the wording is that of Ismā’īl.² (Sahih)

3597. It was narrated from Abū Hurairah that the Prophet  used to dislike the Shikāl among horses. (Sahih)

Abū ‘Abdur-Rahmān (An-Nasā‘i) said: The Shikāl among horses is when three of its feet have white markings and one of them does not, or three of them are not and one of them has white markings. And Ash-Shikāl (hobbled) is not used except in the case of feet, not hands.

¹ See the author’s explanation after the two narrations, and Shikāl also refers to the animal that was “hobbled.”
² That is, one of the two from whom Īmām An-Nasā‘i heard the narration.
Chapter 5. Seeing Horses As An Omen

3598. It was narrated from Sālim, from his father, that the Prophet (ﷺ) said: “Omens are only in three things: A woman, a horse or a house.” (Sahih)

Comments:
Meaning, if a man sees something bad in any of these, he will never rest and always be suspicious of harm from them.

3599. It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh (ﷺ) said: “Omens are in houses, women and horses.” (Sahih)

3600. It was narrated from Jābir that the Messenger of Allāh (ﷺ) said: “If there are (omens) in
anything, they are in houses, women and horses.’” *(Sahih)*

Chapter 6. The Blessing Of Horses

3601. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Blessing is in the forelocks of horses.’” *(Sahih)*

Comments:

See Hadîth 3591.

Chapter 7. Twisting The Forelocks Of Horses

3602. It was narrated that Jarîr said: “I saw the Messenger of Allâh ﷺ twisting the forelock of a horse with his two fingers, and saying: ‘Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war.’” *(Sahih)*
Comments:
1. The Prophet's praiseworthy act of plaiting the horse's forelock with his own blessed hands was due to his love of horses.
2. 'Till the Day of Resurrection': From this it inevitably yields that the Jihad would continue until the Day of Resurrection; and it should be continued, irrespective of whether the ruler is good or bad.

3603. It was narrated from Ibn ‘Umar that the Prophet ﷺ said:
“There is goodness in the forelocks of horses until the Day of Resurrection.” (Sahih)

3604. It was narrated that ‘Urwa b. Abi Al-Ja’d said: “The Messenger of Allâh ﷺ said: ‘Goodness is tied to the forelocks of horses until the Day of Resurrection.’” (Sahih)

3605. It was narrated from ‘Urwa b. Abî Al-Jâ’d that he heard the Prophet ﷺ say: “Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war.” (Sahih)
3606. It was narrated that ‘Urwah said that he heard the Messenger of Allâh ﷺ say: “Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war.” (Sahîh)

3607. It was narrated from ‘Urwah bin Abî Al-Ja’d that the Prophet ﷺ said: “Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war.” (Sahîh)

Chapter 8. A Man Training His Horse

3608. It was narrated that Khâlid bin Yazîd Al-Juhani said: “Uqbah bin ‘Âmir used to pass by me and say: ‘O Khâlid, let us go out and shoot arrows.’ One day I came late and he said: ‘O Khâlid, come and I will tell you what the Messenger of Allâh ﷺ said.’ So I went to him and he said: ‘The Messenger of Allâh ﷺ said: Allâh will admit three people to Paradise because of one arrow: The one who makes it seeking good thereby, the one who shoots it and the one who
hands it to him. So shoot and ride, and if you shoot that is dearer to me than if you ride. And play is only in three things: A man training his horse, and playing with his wife, and shooting with his bow and arrow. Whoever gives up shooting after learning it because he is no longer interested in it, that is a blessing for which he is ungrateful — or that he has rejected.” (Hasan)

Comments:
1. “That is dearer to me” because if someone does not know the skill of archery, horse riding would not be of any benefit; whereas archery is beneficial by itself.
2. ‘Play’ means one attains reward through them, because one gets the pleasure of Allâh on account of them. On the other hand, other sports provide only physical recreation, which do not serve any useful purpose.
3. ‘For which he is ungrateful’: If one, however, abandons it on account of one’s other preoccupations, then there is no harm in it.

Chapter 9. The Supplication Of The Horse

3609. It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said: ‘There is no Arabian horse but it is allowed to offer two supplications every Sahâr (end of the night): O Allâh, You have caused me to be owned by whoever You wanted among the sons of Âdam, and you have made me belong to him. Make me the dearest of his family and wealth to him, or among the dearest of his family and wealth to him.’” (Sahîh)
Comments:

1. It is unequivocally proved through the Glorious Qur’ân and the Traditions (Ahâdîth) that even animals too speak in their language. Since we do not understand their language, we consider them dumb. Everything communicates, especially with Allâh, Most High.

2. ‘Sahâr (end of the night)’ because this is the time when supplications are responded to or granted.

Chapter 10. Stern Warning Against Mating A Donkey With A Horse

3610. It was narrated that ‘Ali bin Abî Tâlib, may Allâh be pleased with him, said: “A mule was given as a gift to the Messenger of Allâh ﷺ, and he rode it.” ‘Ali said: “If we mate a donkey with a horse, we will have one like this.” The Messenger of Allâh ﷺ said: “That is only done by those who do not know.” (Sahîh)

Comments:

Why is this forbidden? Either it might be for the reason that it corrupts the pedigree, or it might be because in it an attempt has been made to obtain something inferior by discarding something superior. If such a thing, however, falls into one’s hand effortlessly, then its use is not forbidden. This is because the mule in itself is not a harmful or a blameworthy animal. Some people have held this process permissible, because the Glorious Qur’ân makes mention of mules along with horses and donkeys, to express His bounties upon humankind. But it is contrary to the command of the Messenger of Allâh ﷺ.

3611. It was narrated that ‘Abdullâh bin ‘Ubaidullâh bin ‘Abbâs said: I was with Ibn ‘Abbâs and a man asked him: “Did the
Messenger of Allâh ﷺ recite during Zuhr and ‘Asr?’ He said: “No.” He said: “Perhaps he used to recite to himself?” He said: “May your face be scratched! This question is worse than the first one. The Messenger of Allâh ﷺ was a slave whose Lord commanded him and he conveyed (the message). By Allâh, the Messenger of Allâh ﷺ did not specify anything for us above the people, except for three things: He commanded us to perform Wudâ’ properly,[1] not to consume charity, and not to mate donkeys with horses.” (Hasan)

Comments:
1. Other Companions reported that the Prophet ﷺ recited quietly or inaudibly in the Zuhr and ‘Asr prayers.
2. ‘May your face be scratched’: He said this to express his displeasure.

Chapter 11. The Feed Of Horses

3612. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever keeps a horse for the cause of Allâh out of faith in Allâh and believing the promise of Allâh, its feed, water, urine and dung will all count as Hasanât in the balance of his deeds.” (Sahîh)

[1] “An Nusbig Al-Wudâ’.” Ishâq Al-Wudâ’ means washing each limb three times. Because performing it well or completely is not restricted to the family of the Messenger ﷺ.
Comments:
(See Hadith 3593)

Chapter 12. Finish Line Of A Race For Horses That Have Not Been Made Lean

3613. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ organized a horse race and sent them from Al-Ḥafyâ' and its finish line was Thaniyyat Al-Wadâ'; and he organized a race for horses that had not been made lean, and the course stretched from Al-Thaniyyah to the Masjid of Banu Zuraiq. (Sahîh)

تخريج: أخرجه مسلم، الإدارة، باب المسابقة بين الخيل وتمكيرها، ح: 160 عن قتيبة، والبخاري، الجهاد، باب الخيل للسبق، ح: 819 من حديث الليث بن سعد به، وهو في الكبيرة، ح: 442.

Comments:
1. ‘Horses made lean’: means horses which were specially prepared for racing. The process of training for making a horse lean was that it was earlier fattened with rich food for a period of time. Then its food was gradually reduced and it was put in closed housing, where it was covered with clothes until it perspired. Consequently, it became firm and gained strength. It would then run well, and would not sweat, and would not become breathless. Such horses proved very beneficial in battles.

2. The distance from Al-Hafyâ' to Thaniyyat Al-Wadâ' was six miles, and from Thaniyyat Al-Wadâ' to the mosque of Banu Zuraiq was one mile. Such was the difference between trained and untrained horses.

Chapter 13. Making Horses Lean For Racing

3614. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ organized a race for horses that had been made lean, from Al-Ḥafyâ' and its finish line was Thaniyyat Al-Wadâ', and he organized another race for horses that had not been made lean, from
Ath-Thaniyyah to the Masjid of Banu Zura‘iq, and ‘Abdullāh was among those who took part in the race. (Sahih)

Chapter 14. Awards (For Victory In Competition)

3615. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "There should be no awards (for victory in a competition) except a arrows, camels or horses.” (Hāsān)

Comments:
1. By organizing such events or competitions, military power would strengthen.
2. ‘Not appropriate’: Probably, the apparent meaning might have been that other sports and games are not worthy that prizes could be instituted over them. Or it might be in order to pronounce its excellence that the institution of prizes is commendable as well as deserving of recompense.

3616. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "There should be no awards (for victory in a competition) except on arrows, camels or horses.” (Hāsān)

3617. It was narrated that Abū Hurairah said: "Now award (for victory in a competition) is permissible except over camels or
except over camels or horses.

Al-Wahhab said: "There should be no human that the Messenger of
Himself was narrated from Allah.

3619. It is a right upon Allah that

Comments:

He lowered it... He said: It is a right upon Allah that

nothing is placed in this world except

Al-Wahhab, Al-A'zam, has been presented.

The Messenger of faces they said: O Messenger of

Muhammad were upset by that, and

and beat her (in a race). The

a Bedouin came on a mule-camel

which could not be beaten. One day

had a she-camel called Al-A'zam.

said: "The Messenger of Allah

3618. It was narrated that Abu

"Hassan" (Hasan)
Chapter 15. Jalab (Bringing)

3620. It was narrated from 'Imrân bin Ḥusain that the Messenger of Allâh ﷺ said: "There is no 'bringing', no 'avoidance'\(^1\) and no Shighâr\(^2\) in Islam, and whoever robs is not one of us." (Sahîh)

Comments:
(Concerning details about Jalab and Janab, see Hadîth 3337)

Chapter 16. Janab (Avoidance)

3621. It was narrated from 'Imrân bin Ḥusain that the Messenger of Allâh ﷺ said: "There is no 'bringing', no 'avoidance', and no Shighâr in Islam." (Sahîh)

3622. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ raced with a Bedouin and (the latter) won. It was as if the Companions of the Messenger of

\(^1\) Jalab and Janab: i.e., the Zakâh collector should not stop in one place and demand that the people bring their goods and livestock to him for him to assess them, and determine how much Zakâh is due. Conversely the people should not go to remote areas away from where they are expected to be, so that the Zakâh collector has to travel far and face undue hardship in doing his job.

\(^2\) See No. 3336.
Allāh were upset by this, so he said: ‘It is a right upon Allāh that there is nothing that raises itself in this world except that He lowers it.’” (Sahih)

Comments:
See No. 3618.

Chapter 17. Two Shares For The Horse

3623. It was narrated from Yahya bin ‘Abdūd bin ‘Abdullāh bin Az-Zubair, from his grandfather, that he used to say: “In the year of Khaibar, the Messenger of Allāh allocated four shares to Az-Zubair bin Al-Awwām: A share of Az-Zubair, a share for the relatives of Ṣafīyyah bint ‘Abdul-Muṭṭalib, the mother of Az-Zubair, and two shares for the horse.” (Sahih)

Comments:
1. Zubair was related to the Prophet from the side of his paternal aunt. The Divine law had earmarked a rightful share for the members of the Prophet’s household in the Khums. This Khums or a fifth part was taken from the spoils of war.
2. The majority of the people of knowledge maintain that a horse would receive two shares from the spoils of war. In other words, a rider would get three shares, whereas a footman would receive one.
An endowment signifies setting apart a thing for the countenance of Allâh. It should, therefore, not be made a property of anyone else. It is rather left without an owner, so that it could neither be sold, nor substituted, nor inherited. It would stay as it is till the Day of Resurrection. However, the income accruing from such endowments would be spent on people for whom the property is endowed, for instance, travelers, kith and kin, the poor, or the widows, etc. The person establishing an endowment would appoint an administrator, irrespective of whether he appoints himself, someone else, or the government, or any other organization.

Chapter 1. (What The Messenger Of Allâh ﷺ Left Behind When He Died)

3624. It was narrated that 'Amr bin Al-Hârîth said: "The Messenger of Allâh ﷺ did not leave behind a Dînâr nor a Dirham, or any slave, male or female; except his white mule which he used to ride, his weapon and some land which he left to be used for the cause of Allâh." (One of the narrators) Qutaibah said on one occasion: "In charity." (Sâhih)

Comments:
1. The Messenger of Allâh ﷺ did not keep any property. He merely ate and drank (in order to sustain himself), kept things which were needed for use, as it clearly transpires from the above-mentioned narration.
2. If no administrator has been appointed over the endowment, then the current ruler shall be its administrator.

3625. Abû Ishâq narrated: "I heard 'Amr bin Al-Hârîth say: 'The Messenger of Allâh ﷺ did not leave behind anything except his white mule, his weapon and some land which he left as a charity.'" (Sâhih)
The Book Of Endowments...

Chapter 2. Endowments: How The Endowment Is To Be Recorded, And Mentioning The Differences Reported From Ibn 'Awn In The Narration Of Ibn 'Umar

3627. It was narrated from Sufyân Ath-Thawrî, from Ibn 'Awn, from Nâfi', from Ibn 'Umar, from 'Umar, that he said: "I was allocated some land of Khaibar. I came to the Messenger of Allâh ﷺ and said: 'I have acquired some land and I have never acquired any wealth that is dearer to me or more precious than it.' He said: 'If you wish, you can give it in charity.'" So he gave it in charity on condition that it would not be bought or given away, for the poor, relatives, slaves, guests and wayfarers. And there is no sin on the administrator if he eats from it or feeds others on a reasonable basis, with no intention of becoming wealthy from it. (Sahîh)
The Book Of Endowments...

Comments:
Behold the selflessness of 'Umar. He endowed his most precious property in the way of Allâh. Only such people attain high ranks. May Allâh be pleased with him and he be with Him.

3628. A similar report was narrated from Abû Ishâq Al-Fazârî, from (Ayyûb) bin 'Awn, from Nâfî', from Ibn 'Umar, from 'Umar, may Allâh be pleased with him, from the Prophet ﷺ. (Sahîh)

3629. It was narrated that Yazid – Ibn Ruzaïq – said: “Ibn 'Awn narrated to us, from Nâfî', from Ibn 'Umar, from 'Umar, who said: 'I acquired some land at Khaibar. He came to the Prophet ﷺ and said: I have acquired some land at Khaibar, and I have never been given any wealth that is more precious to me than it. What do you command me to do with it? He said: If you wish, you can 'freeze' it and give it in charity. So he gave it in charity on condition that it would not be sold, given away or inherited, to the poor, relatives, slaves, for the cause of Allâh, guests and wayfarers. There is no sin on the one who administers it if he eats from it on a reasonable basis and feeds his friend, with no intention of becoming wealthy from it.” (Sahîh)
Comments:

Zakāh is not taken from an endowment. On the contrary, those for whom the endowment is established may derive benefit out of it, irrespective of whether they are wealthy. ‘Kith and kin’ probably mean the relatives of ‘Umar or the people of the Prophet’s family. ‘Administrator’: The administrator of the endowment may take a remuneration commensurate with his responsibilities, which has been described in the Hadīth by the use of the term Ma'rūf (well-known, universally recognized, that which is good or beneficial). The administrator’s hand ought not to remain liberal in the matters of the endowment. Otherwise, it might pave the way to misappropriation.

3630. It was narrated from Bishr, from Ibn ‘Awn, from Nāfi’, from Ibn ‘Umar who said: “Umar acquired some land at Khaibar. He came to the Prophet and consulted him about it. He said: ‘I have acquired a great deal of land, and I have never acquired any wealth that is more precious to me than it. What do you command me to do with it?’ He said: ‘If you wish, you may freeze it and give it in charity.’ So he gave it in charity on condition that it would not be sold or given away, and he gave it in charity to the poor, relatives, to emancipate slaves, for the cause of Allāh, for wayfarers and guests. There is no sin – on the administrator – if he eats (from it) or feeds a friend, with no intention of becoming wealthy from it.” These are the wordings of Ismā‘īl.[1]

(Taḥrīr)

Comments:

The land was given to ‘Umar by way of spoils consequent to the Campaign of Khaibar.

3631. It was narrated from Azhār As-Sammān, from Ibn ‘Awn, from Nāfi’, from Ibn ‘Umar, that ‘Umar

[1] That is, one of the two from whom the author heard this narration.
acquired some land at Khaibar. He came to the Prophet ﷺ and consulted him about that. He said: "If you wish, you may ‘freeze’ it and give it in charity." So he ‘froze’ it, stipulating that it should not be sold, given as a gift or inherited, and he gave it in charity to the poor, relatives, slaves, the needy, wayfarers and guests. There is no sin on the administrator if he eats from it on a reasonable basis or feeds a friend with no intention of becoming wealthy from it. (Sahih)

Comments:

'My land': In reality it was a garden, which was situated in front of the Prophet’s mosque in the north. It was immensely fertile and dense.
Chapter 3. Endowment Benefiting Everyone

3633. It was narrated that Ibn 'Umar said: "Umar said to the Prophet ﷺ: 'The one hundred shares that I acquired in Khaibar – I have never acquired any wealth that I like more than that, and I want to give it in charity. The Prophet ﷺ said: Freeze it and donate its fruits.'" (Sahih)

3634. It was narrated that 'Umar, may Allâh be pleased with him, said: "Umar came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I have acquired some wealth the like of which I have never acquired before. I had one hundred head (of livestock) with which I bought one hundred shares of Khaibar from its people. I wanted to draw closer to Allâh, the Mighty and Sublime, by means of it.' He said: 'Freeze it and donate its fruits.'" (Sahih)

3635. It was narrated that 'Umar said: "I asked the Messenger of Allâh ﷺ about some land of mine in Thamgh. He said: 'Freeze it and donate its fruits.'" (Sahih)
Chapter 4. An Endowment (Waqf) For Masjids

3636. Al-Ahnaf said: ‘I came to Al-Madinah, and I was performing Hajj, and while we were in our camping place unloading our mounts, someone came to us and said: ‘The people have gathered in the Masjid.’ I looked and found the people gathered, and in the midst of them was a group; there I saw ‘Ali bin Abi Tâlib, Az-Zubair, Talhah and Sa’d bin Abî Waqqâs, may Allâh have mercy on them. When I got there, it was said that ‘Uthmân bin ‘Affân had come. He came, wearing a yellowish cloak. I said to my companion: Stay where you are until I find out what is happening. ‘Uthmân said: Is ‘Ali here? Is Az-Zubair here? Is Talhah here? Is Sa’d here? They said: Yes. He said: I adjure you by Allâh, beside Whom there is none worthy of worship, are you aware that the Messenger of Allâh ﷺ said: Whoever buys the Mirbad[1] of Banu so and so, Allâh will forgive him, and I bought it, then I came to the Messenger of Allâh ﷺ and told him, and he said: Add it to our Masjid and the reward for it will be yours? They said: Yes. He said: I adjure you by Allâh,

beside Whom there is none worthy of worship, are you aware that the Messenger of Allāh  said: Whoever buys the well of Rūmah, Allāh will forgive him, so I came to the Messenger of Allāh  and said: I have bought the well of Rūmah. He said: Give it to provide water for the Muslims, and the reward for it will be yours? They said: Yes. He said: 'I adjure you by Allāh, beside Whom there is none worthy of worship, are you aware that the Messenger of Allāh  said: Whoever equips the army of Al-‘Usrah (i.e., Tabūk), Allāh will forgive him, so I equipped them until they were not lacking even a rope or a bridle? They said: Yes. He said: O Allāh, bear witness, O Allāh, bear witness, O Allāh, bear witness.” (Hasan)

Comments:
See No. 3184.

3637. It was narrated that Al-Āhnaf bin Qais said: “We set out for Hajj, and came to Al-Madinah intending to perform Hajj. While we were in our camping place unloading our mounts, someone came to us and said: ‘The people have gathered in the Masjid and there is panic.’ So we set out and found the people gathered around a group in the middle of the Masjid, among whom were ‘Alī, Az-Zubair, Ťālḥah and Sa‘d bin Abī Waqqās. While we were like that, ‘Uthmān came, wearing a yellowish cloak with which he had covered his head. He said: Is ‘Alī here? Is Ťālḥah here? Is
Az-Zubair here? Is Sa‘d here? They said: Yes. He said: I adjure you by Allâh, beside Whom there is none worthy of worship, are you aware that the Messenger of Allâh ﷺ said: Whoever buys the Mirbad of Banu so and so, Allâh will forgive him, and I bought it for twenty or twenty-five thousand, then I came to the Messenger of Allâh ﷺ and told him, and he said: Add it to our Masjid and the reward for it will be yours? They said: By Allâh, yes. He said: I adjure you by Allâh, beside Whom there is none worthy of worship, are you aware that the Messenger of Allâh ﷺ said: Whoever buys the well of Rûmah, Allâh will forgive him, so I bought it for such and such an amount, then I came to the Messenger of Allâh ﷺ and told him, and he said: Give it to provide water for the Muslims, and the reward for it will be yours? They said: By Allâh, yes. He said: I adjure you by Allâh, beside Whom there is none worthy of worship are you aware that the Messenger of Allâh ﷺ said: Whoever equips these (men), Allâh will forgive him, – meaning the army of Al-‘Usrah (i.e., Tabûk) – so I equipped them until they were not lacking even a rope or a bridle? They said: ‘By Allâh, yes. He said: O Allâh, bear witness, O Allâh, bear witness.’” (Hasan)

تخرج: [إسناده حسن] تقدم، ح: 3184، وهو في الكبير، ح: 442.

3638. It was narrated that Thumâmah bin Hazn Al-Qushairî said: “I was present at the house when ‘Uthmân looked out over
them and said: ‘I adjure you by Allâh and by Islam, are you aware that when the Messenger of Allâh came to Al-Madinah, and it had no water that was considered sweet (suitable for drinking) except the well of Rûmah, he said: “Who will buy the well of Rûmah and dip his bucket in it alongside the buckets of the Muslims, in return for a better one in Paradise?” and I bought it with my capital and dipped my bucket into it alongside the buckets of the Muslims? Yet today you are preventing me from drinking from it, so that I have to drink salty water.’ They said: ‘By Allâh, yes.’ He said: ‘I adjure you by Allâh and by Islam, are you aware that I equipped the army of Al-‘Usrah (Tabûk) from my own wealth?’ They said: ‘By Allâh, yes.’ He said: ‘I adjure you by Allâh and by Islam, are you aware that when the Masjid became too small for the people and the Messenger of Allâh said: Who will buy the plot of the family of so and so and add it to the Masjid, in return for a better plot in Paradise? I bought it with my capital and added it to the Masjid? Yet now you are preventing me from praying two Rak‘ahs therein.’ They said: ‘By Allâh, yes.’ He said: ‘I adjure you by Allâh and by Islam, Are you aware that when the Messenger of Allâh was atop Thâbir – the Thâbir in Makkah – and with him were Abû Bakr, ‘Umar and myself, the mountain shook, and the Messenger of Allâh kicked it with his foot and said: Be still Thâbir, for upon you are a Prophet,
a Siddîq and two martyrs?’ They said: ‘By Allah, yes.’ He said: ‘Allahu Akbar! They have testified for me, they have testified for me, by the Lord of the Ka‘bah’ – i.e., that I am a martyr.” (Hasan)

Comments:

‘I am a martyr’: While it is absolutely clear that a martyr happens to be tyrannized, and his killers are at least the oppressors. So to say, they themselves are bearing witness that we would tyrannically murder the Caliph of the Muslims.

3639. It was narrated from Abu Salamah bin ‘Abdur-Rahmân that ‘Uthmân looked out over them when they besieged him and said: “By Allah, I adjure a man who heard the Messenger of Allah, on the day when the mountain shook with him, and he kicked it with his foot and said: ‘Be still, for there is no one upon you but a Prophet or a Siddîq or two martyrs,’ and I was with him.” Some men responded and affirmed that. Then he said: “By Allah, I adjure a man who witnessed the Messenger of Allah, on the day of Bai‘at Al-Ridwân, say: ‘This is the Hand of Allah and this is the hand of ‘Uthmân.”’ Some men responded and affirmed that. He said: “By Allah, I adjure a man who heard the Messenger of Allah say, on the day of the army of Al-Usrah (i.e., Tabûk): ‘Who will spend and it will be accepted?’ And I equipped half of the army from...
my own wealth.' Some men responded and affirmed that. Then he said: "By Allâh, I adjure a man who heard the Messenger of Allâh ﷺ say: 'Who will add to this Masjid in return for a house in Paradise,' and I bought it with my own wealth.' Some men responded and affirmed that. Then he said: "By Allâh, I adjure a man who witnessed Rûmah being sold, and I bought it from my own wealth and allowed wayfarers to use it." Some men responded and affirmed that. (Hasan)

Comments:
1. The purpose of ‘Uthman ﷺ in presenting these witnesses was not to take pride in self, ostentation, or to seek fame. On the contrary, at that moment, he wanted to prove that he was on the right, and the rebels were on the wrong. Allâh’s Messenger’s ﷺ commands concerning this are very clear and explicit.
2. The Prophet’s ﷺ striking the mount with his foot and addressing it, is his Prophetic rank.
3. ‘Bait ar-Ridwân’: The Pledge of (Allâh’s) Goodly Acceptance; as a result of it, those who pledged gained the pleasure of Allâh, Most High, and its formal announcement was made in the Glorious Qur’ân. This incident took place during the Truce of Hudaybiyyah, on account of a rumor that ‘Uthman had been martyred, which reached the Muslim camp (at Hudaybiyyah).
4. This is Allâh’s Hand and this is ‘Uthman’s, because ‘Uthman was not present on the occasion, and Allâh’s Messenger ﷺ had certitude that he was alive. That is why Allâh’s Messenger ﷺ stated, placing his one hand upon the other. This pledge is on behalf of ‘Uthman. He affirmed his one hand as the hand of Uthman and his other as the Hand of Allâh, because the Pledge was being sworn under the Command of Allâh, Most High. It occurs in the Glorious Qur’ân too: “Behold, all who pledge their allegiance to you, pledge their allegiance to Allâh, the Hand of Allâh is over their hands.” (48: 10) The sublime exaltedness of ‘Uthman ﷺ and of the Prophet ﷺ himself is well-displayed in this Ayah of the Qur’ân.
5. ‘Half the army’: So to speak, he had a considerable share in the preparation or the equipment of this army.
It was narrated that ‘Abdur-Rahmân Al-Sulamî said: “When ‘Uthmân was besieged in his house, the people gathered around his house and he looked out over them” and he quoted the same Hadîth. (Sahîh)
30. The Book Of Wills

Comments:
A bequest (Wasiyyah) or will signifies matters to come into operation, concerning his wealth and children after the testator's death. A bequest in a third of one's wealth shall be carried out. More than this depends upon the consent of the heirs. Action upon a bequest concerning children also depends upon the consent of the relevant individuals. A property or estate bequest cannot be made in favor of any heir; meaning an heir's share may neither decrease nor increase on account of the bequest.

Chapter 1. It is Disliked To Delay Making A Will

3641. It was narrated that Abū Hurairah said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, what kind of charity brings the greatest reward?’ He said: ‘To five in charity when you are healthy and feeling miserly, and fearing poverty and hoping for a long life. Do not wait until the (death rattle) reaches the throat and then say: “This is for so and so,” and it nearly became the property of so and so (the heirs).’” (Sahih)

Comments:
1. The best charity is that you give when you yourself are in need of it, because this sort of charity affords conclusive evidence to one's sincerity of intention. If one gives charity at a time when one is not in need of it, or when there is no hope of one's surviving, then such a charity is the charity given out of superfluous wealth, which is of no value or consequence.
2. The signification of this Hadîth in this chapter is that one should make it a constant practice to give charity, which would not necessitate the bequeathing. Moreover, delay would also not intervene.
3. “Became the property of so and so. No sooner do you die than your heirs would become the owner of your wealth, and it would be under their jurisdiction, or at their disposal. In other words, it is no longer yours!”
3642. It was narrated that 'Abdullah said: "The Messenger of Allah ﷺ said: 'For whom among you is the wealth of his heirs dearer to him than his own wealth?' They said: 'O Messenger of Allah, there is no one among us for whom his own wealth is not dearer to him than the wealth of his heirs.' The Messenger of Allah ﷺ said: 'Know that there is no one among you for whom the wealth of his heirs is not dearer than his own wealth. Your wealth is that which you have sent on ahead, and the wealth of your heirs is that which you have kept.’” (Sahih)

3643. It was narrated from Mutarrif, from his father, that the Prophet said: "The mutual rivalry (for piling up of worldly things) diverts you, 'Until you visit the graves (i.e. till you die).’ The son of Adam says: 'My wealth, my wealth,' but your wealth is what you eat and consume, or what you wear and it wears out, or what you give in charity and send on ahead (for the Hereafter).’” (Sahih)

3644. Abu Habibah At-Ta’i said: "A man made a will leaving some Dinars (to be spent) in the cause of Allah. Abu Ad-Dardâ’ was asked
about that, and he narrated that the Prophet ﷺ said: “The likeness of the one who frees a slave or gives some charity when he is dying, is that of a man who gives a gift after he has eaten his fill.”” (Hasan)

Comments:

The purpose is that the charity given at the time of one’s death is lesser from the dimension of recompense than that which is given in the state of good health. It does not mean it has absolutely no benefit or reward, because righteousness is always beneficial.

3645. It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘It is not befitting for a Muslim who has anything concerning which a will should be made, to abide for two nights without having a written will with him.’”” (Sahih)

Comments:

This is because life has no certainty. Death could strike at any moment. Therefore, the required bequest should be made soon. Moreover, one should also appoint witnesses upon the bequest so that dispute might not surface later on. The bequest ought to be made in writing in order to avoid any future disagreement. From the mention of two nights, one realizes that a night’s delay is admissible. And Allah knows best! The mention of two might possibly have been incidental; as in some upcoming narrations, there is mention of three also. So to say, a night’s delay is also not permissible without need.

3646. It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said: “It is not befitting for a Muslim who has anything concerning which
a will should be made, to abide for two nights without having a written will with him." (Sahih)
Chapter 2. Did The Prophet ﷺ Make A Will?

3650. Tālḥa said: “I asked Ibn Abī Awfa: ‘Did the Messenger of Allâh ﷺ leave a will?’ He said: ‘No.’ I said: ‘How come it is prescribed for the Muslims to make wills?’ He said: ‘He left instructions urging the Muslims to adhere to the Book of Allâh.’” (Sahîh)

Comments:
‘No’: That means he did not make any bequest for wealth.

3651. It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ did not leave behind a Dînâr or a Dirham, or a sheep or a camel, and he did not leave any will.” (Sahîh)

Comments:
(See Hadîth 3624)

3652. It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ did not leave behind a Dirham or a Dînâr, or a sheep or a camel, and he did not leave any will.” (Sahîh)
3653. It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ did not leave behind a Dirham or a Dinár, or a sheep or a camel, and he did not leave any will.” Ja'far[1] did not mention “Dinár or Dirham.” (Sahîh)

3654. It was narrated that 'Aishah said: “They say that the Messenger of Allâh ﷺ made a will concerning 'Ali, may Allâh be pleased with him. But he called for a vessel in which to urinate, then he went limp without me realizing it. So to whom did he leave a will?” (Sahîh)

3655. It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ died when no one was with him except me.” She said: “And he called for a vessel.” (Sahîh)

[1] Meaning one of the two from whom the author heard the narration.
Chapter 3. Bequeathing One-Third

3656. It was narrated from ‘Âmir bin Sa‘d that his father said: “I became ill with a sickness from which I later recovered. The Messenger of Allâh ꞌcame to visit me, and I said: ‘O Messenger of Allâh, I have a great deal of wealth and I have no heir except my daughter. Shall I give two-thirds of my wealth in charity?’ He said: ‘No.’ I said: ‘Half?’ He said: ‘No.’ I said: ‘One-third?’ He said: ‘(Give) one-third, and one-third is a lot. It is better to leave your heirs independent of means, than to leave them poor and holding out their hands to people.’” (Sahih)

Comments:
1. This Makkah incident belongs to the period of the Conquest of Makkah.
2. ‘Except my daughter’, which means from among my offspring.
3. ‘Though one-third is also too much’: From this (phrasing) some venerable individuals have deduced that the bequest should be made only for less than one-third. Some others understand it to mean that ‘one-third is much’ so to say, a bequest could be made in one-third of the wealth.

3657. It was narrated that Sa‘d said: “The Prophet ꞌcame to visit me when I was in Makkah. I said: ‘O Messenger of Allâh, shall I bequeath all my money?’ He said: ‘No.’ I said: ‘One half?’ He said: ‘No.’ I said: ‘One-third?’ He said: ‘(Bequeath) one-third, and one-third is a lot. If you leave your heirs independent of means, that is better than if you leave them poor and holding out their hands to people.’” (Sahih)
their hands to people.’” (Sahih)

3658. It was narrated from ‘Amir bin Sa’d that his father said: “The Prophet ﷺ used to visit him when he was in Makkah, and he did not want to die in the land from which he had emigrated. The Prophet ﷺ said: ‘May Allah have mercy on Sa’d bin ‘Afra’. He had only one daughter, and he said: ‘O Messenger of Allah, shall I bequeath all my wealth?’ He said: ‘No.’ I said: ‘Half?’ He said: ‘No.’ I said: ‘One-third?’ He said: ‘One-third, and one-third is a lot. For you to leave your heirs independent of means is better than if you were to leave them poor, holding out their hands to people.’” (Sahih)

3659. One from the family of Sa’d narrated: “Sa’d fell sick and the Messenger of Allah ﷺ entered upon him and he said: ‘O Messenger of Allah, shall I bequeath all my money?’ He said: ‘No.’” And he quoted the same Hadith. (Sahih)

تخريج: [صحيح] أخرجه أحمد: 1/172 من حديث مساع به، وهو في الكبرى، ح: 1456، ونظر الحديث السابق.
3660. 'Amir bin Sa'd (narrated) from his father that he fell sick in Makkah and the Messenger of Allâh ﷺ came to him. When Sa'd saw him, he wept and said: “O Messenger of Allâh, am I to die in the land from which I emigrated?” He said: “No, if Allâh wills.” He said: “O Messenger of Allâh, shall I bequeath all of my wealth in the cause of Allâh?” He said: “No.” He said: “Two-thirds?” He said: “No.” He said: “Half of it?” He said: “No.” He said: “One-third of it?” The Messenger of Allâh ﷺ said: “One-third, and one-third is much or large.” (Sahîh)

3661. It was narrated that Sa'd bin Abî Waqqâs said: “The Messenger of Allâh ﷺ visited me when I was sick, and said: ‘Have you made a will?’ I said: ‘Yes.’ He said: ‘How much?’ I said: ‘For all of my wealth to be given in the cause of Allâh.’ He said: ‘What have you left for your children?’ I said: ‘They are rich (independent of means).’ He said: ‘Bequeath one-tenth.’ And we kept discussing it until he said: ‘Bequeath one-third, and one-third is much or large.’” (Hasan)

تَحْرِيق: [مسنده صحيح] وهو في الكبرى، ح: 1457، وأصله متفق عليه كما تقدم.

3662. It was narrated from Sa’d that the Prophet ﷺ visited him when he was sick, and he said: “O Messenger of Allâh, shall I bequeath all of my wealth?” He said: “No.” He said: “Half?” He said: “No.” He said: “One-third?” He said: “One-third, and one-third is a much or large.” (Sahîh)

3663. It was narrated from ’Âishah that the Messenger of Allâh ﷺ came to visit Sa’d (when he was sick). Sa’d said to him: “O Messenger of Allâh, shall I bequeath two-thirds of my wealth?” He said: “No.” He said: “Shall I bequeath half?” He said: “No.” He said: “Shall I bequeath one-third?” He said: “Yes, one-third, and one-third is much or large. If you leave your heirs independent of means that is better than if you leave them poor, holding out their hands.” (Hasan)

3664. It was narrated that Ibn ’Abbâs said: “If the people were to reduce (their bequests) to one-quarter (of their wealth, that would be better), because the Messenger of Allâh ﷺ said: ‘One-third, and one-third is much or large.’” (Sahîh)
It was narrated from Muhammad bin Sa’d, from his father Sa’d bin Mālik, that the Prophet came to him when he was sick and he said: “I do not have any children apart from one daughter. Shall I bequeath all my wealth?” The Prophet said: “No.” He said: “Shall I bequeath half of it?” The Prophet said: “No.” He said: “Shall I bequeath one-third of it?” He said: “One-third, and one-third is much or large.” (Sahih)

Jābir bin ‘Abdullāh narrated that his father was martyred on the Day of Uhud, and he left behind six daughters, and some outstanding debts. When the time to pick the dates came, I went to the Messenger of Allāh and said: “You know that my father was martyred on the Day of Uhud and he left behind a great deal of debt. I would like the creditors to see you”. He said: “Go and pile up the dates in separate heaps.” I did that, then I called him. When they saw him, it was as if they started to put pressure on me at that time. When he saw what they were doing, he went around the biggest heap three times, then he sat on it then said: “Call your companions (the creditors).” Then he kept on weighing out for them, until Allāh cleared all my father’s debts. I am pleased that Allāh cleared my
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father's debts without even a single date being missed. (Saḥīḥ)

Comments:
1. ‘Six daughters’: In some reports, there is mention of nine. Probably they might have been married already. That is why they were not mentioned. These six were unmarried, whose responsibility rested with Jābir.
2. ‘Put pressure on me’: Originally, they were the Jews, and the Jews are an extremely selfish, hard hearted and unsympathetic community. Rather every interest-devouring person happens to be so!
3. ‘Went around’: For blessing, or blessedness, or in order to gather a correct estimate of the quality of dates.
4. ‘Without even a single date being missed’: This was one of the Prophet’s miracles.

Chapter 4. Paying Off Debts Before Distributing Inheritance And Mentioning The Difference In The Wordings Of The Reporters Of The Narration

3667. It was narrated from Jābir that his father died owing debts. “I came to the Prophet and said: ‘(O Messenger of Allāh!) My father has died owing debts, and he has not left anything but what his date-palms produce. What his date-palms produce will not pay off his debts for years. Come with me, O Messenger of Allāh, so that the creditors will not be harsh with me.’ The Messenger of Allāh went to each heap, saying Salāms and supplicating for it, then sitting on it. He called the creditors and paid them off, and what was left was as much as what they had taken.” (Saḥīḥ)

3668. It was narrated that Jābir said: “Abdullāh bin ‘Amr bin Ḥarām died, leaving behind debts. I asked the Messenger of Allāh to intercede with his creditors so that they would waive part of the debt. He asked them to do that but they refused. The Prophet said to me: ‘Go and sort your dates into their different kinds: The ‘Ajwāh on one side, the cluster of Ibn Zaid on another side, and so on. Then send for me.’ I did that, then the Messenger of Allāh came and sat at the head or in the middle of the heaps. Then he said: ‘Measure them out for the people.’ So I measured them out for them until I had paid them all off, and my dates were left as if nothing had been taken from them.” *(Sahih)*

3669. It was narrated that Jābir bin ‘Abdullāh said: “My father owed some dates to a Jew. He was killed on the Day of Uhud and he left behind two gardens. The dates owed to the Jew would take up everything in the two gardens. The Prophet said: ‘Can you take half this year and half next year?’ But the Jew refused. The Prophet said: ‘When the time to pick the dates comes, call me.’ So I called him and he came, accompanied by Abū Bakr. The dates were picked and weighed from the lowest part of the palm-trees, and the Messenger of Allāh was praying for blessing, until we paid off
everything that we owed him from the smaller of the two gardens, as calculated by 'Ammâr. Then I brought them some fresh dates and water and they ate and drank, then he said: "This is part of the blessing concerning which you will be questioned." (Sahîh)

3670. It was narrated that Jâbir bin 'Abdullâh said: "My father died owing debts. I offered to his creditors that they could take the fruits in lieu of what he owed them, but they refused as they thought that it would not cover the debt. I went to the Messenger of Allâh ﷺ and told him about that, He said: 'When you pick the dates and have put them in the Mirbad (place for drying dates), call me.' When I had picked the dates and put them in the Mirbad, I went to the Messenger of Allâh ﷺ and he came, accompanied by Abû Bakr and 'Umar. He sat on (the dates) and prayed for blessing. Then he said: 'Call your creditors and pay them off.' I did not leave anyone to whom my father owed anything but I paid him off, and I had thirteen Wasqs left over. I mentioned that to him and he smiled and said: 'Go to Abû Bakr and 'Umar and tell them about that.' So I went to Abû Bakr and 'Umar and told them about that, and they said: 'We knew, when the Messenger of Allâh ﷺ did what he did, that this would happen.'" (Sahîh)
Chapter 5. Invalidating Bequests To Heirs

3671. It was narrated that 'Amr bin Khārijah said: “The Messenger of Allāh  delivered a Khutbah and said: ‘Allāh has given every person who has rights his due, and there is no bequest to an heir.’” (Hasan)

Comments:
In the early period, one’s offspring used to become heirs. For parents and other kith and kin, a bequest used to be made. Their right was not specified. In the same period, this Verse was revealed: “It is prescribed when death approaches any of you if he leaves any goods that he makes a bequest to parents and next of kin.” (Al-Baqarah: 180) Then Allāh, Most High, specified in Surat An-Nisa the portions of parents, children, husband, wife, sister, and brother. Henceforth, the bequest did not remain necessary for heirs. So the will remained for those not assigned a portion of the inheritance.

3672. It was narrated from Shahr bin Hawshab that Ibn Ghanm mentioned that Ibn Khārijah told him that he saw the Messenger of Allāh  addressing the people from atop his mount, which was chewing its cud and its saliva was dripping down. The Messenger of Allāh  said in his Khutbah: “Allāh has given each person a share of the inheritance, and it is not permissible to give bequests to an heir.” (Hasan)
Comments:
1. ‘Saliva was dripping...’ meaning he was standing below the she-camel’s neck. He might have probably been holding her reins.
2. ‘Each person’ meaning the one who is considered worthy of inheritance. The description of most of the heirs occurs in the Glorious Qur’an. The mention of portions of some heirs occurs in traditional reports; for instance, the portion of a paternal grandmother and a maternal grandmother.

3673. It was narrated that ‘Amr bin Khârijah said: “The Messenger of Allâh ﷺ said: ‘Allâh, Mighty is His Name has given every person who has rights his due, and there is no bequest to an heir.”’ (Hasan)

Chapter 6. When One Exhorts His Closest Kinsmen

3674. It was narrated that Abî Hurairah said: “When the following was revealed: ‘And warn your tribe (O Muhammad) of near kindred,’[1] the Messenger of Allâh ﷺ called the Quraish and they gathered, and he spoke in general and specific terms, then he said: ‘O Banu Ka’b bin Lu’ayy! O Banu Murrah bin Ka’b! O Banu ‘Abd Shams! O Banu ‘Abd Manâf! O Banu Hîshâm! O Banu ’Abd Mu’talîb! Save yourselves from the Fire! O Fâtimah! Save yourself from the Fire. I cannot avail you anything before Allâh., but I will uphold the ties of kinship with you.” (Sahîh)

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3675. It was narrated that Mūsâ bin Ṭalhah said: “The Messenger of Allâh ﷺ said: ‘O Banu ‘Abd Manâf! Buy your souls from your Lord. I cannot avail you anything before Allâh. Abû Banu ‘Abdul-Muţţalib! Buy your souls from your Lord. I cannot avail you anything before Allâh. But between me and you there are ties of kinship which I will uphold.’” (Ṣaḥîh)

3676. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said, when the Verse: ‘And warn your tribe (O Muḥammad) of near kindred.’[1] was revealed: ‘O Quraish! Buy your souls from your Lord; I cannot avail you anything before Allâh. O Banu ‘Abdul-Muţţalib! I cannot avail you anything before Allâh. O ‘Abbâs bin ‘Abdul-Muţţalib! I cannot avail you anything before Allâh. O Ṣafîyyah, paternal aunt of the Messenger of Allâh ﷺ! I cannot avail you anything before Allâh. O Fâţîmah bint Muḥammad! Ask me for whatever you want, I cannot avail you anything before Allâh.’” (Ṣaḥîh)

Comments:
The author mentions this narration as the will, bequest, or Wašîyyah of Allâh’s Messenger ﷺ to his relatives. This is because ‘Wašîyyah’ is used for a will that is written, as well as statements of order or encouragement.

Abū Hurairah said: "The Messenger of Allāh ﷺ stood up when the following was revealed to him: 'And warn your tribe (O Muḥammad) of near kindred,' and said: 'O Quraish! Buy your souls from your Lord, I cannot avail you anything before Allāh. O Banu 'Abd Manaf! I cannot avail you anything before Allāh. O 'Abbās bin Abdul-Muṭṭalib! I cannot avail you anything before Allāh. O Ṣafīyyah, paternal aunt of the Messenger of Allāh ﷺ! I cannot avail you anything before Allāh. O Fāṭimah! Ask me for whatever you want, I cannot avail you anything before Allāh.' (Sahih)

It was narrated that 'Āishah said: "When this verse – 'And warn your tribe (O Muḥammad) of near kindred' – was revealed, the Messenger of Allāh ﷺ said: 'O Fāṭimah daughter of Muḥammad! O Ṣafīyyah bint 'Abdul-Muṭṭalib! O Banu 'Abdul-Muṭṭalib! I cannot..."
avail you anything before Allâh; ask me for whatever you want of my wealth.” (Sâḥîh)

Chapter 7. If A Person Dies Unexpectedly, It Is Recommended For His Family To Give Charity On His Behalf

3679. It was narrated from ʿÂishah that a man said to the Messenger of Allâh ﷺ: “My mother died unexpectedly; if she had been able to speak she would have given charity. Should I give charity on her behalf?” The Messenger of Allâh ﷺ said: “Yes.” So he gave charity on her behalf. (Sâḥîh)

3680. It was narrated from Saʿeed bin ʿAmr bin Shurâbîl bin Saʿeed bin Saʿd bin ʿUbâdah, from his father, that his grandfather said: “Saʿd bin ʿUbâdah went out with the Prophet ﷺ on one of his campaigns, and death came to his mother in Al-Madînah. It was said to her (as she was dying): ‘Make a will.’ She said: ‘To whom shall I make a will? The wealth belongs to Saʿd.’ Then she died before Saʿd came. When Saʿd
came, he was told about that and he said: ‘O Messenger of Allâh, will it benefit her if I give in charity on her behalf?’ The Prophet ﷺ said: ‘Yes.’ Sa’d said: ‘Such and such a garden is given in charity on her behalf’ – regarding a garden that he named.” (Sahîh)

Chapter 8. The Virtue Of Charity Given On Behalf Of The Deceased

3681. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When a man dies all his good deeds come to an end except three: Ongoing charity (Sadaqah Jâriyah), beneficial knowledge and a righteous son who prays for him.” (Sahîh)

Comments:
1. ‘Ongoing charity’ means such charity which continues to benefit people even after the death of the charity-giver.
2. ‘Knowledge’: For instance, the books which were written or trained pupils or audio-cassettes, etc.
3. ‘Righteous son’ whom the deceased had trained and educated, and had accustomed them to doing good deeds. (Further details could be seen in the previous report).

3682. It was narrated from Abû Hurairah said that a man said to the Prophet ﷺ: “My father died and left behind wealth, but he did not leave a will. Will it expiate for him if I give charity on his behalf?”
He said: “Yes.” (Ṣaḥīḥ)

3683. It was narrated that ʿAsh-Sharīḍ bin Suwaid Ath-Thaqafi said: “I came to the Messenger of Allāh ﷺ and said: ‘My mother left a will saying that a slave should be freed on her behalf. I have a Nubian slave girl; will it suffice if I free her on her behalf?’ He said: ‘Bring her here.’ The Prophet ﷺ said to her: ‘Who is your Lord?’ She said: ‘Allāh.’ He said: ‘Who am I?’ She said: ‘The Messenger of Allāh.’ He said: ‘Set her free, for she is a believer.’” (Ḥasan)

Comments:

We get to learn that it is superior to emancipate a believer. Besides, emancipating a slave woman equals emancipation of a slave. We also get to know that belief in the Oneness of Allāh and the Prophethood is sufficient for one to be a believer. One ought not to delve deep into it.

3684. It was narrated from Ibn ‘Abbās that Sa’d asked the Prophet ﷺ: “My mother died and did not leave a will; shall I give charity on her behalf?” He said: “Yes.” (Ṣaḥīḥ)

3685. It was narrated from Ibn ‘Abbās that a man said: “O
Messenger of Allâh, my mother died; will it benefit her if I give in charity on her behalf?” He said: “Yes.” He said: “I have a garden and I ask you to bear witness that I am giving it in charity on her behalf.” (Sahîh)

3686. It was narrated from Sa’d bin Ubâdah that he came to the Prophet ﷺ and said: “My mother has died and she had a vow to fulfill. Will it suffice if I free a slave on her behalf?” He said: “Free a slave on behalf of your mother.” (Sahîh)

Comments:
See No. 3848.

3687. It was narrated from Sa’d bin ‘Ubâdah that he consulted the Prophet ﷺ about a vow which his mother had to fulfill, but she died before doing so. The Messenger of Allâh ﷺ said: “Fulfill it on her behalf.” (Sahîh)
3688. It was narrated from Sa‘d bin ‘Ubādah that he consulted the Prophet ﷺ about a vow which his mother had to fulfill, but she died before doing so. The Messenger of Allāh ﷺ said: “Fulfill it on her behalf.” (Sahih)

3689. It was narrated that Ibn ‘Abbās said: “Sa‘d consulted the Messenger of Allāh ﷺ about a vow which his mother had to fulfill, but she died before doing so. The Messenger of Allāh ﷺ said: ‘Fulfill it on her behalf.’” (Sahih)

Chapter 9. Mentioning The Different Reports From Sufyān

3690. It was narrated that Al-Hārith bin Miskin said, it being read to him while I was listening: “From Sufyān, from Az-Zuhrī, from ‘Ubaidullāh bin ‘Abdullāh, from Ibn ‘Abbās, that Sa‘d bin ‘Ubādah consulted the Prophet ﷺ about a vow which his mother had to fulfill, but she died before doing so. The Messenger of Allāh ﷺ

**Translation:**

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said: ‘Fulfill it on her behalf.’”

(Ṣaḥīḥ)

تَحْرِیج: [صحيح] انصار الحديث السابق، وهو في الكبرى، ح: 1487، وأخرجه مسلم، ح: 1281

3691. Muḥammad bin ‘Abdullāh bin Yazīd said: “Sufyān narrated to us from Az-Zuhrī, from ‘Ubaidullāh bin ‘Abdullāh, from Ibn ‘Abbās, that Sa’d said: ‘My mother died and there was an (outstanding) vow that she had to fulfill. I asked the Prophet ﷺ and he told me to fulfill it on her behalf.”’ (Ṣaḥīḥ)

تَحْرِیج: [صحيح] انظر الحديث السابقين، وهو في الكبرى، ح: 1488.

3692. It was narrated that Ibn ‘Abbās said: “Sa’d bin ‘Ubardah Al-Anṣārī consulted the Messenger of Allāh ﷺ about an (outstanding) vow that his mother had to fulfill, but she died before doing so. The Messenger of Allāh ﷺ said: ‘Fulfill it on her behalf.’”[1] (Ṣaḥīḥ)


Comments:

Sa’d was the chieftain of the well-known tribe of Banu Khazraj.

3693. It was narrated that Ibn ‘Abbās said: Sa’d bin ‘Ubardah came to the Prophet ﷺ and said: “My mother has died and she had a vow to fulfill but she did not do so. He said: ‘Fulfill it on her behalf.’” (Ṣaḥīḥ)

تَحْرِیج: [صحيح] ﷺ.

[1] This, and the remainder in the chapter, are not narrated by Sufyān.
It was narrated that Sa‘d bin ‘Ubadah said: “I said: ‘O Messenger of Allâh, my mother has died; shall I give in charity on her behalf?’ He said: ‘Yes.’ I said: ‘What kind of charity is best?’ He said: ‘Providing drinking water.’” (Da‘if)
Chapter 10. The Prohibition Of Guardianship Over An Orphan’s Property

3697. It was narrated that Abū Dharr said: “The Messenger of Allāh ﷺ said to me: ‘O Abū Dharr, I think that you are weak, and I like for you what I like for myself. Do not accept a position of Amīr over two people, and do not agree to be the guardian of an orphan’s property.’” (Ṣaḥīḥ)

Comments:
1. Guardianship of the wealth of an orphan entails enormous responsibilities. It, therefore, demands a high sense of piety, compassion, and a sincere spirit of sacrifice. Not everyone possesses such lofty characteristics. Hence, hastiness and proactiveness in it are forbidden. If, however, someone is forced to take on such a responsibility, it shall have to be fulfilled. The one who does not find himself in a position to fulfill its demands, should decline to accept it.

2. ‘Weak’: Because the strong person is better suited for responsibility.

Chapter 11. What The Guardian Is Entitled To Of An Orphan’s Property If He Takes Care Of It

3698. It was narrated from ‘Amr bin Shu‘ailb, from his father, from his grandfather, that a man came to the Prophet ﷺ and said: “I am poor and I do not have anything, and I have an orphan (under my care).” He said: “Eat from the property of your orphan without being extravagant, wasteful or keeping it as capital for yourself.” (Ḥasan)
It was narrated that Ibn 'Abbâs said: "When these Verses were revealed — 'And come not near to the orphan’s property, except to improve it,'[^1] and 'Verily, those who unjustly eat up the property of orphans'[^2] — the people avoided the property and food of the orphans. That caused hardship to the Muslims and they complained about that to the Prophet ﷺ. Then Allâh revealed: 'And they ask you concerning orphans. Say: The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties’[^3] (da’if)

[^1]: Al-An’âm 7:152.
[^3]: Al-Baqarah 2:220.
[^4]: An-Nisâ’ 4:10.
his care, and he would keep his food, drink and vessels separate. This caused hardship to the Muslims, so Allâh, the Mighty and Sublime, revealed: “And they ask you concerning orphans. Say: The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers”\(^1\) (in religion), so it is permissible for you to mix with them. \((\text{Hasan})\)

**Comments:**

In every society, if there is an orphan or two they reside together with the other members of the household. They eat and drink jointly. This sort of arrangement is advantageous to them also, because if they eat and drink separately, it would entail more expenses. The Arabs also followed the same system. When this Verse was revealed, people were frightened, lest anything belonging to orphans enter our bellies. They, therefore, separated the wealth for the food and drink of the orphans, out of piety and heedfulness of Allâh, though such was not the objective of the Divine law. When this produced several hardships in the society, Allâh, Most High, clarified the situation by revealing another Verse - that if the intention is of well being and sympathy or compassion, there is no harm in keeping them together. The primary objective is the well being of the orphans, whatever way it is achieved.

**Chapter 12. Avoiding Consuming The Orphan’s Property**

3701. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Avoid the seven sins that doom one to Hell.” It was said: “O Messenger of Allâh, what are they?” He said: “Associating others with Allâh (\(\text{Shirk}\)), magic, killing a soul whom Allâh has forbidden killing, except in cases

\[^1\text{Al-Baqarah 2:220.}\]
dictated by Islamic law, consuming Ribā, consuming the property of orphans, fleeing on the day of the march (to battlefield), and slandering chaste women who never even think of anything touching their chastity and are good believers.” (Sahih)

تخريج: أخرجه مسلم، الإيمان، باب الكبائر وأكبرها، ح: 89 من حديث ابن وهب، والبخاري، الوصايا، باب قول الله تعالى: ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْبَنَائِيَ ظَلَمُاً...﴾ إِلَّا أَنْ يَا صَلِي عَلَى بُني آدَمَ، ح: 2766 من حديث سليمان بن بلال به، وهو في الكبیر، ح: 498.
Chapter 1. Different Versions
Of The Report Of Nu'mān Bin Bashīr Concerning Presents

3702. It was narrated from An-Nu'mān bin Bashīr that his father gave him a slave as a present, then he came to the Prophet to ask him to bear witness (to that). He said: “Have you given a present to all of your children?” He said: “No.” He said: “Then take it back.” This wording is that of (one of the narrators) Muḥammad. (Sahih)

Comments:
1. The tie of relationship between children and father is very close. A slight diversion of it becomes the cause of many evils. Hence, there is guidance from the Divine law that a man ought to treat his children equally so that no one has the feeling of deprivation. Giving a present to one son only might create a feeling of hatred among the other sons toward this son (to whom the present was given) and the father. And its consequences could be formidable. That is why one is forbidden from indulging in such practices, and it has been commanded that a man ought to treat his children equally in giving presents, and not prefer some over others. If one desires to give, each one should be given equally. There is, however, disagreement over whether a daughter and a son be given equally or a son should be given twofold, as is done in the case

[1] An-Nihāl or presents; most of the linguists explain that it is something given without expecting something in return. Similar was stated by Ibn Hajar in explanation of Nos. 2586-2587 of Al-Bukhārī. It is often used as a synonym for other words that mean “gift.”
of inheritance.

2. This equality is only in the matter of gifts and presents. So far as the disbursement of maintenance remains, therein the portion shall be decided accordingly. For instance, each one's expenses concerning food, drink, clothes, education, and marriage, etc., cannot be equal. These would be governed by necessity.

3703. It was narrated from An-Nu'mân bin Bashîr that his father brought him to the Messenger of Allah and said: “I have given my son a slave of mine as a present.” The Messenger of Allah said: “Have you given a present to all of your children?” He said: “No.” The Messenger of Allah said: “Then take (your present) back.” (Sahîh)

Comments:

In an authentic Hadîth, taking back a present after giving is forbidden. But a father may take it back from his own children.

3704. It was narrated from An-Nu’mân bin Bashîr that his father Bashîr bin Sa’d brought An-Nu’mân with him and said: “O Messenger of Allah, I have given this son of mine a slave who belonged to me as a present.” The Messenger of Allah said: “Have you given a present to all your children?” He said: “No.” He said: “Then take (your present) back.” (Sahîh)
3705. It was narrated from Bāṣīr bin Sa’d that he brought An-Nu’mān to the Prophet ﷺ and said: “I want to give this son of mine a slave as a present, and if you think that I should go ahead with it, I will go ahead.” The Messenger of Allāh ﷺ said: “Have you given a present to all your children?” He said: “No.” He said: “Then take (your present) back.” (Ṣaḥīḥ)

3706. It was narrated from An-Nu’mān bin Bāṣīr that his father gave him a present, and his mother said: “Ask the Prophet ﷺ to bear witness to what you have given to my son.” So he came to the Prophet ﷺ and told him about that, and the Prophet ﷺ did not want to bear witness to it. (Ṣaḥīḥ)

Comments:
1. “In order to make him (the Prophet ﷺ) a witness lest other sons might begin to dispute it in future.
2. (The Prophet ﷺ) did not like to bear witness over it because it was an injustice, and to bear witness over injustice is synonymous with participation in the act of injustice.

3707. It was narrated from Bāṣīr that he gave his son a slave as a present, then he came to the Prophet ﷺ and he wanted the Prophet ﷺ to bear witness to that. He said: “Have you given a similar present to all of your children?” He said: “No.” He said: “Then take (your present) back.” (Ṣaḥīḥ)
3708. It was narrated from Hishâm bin ‘Urwh, from his father, that Bashîr came to the Prophet ﷺ and said: “O Prophet of Allâh, I have given An-Nu’mân a present.” He said: “Have you given something to his brothers?” He said: “No.” He said: “Then take it back.” (Sahîh)

3709. It was narrated that An-Nu’mân said that his father took him to the Prophet ﷺ and said: “Bear witness that I have given An-Nu’mân such and such of my wealth as a gift.” He said: “Have you given all your children a present like that which you have given to An-Nu’mân?” (Sahîh)

3710. It was narrated from An-Nu’mân that his father brought him to the Prophet ﷺ to bear witness to a present that he gave to him. He said: “Have your given all you children a present like that which you have given to him?” He said: “No.” He said: “I will not bear witness to anything. Will it not please you if they were all to treat you with equal respect?” He said: “Of course.” He said: “Then no (I will not do it).” (Sahîh)
3711. An-Nu‘mân bin Bashîr Al-Ansârî narrated that his mother, the daughter of Rawâhâh, asked his father to give some of his wealth to her son. He deferred that for a year, then he decided to give it to him. She said: “I will not be pleased until you ask the Messenger of Allâh to bear witness.” He said: “O Messenger of Allâh, the mother of this boy, the daughter of Rawâhâh, insisted that I give a gift to him.” The Messenger of Allâh said: “O Bashîr, do you have any other children besides this one?” He said: “Yes.” The Messenger of Allâh said: “Have you given all of them a gift like that which you have given to this son of yours?” He said: “No.” The Messenger of Allâh said: “Then do not ask me to bear witness, for I will not bear witness to unfairness.” (Sahîh)

Comment:
‘Call me not as witness’: This does not signify that one should call someone else as witness, rather this is a way of scolding not to do such a thing. It occurs in the Qur’aan: “Let, then, him who wills, believe in it, and let him who wills, reject it.” (18: 29) That is why it was called injustice, and injustice is forbidden.

3712. It was narrated that An-Nu‘mân said: “My mother asked my father for a gift and he gave it to me. She said: ‘I will not be contented until you ask the Messenger of Allâh to bear witness.’ So my father took me by
the hand, as I was still a boy, and went to the Messenger of Allâh ﷺ. He said: 'O Messenger of Allâh, the mother of this boy, the daughter of Rawâhâh, asked me for a gift, and she wanted me to ask you to bear witness to that.' He said: 'O Bashîr, do you have any other child apart from this one?' He said: 'Yes.' He said: 'Have you given him gifts like that which you have given to this one?' He said: 'No.' He said: 'Then do not ask me to bear witness, for I will not bear witness to unfairness.'" (Sahîh)

3713. It was narrated that 'Âmir said: "I was told that Bashîr bin Sa'd came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, my wife 'Amrah bint Rawâhâh told me to give a gift to her son Nu'mân, and she told me to ask you to bear witness to that.' The Prophet ﷺ said: 'Do you have any other children?' He said: 'Yes.' He said: 'Have you given them something like that which you have given to this one?' He said: 'No.' He said: 'Then do not ask me to bear witness to unfairness.'" (Sahîh)

3714. It was narrated from 'Abdullâh bin 'Utba'bin Mas'ûd that a man came to the Prophet ﷺ and said: "I have given a gift to my son, so bear witness." He said: "Do
you have any other children?” He said: “Yes.” He said: “Have you given them something like that which you have given him?” He said: “No.” He said: “Shall I bear witness to unfairness?” (Sahih)

3715. An-Nu‘mān bin Bāshīr said:
“My father took me to the Prophet to ask him to bear witness to something that he had given to me. He said: ‘Do you have any other children?’ He said: ‘Yes.’ He gestured with his hand held horizontally like this, (saying): ‘Why don’t you treat them all equally?’” (Sahih)

3716. An-Nu‘mān said, when he was delivering a Khutbah: “My father took me to the Messenger of Allāh to ask him to bear witness to a gift that he had given me. He said: ‘Do you have any other children besides him?’ He said: ‘Yes.’ He said: ‘Treat them equally.’” (Sahih)
32. The Book Of Gifts (Al-Hibah) [1]

Chapter 1. A Gift Given To Everyone

Comments:

A Hiba is defined as the transfer of the possession of property from one person to the other, providing it is done without the intention of getting reward. If it is done with the intention of gaining reward or Thawâb, then it is called charity or Sadaqah. Sometimes, both these terms are used interchangeably for each other.

3718. It was narrated from 'Amr bin Shu'âib, from his father, that his grandfather said: “We were with the Messenger of Allâh ﷺ when the delegation of Hawâzin came to him and said: ‘O Muḥammad! We are one of the ‘Arab tribes and a calamity has befallen us of which you are well aware. Do us a favor, may Allâh bless you.’ He said: ‘Choose between your wealth or your women and children.’[2] They said: ‘You have given us a choice between our families and our wealth; we choose our women and children.’ The Messenger of Allâh ﷺ said: ‘As for that which was allocated to myself and to Banu ‘Abdul-Muṭṭalib, it is yours. When I have prayed Zuhr, stand up and say: ‘We seek the help of the Messenger of Allâh in dealing with the believers, or the Muslims, with

[1] A more general term for “gift” than Nihal, and it is used in the previous chapter, where the narrations state a “gift” rather than a present.

[2] The meaning becomes clear in the remainder of the narration.
regard to our women and children."

So when they prayed Zuhr, they stood up and said that. The Messenger of Allâh ﷺ said: ‘As for that which was allocated to myself and to Banu ‘Abdul-Muţţalib, it is yours.’ The Muhâjirûn said: ‘That which was allocated to us is for the Messenger of Allâh ﷺ.’ The Ansâr said: ‘That which was allocated to us is for the Messenger of Allâh ﷺ.’ Al-Aqra’ bin Hâbis said: ‘As for myself and Banu Tamîm, then no (we will not give it up).’ ‘Uyaynah bin Ɂîshn said: ‘As for myself and Banu Fazârah, then no (we will not give it up).’ Al-‘Abbâs bin Mirdâs said: ‘As for myself and Banu Sulaim, then no (we will not give it up).’ Banu Sulaim stood up and said: ‘You lied; whatever was allocated to us, it is for the Messenger of Allâh ﷺ.’ The Messenger of Allâh ﷺ said: ‘O people, give their women and children back to them. Whoever gives back anything of these spoils of war, he will have six camels from the spoils of war that Allâh grants us next.’ Then he mounted his riding-animal and the people surrounded him, saying: ‘Distribute our spoils of war among us.’ They made him go back toward a tree on which his Rîdâ’ (upper-wrap) got caught. He said: ‘O people! Give me back my Rîdâ’. By Allâh! If there were cattle as many in number as the trees of Tihâmah I would distribute them among you, then you would not find me a miser, a coward or a liar.’ Then he went to a camel and took a hair from its hump between two of his
fingers and said: ‘Look! I do not have any of the spoils of war. All I have is the *Khums*, and the *Khums* will be given back to you.’ A man stood up holding a ball of yarn made from goat hair and said: ‘O Messenger of Allāh, I took this to fix my camel-saddle.’ He said: ‘What was allocated to myself and to Banu ‘Abdul-Muṭṭalib is for you.’ He said: ‘Is this so important? I don’t need it! And he threw it down.’ He said: ‘O people! Give back even needles large and small, for *Al-Ghulūl*[1] will be (a source of) shame a disgrace for those who took it on the Day of Resurrection.’” *(Hasan)*

**Comments:**

1. This incident belongs to the Battle of Hunain. After the Conquest of Makkah, Allāh’s Messenger ™ came to know that Banu Hawizān, etc., were assembling an army to challenge the Muslims. Allāh’s Messenger ™ decided to fight them. When the battle was fought, Banu Hawizān met with defeat. Their wives, children, camels, goats, almost everything fell into the hands of the Muslims, because of their foolhardiness.

2. ‘Myself and to Banu Abdul Muttalib’: These words posit the theme of the chapter that the shares of his (the Prophet ™) and Abdul Muttalib’s household were not separate. It was rather included in its totality, which Allāh’s Messenger ™ gifted or pardoned. Hence, making a gift of a shared thing is lawful.

**Chapter 2. A Father Taking Back That Which He Gave To His Son, And Mentioning The Varying Reports Of The Narrators For The Report On That**

3719. It was narrated from ‘Amr bin Shu‘aib, from his father, that

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[1] Things pilfered from the spoils of war prior to their distribution.
his grandfather said: “The Messenger of Allâh ﷺ said: ‘No one should take back his gift except a father (taking back a gift) from his son. The one who takes back his gift is like one who goes back to his vomit.’” (Sahih)

Tafsîr: [صحيح] أخرجه ابن ماجه، النيابة، باب من أعطى ولده ثم رجع فيه، ح: 3720.

Comments: We learn two issues from this narration: (1) Taking back or returning in the matter of gift is unlawful. (2) For a father, returning or taking back is permissible.

3720. It was narrated from Ibn ‘Umar and Ibn ‘Abbâs, who attributed the Hadith to the Prophet ﷺ: “It is not permissible for a man to give a gift and then take it back except a father taking back what he gave to his son. The likeness of the one who gives a gift then takes it back is that of the dog which eats until it is full, then it vomits, and goes back to its vomit.” (Hasan)


3721. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘The one who takes back his gift is like the dog which vomits then goes back to its vomit.’” (Sahih)
Chapter 3. Mentioning The Different Reports From ‘Abdullāh bin ‘Abbās About It

3722. It was narrated that Tāwūs said: "The Messenger of Allāh ﷺ said: 'It is not permissible for anyone to give a gift then take it back, except from one's son.'" Tāwūs said: "When I was young I used to hear (the phrase), ‘The one who goes back to his vomit,’ but we did not realize that this was a similitude." He said: "The likeness of the one who does that is that of a dog which eats then vomits, then goes back to its vomit." (Ṣaḥīḥ)

3723. ‘Abdullāh bin ‘Abbās said: "The Messenger of Allāh ﷺ said: "The likeness of the one who takes back his gift, is that of a dog which goes back to its vomit and eats it."" (Ṣaḥīḥ)

3724. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said:
"The likeness of the one who gives a gift then takes it back, is that of a dog which vomits, then goes back to its vomit and eats it." (Sahih)

3725. It was narrated from 'Abdullāh bin 'Abbās that the Messenger of Allāh ﷺ said: "The likeness of the one who takes back his gift is that of a dog which vomits, then goes back to its vomit." (One of the narrators) Al-Awzā'ī said: "I heard him[1] narrating this Hadīth to 'Ata' bin Abī Rabāh." (Sahih)

3726. It was narrated from Ibn 'Abbās that the Prophet ﷺ said: "The one who takes back his gift is like the one who goes back to his vomit." (Sahih)

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3727. It was narrated that Ibn 'Abbâs said: “The one who takes back his gift is like the one who goes back to his vomit.” (Sahîh)

3728. It was narrated that Ibn 'Abbâs said: “The Messenger of Allah ﷺ said: ‘It does not befit us to leave bad examples. The one who takes back his gift is like the one who goes back to his vomit.’” (Sahîh)

3729. It was narrated that Ibn 'Abbâs said: “The Messenger of Allah ﷺ said: ‘It does not befit us to leave bad examples. The one who takes back his gift is like the dog which goes back to its vomit.’” (Sahîh)

3730. It was narrated that Ibn 'Abbâs said: “The Messenger of Allah ﷺ said: ‘It does not befit us to leave bad examples. The one who takes back his gift is like a dog with its vomit.’” (Sahîh)
Chapter 4. Mentioning The Different Reports From Tawüs About The One Who Takes Back His Gift

3731. It was narrated from 'Abdullâh bin Tawüs, from his father, from Ibn ‘Abbâs, that the Messenger of Allâh ﷺ said: “The one who takes back his gift, is like the dog which vomits then goes back to its vomit.” (Sahîh)

3732. It was narrated from Abû Az-Zubair, from Tawüs, that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘The one who takes back his gift, is like the one who goes back to his vomit.’” (Sahîh)

3733. It was narrated from ‘Amr bin Shu‘aîb, from Tawüs, from Ibn ‘Umar and Ibn ‘Abbâs, that they said: “The Messenger of Allâh ﷺ said: ‘It is not permissible for anyone to give a gift then take it back, except a father with regard to what he gives to his son. The likeness of the one who gives a gift then takes it back, is that of the dog which eats then when it is full it vomits, then it goes back to its vomit.” (Sahîh)
Comments:
The detail has preceded in Hadith 3719. Taking back or returning for father is permissible, because he might need it for disciplining his children. Teaching manners to children is far more meritorious than giving them presents.

3734. It was narrated from Ibn Juraij, from Al-Hasan bin Muslim, from Tawus that the Messenger of Allah (ﷺ) said: “It is not permissible for anyone to give a gift then take it back, except a father.” Tawus said: “I used to hear the boys say: ‘O you who goes back to his vomit!’ But I did not realize that the Messenger of Allah (ﷺ) had said this as parable, until we heard that he used to say: ‘The likeness of the one who gives a gift then takes it back, is that of the dogs which eats its vomit.”’ (Sahih)

3735. It was narrated from Hanzalah that he heard Tawus say: “Some of those who met the Prophet (ﷺ) told us that he said: ‘The likeness of the one who gives (something), then takes back his gift, is that of a dog which eats, then vomits, then eats its vomit.’” (Sahih)
Chapter 1. Mentioning The Different Reports From Ibn Abī Najīh Concerning The Narration Of Zaid Bin Thābit

3736. Hilāl bin Al-‘Alâ’ informed us: “My father narrated to us: Ubaidullāh – he is, Ibn ‘Amr – narrated to us, from Sufyān, from Ibn Abī Najīh, from Tāwūs, from Zaid bin Thābit, that the Prophet ﷺ said: ‘Ar-Ruqba is permissible.”” (Hāsan)

Comments:
That property becomes their de facto possession. That means it would not return to the donor.

3737. Muhammad bin ‘Alī bin Maimūn informed us, he said: “Muhammad – he is, Ibn Yūsuf – narrated to us, he said: ‘Sufyān narrated to us from Ibn Abī Najīh, from Tāwūs, from a man, from Zaid bin Thābit that the Prophet ﷺ ruled that the Ruqba belongs to the one to whom it is given.”” (Hāsan)

3738. Zakariyyā bīn Yaḥyā informed us, he said: “Abdul-Jabbār bin Al-‘Alâ’ narrated to us, he said: ‘Sufyān narrated to us

[1] A gift given, subject to the condition, that if the giver dies first, the gift will belong to the recipient, but if the recipient dies first, the gift reverts to the giver.
from Ibn Abī Najih, from Tāwūs, and perhaps it is from Ibn ‘Abbâs, who said: There is no *Ruqba*, and whoever gives a gift on the basis of *Ruqba*, it is part of his estate.”

(Hasan)

Comments:

‘There is no *Ruqba*’ means the prevalent form of *Ruqba* is not reliable or valid. Another meaning could be one should not practice *Ruqba* because it is not a good form of giving gifts. But if someone at all practices it, then the condition of ‘returning’ would be null and void or invalid. It would rather go down as inheritance to his heirs after his death (the recipient’s death).

Chapter 2. Mentioning The Differences Reported From Abū Az-Zubair

3739. Zaid narrated from Abū Az-Zubair, from Tāwūs, from Ibn ‘Abbâs that the Messenger of Allâh said: “Do not give away your property on the basis of *Ruqba*, for whoever gives a gift on that basis, it belongs to the one to whom he gave it.” ([*Sahih*])

3740. Ḥajjâj narrated from Abū Az-Zubair, from Tāwūs, from Ibn ‘Abbâs, who said: “The Messenger of Allâh said: ‘*Umra* (life-long gift) is permissible for the one to whom it is given, and *Ruqba* is permissible to the one to whom it is given, and the one who takes back his gift is like the one who goes back to his vomit.’” ([*Sahih*])
Comment:
The details concerning 'Umra (life-grant) occurs in the upcoming chapter. 'Umra is similar to Ruqba and Hibā. Taking back or returning a Hibā is not permissible, therefore, in these forms, taking back or returning is not permissible. The condition of returning is null and void.

3741. Sufyān narrated from Abū Az-Zubair, from Tāwūs, from Ibn 'Abbās, who said: “'Umra and Ruqba are the same.” (Ṣaḥīḥ)

3742. (A different chain) from Sufyān, from Abū Az-Zubair, from Tāwūs, from Ibn 'Abbās, who said: “Ruqba and 'Umra are not permissible; whoever is given something on the basis of 'Umra, it is his, and whoever is given something on the basis of Ruqba, it is his.” (Ṣaḥīḥ)

Comment:
'Are not permissible' means in its prevalent form. Even otherwise, it is not a good form of giving presents.

3743. (A different chain) from Ḥanjāl, from Abū Az-Zubair, from Tāwūs, from Ibn 'Abbās, who said: “'Umra and Ruqba are not proper. Whoever gives something on the basis of 'Umra or Ruqba, it belongs to the one to whom he gave it on that basis, both during his lifetime and after his death.” Ḥanjāl narrated it in Mursal form: (Ṣaḥīḥ)

3744. Ḥanjāl narrated that he heard Tāwūs say: “The Messenger of Allāh ﷺ said: ‘Ruqba is not permissible. Whoever is given
something on the basis of Ruqba, it is part of his estate.” (Sahih)

لا نجعل الرغبيّين، فعن أرضٍ رضي الله فغور
سبيلاً الإيمان.


3745. Sufyân narrated from Ibn Abî Najîh, from Tâwús, from Zaid bin Thâbit, who said: “The Messenger of Allah said: ‘Umra (a gift given for life) is part of the estate.’” (Sahih)

3746. Sufyân narrated from Ibn Tâwús, from his father, from Hujr Al-Madari, from Zaid, who said: “The Messenger of Allah said: ‘Umra (a gift given for life) is for the heir.’” (Sahih)

3747. Ma’mar narrated from Ibn Tâwús, from his father, from Hujr Al-Madari, from Zaid bin Thâbit, from Prophet, who said: “Umra (a gift given for life) is permissible.” (Sahih)

3748. Ma’mar narrated from ‘Amr bin Dinîr, from Tâwús, from Zaid bin Thâbit, that the Prophet said: “Umra (a gift given for life) belongs to the heir.” (Sahih)
Comment:
Meaning the one who was given 'Umra, it would go to his heirs in the event of his death. It would not be returned to the donor.

3749. (A different chain) from Ma'mar who said: "I heard 'Amr bin Dînâr, narrating from Tâwûs, from Ḥujr Al-Madârî, from Zaid bin Thâbit, that the Messenger of Allâh ﷺ said: "Umra (a gift given for life) belongs to the heir." And Allâh knows best. (Saḥîh)
34. The Book Of Umra (Lifelong Gift)\[1\]

Chapter 1. [“Umra (A Gift Given For Life) Belongs To The Heir”]

‘Umra is a form of giving a gift in which a condition of age or the duration life is stipulated. The declaration of this gift is made by the giver of the gift thus: “I gave you this thing for... Sometimes it is also stated: “If you die, it shall come back to me.” But since the condition is against the Divine law, it is invalid, because a thing which remained with someone for the whole life until his last breath, it would be considered his heritage or legacy, and it would go to his heirs. Besides, it is a gift and the condition of taking back in the matter of a Hibâ is unlawful, according to the Divine law.

3750. It was narrated from Zaid bin Thâbit that the Prophet  said: “Umra (a gift given for life) belongs to the heir.” (Sahîh)

3751. It was narrated from Zaid bin Thâbit that the Messenger of Allâh  said: “Umra (a gift given for life) belongs to the heir.” (Sahîh)

3752. It was narrated from Zaid bin Thâbit that the Prophet  said: “Umra (a gift given for life) belongs to the heir.”

\[1\] A gift given only until the recipient dies, whereupon it reverts to the giver, or to whomever is stipulated in the conditions.
ruled that 'Umra (a gift given for life) belongs to the heir. (Ṣahīḥ)

3753. It was narrated from Zaid bin Thābit that the Prophet ﷺ ruled that 'Umra (a gift given for life) belongs to the heir. (Ṣahīḥ)

3754. It was narrated that Zaid bin Thābit said: The Messenger of Allāh ﷺ said: “Whoever gives a life-long gift, it belongs to the one to whom he gave it, both during his life and after his death. And do not give things on the basis of Ruqba, for whoever is given something on the basis of Ruqba, it becomes part of his estate.” (Ṣahīḥ)

3755. It was narrated from ‘Abdullāh bin ‘Abbās that the Prophet ﷺ said: “'Umra is permissible.” (Ṣahīḥ)

3756. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “Indeed 'Umra is permissible.” (Ṣahīḥ)
3757. It was narrated from Tāwūs that the Messenger of Allāh made ‘Umra and Ruqba binding. (Ṣaḥīḥ)

Chapter 2. Mentioning The Different Versions Of The Report Of Jābir Concerning ‘Umra

3758. Mālik bin Dīnār narrated from ‘Atā’, from Jābir that the Messenger of Allāh addressed them one day and said: “‘Umra is permissible.” (Ṣaḥīḥ)

3759. ‘Abdul-Karīm narrated from ‘Atā’, who said: “The Messenger of Allāh forbade ‘Umra and Ruqba.” I said: “What is Ruqba?” He said: “When one man says to another: ‘This belongs to you for the rest of your life.’ But if you do that, it is permissible.” (Ṣaḥīḥ)
Comments:
See No. 3736.

3760. Shu‘bah said: “I heard Qatadah narrating from ‘Atâ’, from Jâbir that the Prophet said: ‘Umra is permissible.’” (Sahîh)

3761. ‘Abdul-Malik bin Abî Sulaimân narrated from ‘Atâ’ who said: “The Messenger of Allâh said: ‘Whoever is given something for the rest of his life, it belongs to him for as long as he lives and after he dies.’” (Sahîh)

3762. Sufyân narrated from Ibn Juraij, from ‘Atâ’, from Jâbir that the Messenger of Allâh said: “Do not give things on the basis of Ruqba or Umra. Whoever is given something on the basis of Ruqba or Umra, it belongs to his heirs.” (Sahîh)

3763. Ibn Juraij narrated from ‘Atâ’: “Habîb bin Abî Thâbit informed us from Ibn ‘Umar, that the Messenger of Allâh said: ‘There is no Umra and no Ruqba. Whoever is given something on the basis of Umra or Ruqba, it belongs
to him for the rest of his life and after he dies.” (Sahih)

3764. Ibn Juraij said: “Atâ‘ informed me, from Ḥabīb bin Abi Thābit, from Ibn ‘Umar—and he did not hear it from him—he said: ‘Allâh’s Messenger said: “There is no ‘Umra and no Ruqba. Whoever is given something on the basis of ‘Umra or Ruqba, it belongs to him for the rest of his life and after he dies.” ‘Atâ‘ said: “It belongs to the other.” (Sahih)

3765. Yazīd bin Ziyād bin Abī Al-Ja‘d narrated from Ḥabīb bin Abī Thābit, who said: “I heard Ibn ‘Umar say: ‘The Messenger of Allâh forbade Ruqba and said: “Whoever is given something on the basis of Ruqba, it belongs to him.” (Sahih)

3766. Ibn Juraij said: “Abû Az-Zubair informed me that he heard Jâbir saying: ‘The Messenger of Allâh said: “Whoever is given something on the basis of ‘Umra it belongs to him for the rest of his life and after he dies.”’ (Sahih)
said: “Jābir said: ‘The Messenger of Allāh ﷺ said: “O Ansār! Hold on to your wealth, and do not give it on the basis of ‘Umra. For whoever gives something on the basis of ‘Umra, it belongs to the one to whom he gave it on that basis, for the rest of his life and after he dies.”’ *(Sahih)*

**Translation:**

From ‘Arba‘ah: ‘Abd al-‘Azīz ibn Jābir: ‘The Messenger of Allāh ﷺ said: “Hold on to your wealth and do not give it on the basis of ‘Umra. For whoever gives something on the basis of ‘Umra, it belongs to the one to whom he gave it on that basis, for the rest of his life and after he dies.”’ *(Sahih)*

**Commentary:**

This hadith emphasizes the importance of maintaining one’s wealth and not giving it away on the basis of ‘Umra, a practice that could lead to financial loss for the giver. It highlights the Messenger’s concern for the financial well-being of the believers and his guidance for prudent wealth management.

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3768. Hishām narrated from ‘Abd al-‘Azīz ibn ‘Az-Zubair, from Jābir, that the Messenger of Allāh ﷺ said: “Hold on to your wealth and do not give it on the basis of ‘Umra. For whoever is given something on the basis of ‘Umra for the rest of his life, it belongs to him for the rest of his life, and after his death.” *(Sahih)*

**Translation:**

From ‘Abd al-‘Azīz ibn ‘Az-Zubair: ‘The Messenger of Allāh ﷺ said: “Hold on to your wealth and do not give it on the basis of ‘Umra. For whoever is given something on the basis of ‘Umra, it belongs to him for the rest of his life, and after his death.”’ *(Sahih)*

**Commentary:**

This hadith further underscores the prohibition against giving away wealth on the basis of ‘Umra, ensuring that the giver retains control over their wealth even after they have performed the act of ‘Umra.

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3769. Khālid narrated from ‘Abī Dāwūd from ‘Abī Hind from ‘Abd al-‘Azīz ibn ‘Az-Zubair, from Jābir, who said: “The Messenger of Allāh ﷺ said: ‘Ruqba belongs to the one to whom it is given.’” *(Sahih)*

**Translation:**


**Commentary:**

This hadith clarifies that Ruqba, a form of charity, is given to the person to whom it is specifically intended. It emphasizes the importance of targeting charity towards the intended recipient, ensuring that the charitable act is distributed correctly.

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3770. Husha‘im narrated from ‘Abī Dāwūd from ‘Abd al-‘Azīz ibn ‘Az-Zubair, from Jābir, who said: “The Messenger of Allāh ﷺ said: ‘‘Umra is permissible for the one to whom it is given, and Ruqba is permissible for the one to whom it is given.’” *(Sahih)*

**Translation:**

From ‘Abī Dāwūd: ‘Abd al-‘Azīz ibn ‘Az-Zubair: Jābir: ‘The Messenger of Allāh ﷺ said: ‘‘Umra is permissible for the one to whom it is given, and Ruqba is permissible for the one to whom it is given.’” *(Sahih)*

**Commentary:**

This hadith clarifies the permissibility of ‘Umra and Ruqba for the respective recipients, affirming that the rituals of ‘Umra and Ruqba are valid and permissible only when given to the intended beneficiaries.
تخريج: [صحيح] انظر الحديث السابق، وهو في الكري، ح: ١٥٧٢.

Chapter 3. Mentioning The Different Reports From Az-Zuhri About It

3771. Al-Awzâ‘î narrated from Az-Zuhri, from ‘Urwh, from Jâbir, who said: “The Messenger of Allâh ﷺ said: “Whoever is given something on the basis of ‘Umra, it belongs to him and to his descendants, and is inherited by those who inherit from him.” (Sahîh)

3772. (A different chain) from Abû ‘Amr, from Ibn Shihâb, from Abû Salamah, from Jâbir, who said: “The Messenger of Allâh ﷺ said: ‘Umra (a lifelong gift) belongs to the one to whom it was given; it belongs to him and to his heirs, and is inherited by those among his descendents who inherit from him.” (Sahîh)


3773. (A different chain) from Al-Awzâ‘î, from Az-Zuhri, from ‘Urwh and Abû Salamah, from Jâbir, who said: “The Messenger of Allâh ﷺ said: ‘Umra (a lifelong gift) belongs...

[١] Al-Awzâ‘î.
to the one to whom it was given; it belongs to him and to his descendents, and is inherited by those who inherit from him.”” (Sahih)

3774. It was narrated from Hishâm bin ‘Urwah, from his father, from ‘Abdullâh bin Az-Zubair, that the Messenger of Allâh ﷺ said: “Any man who gives a lifelong gift to another man, it belongs to him (the recipient) and to his descendents, and to those who inherit from him.” (Sahih)

Comments:
Even if he does not state, ‘for your children or descendents,’ even then it would go to his children in inheritance. The previous narrations contain its clarification.

3775. Al-Laith narrated from Ibn Shihâb, from Abû Salamah bin ‘Abdur-Rahmân, from Jâbir, who said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever gives a lifelong gift to a man, it belongs to him and to his heirs; his words (when he gave the gift) put an end to his rights over it, and it belongs to the one to whom it was given on the basis of ‘Umra, and to his heirs.”” (Sahih)

3776. Mâlik narrated from Ibn Shihâb, from Abû Salamah, from Jâbir that the Messenger of Allâh ﷺ said: “Any man who is given a
gift on the basis of 'Umra, it belongs to him and to his descendents. It belongs to the one to whom he gave it, and it cannot be taken back by the one who gave it, because he has given a gift, and it comes to the heirs of the one to whom it was given.” (Sahih)

3777. Shuaib narrated from Az-Zuhri, who said: “Abû Salamah bin 'Abdur-Rahmân narrated to me, that Jâbir told him: ‘The Messenger of Allâh ﷺ ruled that whoever gives a lifelong gift to a man, it belongs to him and to his heirs. It belongs to the one to whom it was given, on the basis of 'Umra. It will be inherited from its recipient according to Allâh’s (injunctions on) inheritance and its rights.” (Sahih)

3778. Ibn Abî Dhi’b narrated from Ibn Shihâb, from Abû Salamah, from Jâbir, that the Messenger of Allâh ﷺ ruled – concerning a person who has been given a lifelong gift (‘Umra) – that it belongs to him and to his descendents: “It is undoubtedly his, and it is not permissible for the giver to stipulate any conditions or exceptions.” Abû Salamah said: “Because he gave it as a gift and thus, it is subject to the same ruling as the estate, and the condition (that it will revert to the giver on the death of recipient) has become invalid.” (Sahih)
3779. سليمه نARRATED FROM IBN شهاب, THAT ABU SALAMAH INFORMED HIM FROM جابر, THAT THE MESSENGER OF ALLAH ﷺ SAID: "ANY MAN WHO GIVES A LIFELONG GIFT TO ANOTHER MAN, IT BELONGS TO HIM (THE RECIPIENT) AND HIS DESCENDENTS. HE SAID: 'I HAVE GIVEN IT TO YOU AND TO YOUR DESCENDENTS SO LONG AS ANY OF YOU ARE STILL ALIVE.' SO IT BELONGS TO THE ONE TO WHOM IT WAS GIVEN, AND IT CANNOT REVERT TO THE FIRST OWNER, SINCE HE HAS GIVEN IT AS A GIFT, AND AS SUCH, IT BECOMES SUBJECT TO THE SAME RULING AS THE ESTATE." (Sahih)

3780. يزيد بن أبي حبيب narrated from IBN شهاب, FROM ABU SALAMAH, FROM جابر, THAT THE MESSENGER OF ALLAH ﷺ RULED CONCERNING 'UMRA - WHEN A MAN Gives A GIFT TO ANOTHER MAN, AND HIS DESCENDENTS, BUT STIPULATES THAT IF SOMETHING HAPPENS TO YOU AND YOUR DESCENDENTS, THEN IT WILL BELONG TO ME AND MY DESCENDENTS - "IT BELONGS TO THE ONE TO WHOM IT WAS GIVEN, AND TO HIS DESCENDENTS." (Sahih)

Chapter 4. Mentioning The Different Reports Narrated From Abū Salamah By Yahya Bin Abī Kathīr And Muḥammad Bin 'Amr

3781. حيى نARRATED TO US, HE SAID: 'Abu Salamah Bin 'Abdur-Rahmān narrated to me, he said: 'I heard
Jābir say: ‘The Messenger of Allāh ﷺ said: “A lifelong gift belongs to the one to whom it was given.”’ (Sahih)

**3782.** Abū Ismā‘īl said: “Yahya narrated to us that Abū Salamah narrated to him, from Jābir bin ‘Abdullāh, from the Prophet of Allāh ﷺ who said: ‘A lifelong gift belongs to the one to whom it was given.’” (Sahih)

**3783.** Ismā‘īl narrated from Muhammad, from Abū Salamah, from Abū Hurairah, that the Messenger of Allāh ﷺ said: “There is no lifelong gift. Whoever is given something as a life-long gift, it belongs to him.” (Hasan)

**3784.** Muhammad bin ‘Amr said: “Abū Salamah narrated to us, from Abū Hurairah that the Messenger of Allāh ﷺ said: ‘Whoever is given something as a lifelong gift, it belongs to him.’” (Hasan)

**3785.** Bashīr bin Nahīk narrated from Abū Hurairah that the Prophet ﷺ said: “A lifelong gift (Umrā) is permissible.” (Sahih)
understanding of this issue plain. A Caliph is not passing verdict according to
Qadibah has narrated all these statements in order to make the

Comments:

Malwana ruled according to this.

“Abdu-Mahir bin

The Caliph (Khalifah) did not

Qadibah said: "A-Zuhri said:

"Qurn is permissible.

that Allah's Messenger ﷺ said: Jeib bin Adudullah narrated to me, "When bin an

the question in valid and it

then the condition is valid and his

given and his descendants, but it is

that it is for the one to whom it is

Qadibah said: "A-Zuhri said: A

permissible.

permissible."

said: "A lifetime gift is

Hudhur! then the Prophet of Allah

Hudhur! then the Prophet of Allah

Nasir bin Abi Nakh, from Abi

Qadibah said: "I said: And An-

(Shafi) permissible."

A lifetime gift is

Allah ruled that a lifetime gift is

Shafi said: "The Prophets of Allah

Mubammad bin Shin narrated that

I said: "Shafi said: "Shafi said: "I was narrated that Qadibah

3786. I was narrated that Qadibah
an authentic narration in no way makes that Hadith weak. However, it transpires from these statements that it is a controversial issue. But the fact of the matter is exactly that one which is proved by Hadith, as has already been described in detail.

Chapter 5. A Woman Giving A Gift Without Her Husband's Permission

3787. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allah ﷺ said: “It is not permissible for a woman to give a gift from her wealth, once her husband has marital authority over her.” This is the wording of (one of the narrators) Muḥammad.” (Hasan)

Comments:
It transpires from this Hadith that a woman may not give presents from her own wealth also, without the permission or approval of her husband.

3788. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “When the Messenger of Allah ﷺ conquered Makkah, he stood up to address (the people) and said in his Khutbah: ‘It is not permissible for a woman to give (a gift) except with her husband’s permission.’” (Da‘if)
It was narrated that ‘Abdur-Rahmān bin ‘Alqamah Ath-Thuqafi said: “The delegation of Thaqif came to the Messenger of Allāh, bringing a gift with them. He said: ‘Is it a gift or charity?’ If it was a gift it would be for the sake of the Messenger of Allāh and to have their needs met, and if it was charity then it would be in the cause of Allāh. They said: ‘It is a gift.’ So he accepted it from them, and sat with them, and they asked questions, until he prayed Zuhr with ‘Asr.” (Da‘if)

Comments:
The reason for this command was that a Bedouin once made a gift of a camel to the Prophet, Allāh’s Messenger in return, gave him six she-camels, but still he was not pleased. That is why he uttered this statement.
It was narrated from Anas that some meat was brought to the Messenger of Allah and he said: “What is this?” “It was said: “It was given in charity to Barirah.” He said: “It is charity for her and a gift for us.”” (Sahih)

Comments:
The purpose or objective of this Hadith is: a poor person may give a present out of the wealth of charity; and it could be accepted by one and all; whether he be rich or poor.
35. The Book Of Oaths And Vows

Note:
To swear an oath is called *Yāmin* in Arabic. Lexically *Yāmin* signifies the right hand. The Arabs used to place their right hand upon the hand of the other party in order to ascertain a bargain or promise. One swears in order to make a matter certain. That is why they placed their hand upon the hand of others at the time of swearing. *Nadhr* or vow, means making some lawful act obligatory upon oneself that was not made obligatory by Allāh, Most High. It could either be a physical or monetary act.

Chapter 1. (The Oath Of The Prophet ﷺ)

3792. It was narrated that Ibn ‘Umar said: “The oath[1] by which the Messenger of Allāh ﷺ used to swear was: ‘No, by the Controller of the hearts.’” (Sahih)

Comments:
The relevance of this phrasing is that to remain steadfast upon one’s oath depends upon the strength and the perseverance of the heart. And the heart happens to be in Allāh’s control.

Chapter 2. Swearing By The Controller Of The Hearts

3793. It was narrated from Sālim that his father said: “The oath by which the Messenger of Allāh ﷺ swore

[1] Here the term *Half* means when swearing, one says: “By Allāh...” or similar. In the translation we usually distinguished it from *Yāmin* by: “Swearing by...” It is often mentioned with *Yāmin* as in this narration.
used to swear was: ‘No, by the Controller of the hearts.’” (Da‘if)

وَقَالَ: حَدَّثَنَا عُبَيْدُ اللَّهُ بْنُ رَجَاءٍ عِنْ عُبَيْدٍ بْنِ إِسْحَاقٍ، عَنْ الزُّهْرِيِّ، عَنْ سَهْلٍ، عَنْ أَبِيهِ قَالَ: كَانَتِ الْيَمِينُ رَسُولِ اللَّهِ ﷺ أَلْفَ يَخْفَفُ بِهَا: {لَا وَمُصَرَّفُ الَّبِلَوْبِ!}

تَخْرِيجٌ: {إِسْنَادُ ضَعِيفٌ} أُخْرِجَهُ إِبْنُ مَاجِهٍ، الْكُفَارَاتُ، بَابُ الْيَمِينِ رَسُولِ اللَّهِ ﷺ، الَّذِي كَانَ يَخْفَفُ بِهَا، حِ: ٢٩٢٢ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ رَجَاءِ الْمَكِّيِّ، وَهُوَ فِي الْكِبْرِىَّ، حِ: ٤٧٠٤، وَالحَدِيثُ السَّابِقُ يَعْنِي عَنَهُ.

Comments:

‘No’: This is the negation of the utterance that preceded. So to say, this oath was stated in order to negate some utterance. It might have occurred for emphasis.

Chapter 3. Swearing By The Glory (‘Izzah) [1]

3794. It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “When Allah created Paradise and Hell, He sent Jibrîl, peace be upon him, to Paradise and said: ‘Look at it and at what I have prepared for its people in it.’ He looked at it, then he came back and said: ‘By Your Glory, no one will hear of it but he will enter it.’ So He commanded that it be surrounded by hardships and said: ‘Go and look at it and at what I have prepared for its people in it.’ He looked at it and saw that it had been surrounded with hardships. He (Jibrîl) said: ‘By Your Glory, I fear that no one will enter it.’ He (Allâh) said: ‘Go and look at the Fire and at what I have prepared for its people in it.’ So he looked at it and parts of it were piled upon other parts. He came

[1] ‘Izzah: Might, honor, glory, or similar meanings, depending upon the context.
Chapter 4. The Stern Warning Against Swearing By Anything Other Than Allāh

3795. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: ‘Whoever swears, let him not swear by anything other than Allāh.”’ The Qurais used to swear by their forefathers, and so he said: “Do not swear by your forefathers.” (Ṣahīḥ)

Chapter 5. Swearing By One’s Forefathers

3797. It was narrated from Sālim, from his father, that on one occasion the Prophet ﷺ heard ‘Umar saying: “By my father and by my mother.” He said: “Allāh forbids you to swear by your forefathers.” ‘Umar said: “By Allāh, I never swore by them again, whether saying it for myself or reporting it of others.” (Sahih)

Comments:

‘For myself’ means intentionally, on his own, and he never quoted someone else having taken an oath like this.

3798. It was narrated from ‘Umar that the Prophet ﷺ said: “Allāh forbids you to swear by your forefathers.” ‘Umar said: “By Allāh, I never swore by them again, whether saying it for myself or reporting it of others.” (Sahih)

3799. It was narrated from Sālim, from his father, that he told him from ‘Umar: “The Messenger of Allāh ﷺ said: ‘Allāh forbids you to
swear by your forefathers.” ‘Umar said: “By Allâh, I never swore by them again, whether saying it for myself or reporting it of others.” (Sahîh)

Chapter 6. Swearing By One’s Mother

3800. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not swear by your fathers, nor by your mothers nor by the idols. Swear only by Allâh, and do not swear unless you are sincere.”’ (Sahîh)

Comments:
‘Or by idols’: The Arabic term used in the report is Andâd (equals or rivals) (singular is Nidd), which signifies any object of adoration to which some or all of Allâh’s qualities are ascribed. It denotes (literally) those people whom people consider worthy of worship, or treat them in that way, irrespective of whether they are dead or alive.

Chapter 7. Swearing By A Religion Other Than Islam

3801. It was narrated that Thâbit bin Ad-Ḍâhîk said: “The Messenger of Allâh ﷺ said: ‘Whoever swears by a religion other than Islam, telling a lie, will be as he said.’” (Sahîh)

In his narration, Qutaibah said: “Intentionally.” Yazîd said:
“Telling a lie will be as he said, and whoever kills himself with something, Allâh will punish him with it in the Fire of Hell.”

Comments:
The form of such an oath is that someone says: “By Christianity...” or the like. And they also say it is when he says: (By Allâh) if I do so and so work, I may turn a Jew or Christian, etc. He has, however, already done that work, and he remembers it also. Or he says: ‘If I do such and such work, I am a Jew or Christian.’ While his intention is to do that work, he is swearing only to deceive. Apparently, he has chosen to turn a Jew or Christian. So to speak, he is actually a Jew or Christian.

3802. Thâbit bin Aḍ-Ḍâḥâk narrated that the Messenger of Allâh ﷺ said: “Whoever swears by a religion other than Islam, telling a lie, will be as he said, and whoever kills himself with something will be punished with it in the Hereafter.” (Ṣaḥîh)

3803. It was narrated from 'Abdullâh bin Buraidah that his father said: “The Messenger of Allâh ﷺ said: ‘Whoever says: I have nothing to do with Islam, if he is lying then he is as he said, and if he is telling the truth, his Islam will not be sound.” (Hâsan)
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Chapter 9. Swearing By The Ka'bah

3804. It was narrated from 'Abdullâh bin Yasâr, from Qutailah, a woman from Juhainah, that a Jew came to the Prophet ﷺ and said: "You are setting up rivals (to Allâh) and associating others (with Him). You say: 'Whatever Allâh wills and you will,' and you say: 'By the Ka'bah.'" So the Prophet ﷺ commanded them, if they wanted to swear an oath, to say: "By the Lord of the Ka'bah;" and to say: "Whatever Allâh wills, then what you will." (Sahîh)

Comments:

The Ka'bah is a created being, and swearing or taking an oath by something which is created (by Allâh) is not lawful.

Chapter 10. Swearing By False Gods (At-Tawâghît)

3805. It was narrated from 'Abdur-Râhîm bin Samurah that the Prophet ﷺ said: "Do not swear by your forefathers or by false gods (At-Tawâghît)." (Sahîh)

Comments:

The Ka'bah is a created being, and swearing or taking an oath by something which is created (by Allâh) is not lawful.
Chapter 11. Swearing By Al-Lát

3806. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever among you swears and says: By Al-Lát, let him say: Lâ ilâha illallāh (There is none worthy of worship except Allāh). And whoever says to his companion: Come, let us gamble, then let him give in charity.'" (Ṣaḥīḥ)

Comments:

(Ahṣār al-baḥārīy, al-ṭafṣīl, bāb: 'Afarrāhim al-lâlat wa al-ʻazī'), ح: 4860, وصلم;
الأيمان، باب من حلف باللات والعزى فلقيل: 'لا إله إلا الله', ح: 147، من حديث الزهري، وهو في الكبیر، ح: 4716.

Chapter 12. Swearing By Al-Lát And Al-ʻUzza

3807. It was narrated from Muṣʿab bin Saʿd that his father said: "We were talking about something, and I had only recently left Jâḥiliyyah behind, so I swore by Al-Lát and Al-ʻUzza. The Companions of the Messenger of Allāh ﷺ said to me: 'What a bad thing you have said!

Comments:
Go to the Messenger of Allâh ﷺ and tell him, for we think that you have committed Kûfî. So I went to him and told him, and he said to me: 'Say: Lâ ilâha illallâh wahdahu là sharîka lah (There is none worthy of worship except Allâh alone, with out partner) three times, and seek refuge with Allâh from the Shaitân three times, and spit dryly to your left three times, and do not say that again.' (Sâhîh)

**Comments:**
Sa'd ﷺ was the Muslim of the very early period of Islam. He is included among the first Muslims. A very few venerable personages had embraced Islam earlier than him. According to his own description, he was the third to embrace Islam. He belonged to the ten to whom, in their lifetime, Paradise had been announced. May Allâh be pleased with him, and he be with Him.

3808. Mu'sâb bin Sa'd narrated that his father said: 'I swore by Al-Lât and Al-'Uzza and my companions said to me: 'What a bad thing you have said! You have said something horrible.' So I went to the Messenger of Allâh ﷺ and told him about that. He said: 'Say: Lâ ilâha illallâh wahdahu là sharîka lah, lahu mulk wa lahu hamd wa huwa 'ala kulli ma'âtin qadîr (There is none worthy of worship except Allâh with no partner or associate; His is the Dominion, to Him be all praise, and He is able to do all things). Spit to your left three times, seek refuge with Allâh from the Shaitân, and do not say that again.' (Sâhîh)

**Exegesis:** [Ibn Athâr] and [Ibn Hanî] judge: 4718, and it is narrated by Ibn Jâhî, ح: 1178, and look at the previous hadith.

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Chapter 13. Fulfillment Of An Oath (When One Is Adjured To Do Something)

3809. Al-Barâ’ bin ‘Azib said: "The Messenger of Allah ﷺ commanded us to do seven things: He commanded us to attend funerals, visit the sick, to reply (say: Yarhamuk Allah (may Allah have mercy on you)) to one who sneezes, to accept invitations, to support the oppressed, to fulfill oaths (when adjured by another) and to return greetings of Salâm.” (Sahih)

Comments:

Meaning: when you are requested to take an oath to fulfill a matter and you swear to do such, then you must fulfill it.

Chapter 14. One Who Swears An Oath And Then Sees That Something Else Is Better

3810. It was narrated from Abû Mûsâ that the Prophet ﷺ said: "There is nothing on Earth that I swear an oath upon, and I see that something else is better, but I do that which is better.” (Sahih)

Comments:

Exegesis: In the case of a Muslim, the Muslim, a Muslim to take an oath other than the better, then.” (As-sâbid)
Chapter 15. Expiation Before Breaking An Oath

3811. It was narrated that Abû Músá Al-Ash’arî said: “I came to the Messenger of Allâh ﷺ with a group of the Ash’arî people and asked him to give us animals to ride. He said: ‘By Allâh, I cannot give you anything to ride and I have nothing to give you to ride.’ We stayed as long as Allâh willed, then some camels were brought to him. He ordered that we be given three fine-looking camels. When we left, we said to one another: ‘We came to the Messenger of Allâh ﷺ to ask him for animals to ride, and he swore by Allâh that he would not give us anything to ride, then he gave us something.’” Abû Mûsâ said: “We came to the Prophet ﷺ and told him about that. He said: ‘I did not give you animals to ride, rather Allâh gave you them to ride. By Allâh, I do not swear an oath and then see something better than it, but I offer expiation for my oath and do that which is better.’” (Sahîh)

Comments:

Ash’ar was a clan, on account of which Abû Mûsâ is called Ash’arî. The moment they had reached him, he was incidentally in the state of anger over some matter. Otherwise, he did not have any mounts at that time.

3812. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that the Messenger of Allâh ﷺ said: “If you break an oath, you must make expiation.”
Allâh said: “Whoever swears an oath, then sees something better than it, let him do that which is better.” (Hasan)

**3813.** It was narrated from ‘Abdur-Rahmân bin Samurah that the Messenger of Allâh said: “If any one of you swears an oath, then he sees something better than it, let him offer expiation for his oath, and look at what is better and do it.” (Sahîh)

**3814.** ‘Abdur-Rahmân bin Samurah said: “The Messenger of Allâh said: ‘If you swear an oath, offer expiation for your oath, then do that which is better.’” (Sahîh)

**3815.** It was narrated from ‘Abdur-Rahmân bin Samurah that the Prophet said: “If you swear an oath, then you see something better than it, then offer expiation for your oath, and do that which is better.” (Sahîh)
Chapter 16. Expiation After Breaking An Oath

3816. It was narrated that 'Adiyy bin Hâtim said: “The Messenger of Allah ﷺ said: ‘Whoever swears an oath, then sees something better than it, let him do that which is better and offer expiation for his oath.’” (Sahîh)

Comments:
In the previously recorded narrations, atonement was mentioned before breaking an oath, whereas in this report (and in the upcoming reports), the mention of breaking an oath precedes that of atonement. So to say, both ways are permissible.

3817. It was narrated that 'Adiyy bin Hâtim said: “The Messenger of Allah ﷺ said: ‘Whoever swears an oath, then sees something better than it, let him leave his oath, and do that which is better, and offer expiation for it.’” (Sahîh)

3818. It was narrated that 'Adiyy...
bin Hātim said: “The Messenger of Allāh ﷺ said: ‘Whoever swears an oath, then sees something better than it, let him do that which is better and leave his oath.’” (Ṣaḥīḥ)

3819. It was narrated from Abū Al-Aḥwas that his father said: “I said: ‘O Messenger of Allāh, I have a cousin, and I come to him and ask him (for help) but he does not give me anything, and he does not uphold the ties of kinship with me. Then, when he needs me, he comes to me and asks me (for help). I swore that I would not give him anything, nor uphold the ties of kinship with him.’ He commanded me to do that which is better and to offer expiation for my oath.” (Ṣaḥīḥ)

3820. It was narrated that ‘Abdūr-Rahmān bin Samurah said: “The Prophet ﷺ said to me: ‘If you swear an oath, and you see something that is better, then do that which is better and offer expiation for your oath.’” (Ṣaḥīḥ)
3821. ‘Abdur-Rahmân bin Samurah said: “The Messenger of Allâh ☪ said: ‘If you swear an oath, then you see something that is better, then do that which is better offer expiation for your oath.”’ (Sahîh)

3822. ‘Abdur-Rahmân bin Samurah said: “The Messenger of Allâh ☪ said to me: ‘If you swear an oath, then you see something that is better, do that which is better, and offer expiation for your oath.”’ (Sahîh)

Chapter 17. Oaths Concerning That Which One Does Not Possess

3823. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that the Messenger of Allâh ☪ said: “There is no vow and no oath concerning that which one does not possess, nor to commit sin, nor to sever the ties of kinship.” (Hasan)

Comments:

‘No vow and no oath...’ means; it is not allowed to do that.
Chapter 18. Whoever Swears An Oath And Says: “If Allâh Wills”

3824. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Whoever swears an oath and says: ‘If Allâh wills,’ then if he wishes he may go ahead, and if he wishes he may not, without having broken his oath.” (Sahîh)

Comments:

Insha’ Allâh signifies ‘If Allâh Wills it so!’ It transpires from these words that the swearer has not sworn an absolute oath. In other words, he is saying in effect, if he is able to perform that act, he would perform it. Otherwise it, would be understood that Allâh did not will it. Therefore, he could not do it. How would he apparently incur a sin?

Chapter 19. Intention In Oaths

3825. It was narrated from ‘Umar bin Al-Khaṭṭâb that the Prophet ﷺ said: “Actions are but by intentions, and each person will have but that which he intended. Thus, he whose emigration was for the sake of Allâh and His Messenger, his emigration was for the sake of Allâh and His Messenger, and he whose emigration was to achieve some worldly gain or to take some woman in marriage, his emigration was for that for which he emigrated.” (Sahîh)

Comments:

An oath also forms a part of the affairs of the world. Hence, an oath shall be
considered reliable or valid according to the intention of the one who takes it, or the signification of an oath would be interpreted and considered trustworthy, according to the signification intended by the taker of the oath. (This Hadith and its details have preceded earlier. See Hadith 75)

Chapter 20. Forbidding That Which Allâh, The Mighty And Sublime, Has Permitted

3826. 'Ubaid bin 'Umair said: I heard 'Aishah say: "The Prophet used to stay with Zainab bint Jahsh and drink honey at her house. Hafṣah and I agreed that if the Prophet came to either of us, she would say: 'I detect the smell of Maghâfir (a nasty-smelling gum) on you. Have you eaten Maghâfir?' He went to one of them and she said that to him. He said: 'No, rather I drank honey at the house of Zainab bint Jahsh, but I will never do it again.' Then the following was revealed: 'O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you\(^1\) up to: 'If you two turn in repentance to Allâh\(^2\) - 'Aishah and Hafṣah - 'And (remember) when the Prophet disclosed a matter in confidence to one of his wives.'\(^3\) refers to him saying: 'No, rather I drank honey.'"  

(Sahih)

Comments:

(Similar to Hadith 3410)

To declare that this or that lawful thing will now be unlawful for oneself, as unlawful is similar to taking a vow or an oath.

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\(^1\) At-Tahrîm 66:1.

\(^2\) At-Tahrîm 66:4.

\(^3\) At-Tahrîm 66:3.
Chapter 21. If A Person Swears Not To Eat Any Condiment With Bread, Then He Eats Bread And Vinegar 

3827. It was narrated that Jābir said: “I entered the house of the Prophet ﷺ with him and there was some bread and vinegar. The Messenger of Allâh ﷺ said: ‘Eat; what a good condiment is vinegar.’” (Ṣaḥīḥ)

Chapter 22. Swearing Oaths And Lying When One Does Not Believe In What He Is Swearing About

3828. It was narrated that Qais bin Abi Gharazah said: “At the time of the Messenger of Allâh ﷺ we used to be called Samāsir (brokers). The Messenger of Allâh ﷺ came to us when we were selling and called us by a name that was better than that. He said: ‘O merchants (Tuğjâr), this selling involves lies and (false) oaths, so mix some charity with it.’” (Ṣaḥīḥ)

(المعجم 21) - إذا حلف أَن لَا يَتَأَمَّم فَأَكْلُ خُبْرًا يَحْلُّ (التحفة 21)

٣٨٢٧ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَاذِرٍ قَالَ: حَدَّثَنَا جَبَّارُ بْنُ سَهْبَانٍ عَنْ عَبْدِ الرَّحْمَةِ ﷺ قَالَ: حَدَّثَنَا سَفِيَانُ عَنْ عَبْدِ الْمُلُكَ، عَنْ أَبِي عَائِشَةِ، عَنْ قَيْسِ بْنِ أَبِي جُعُوْرَةٍ ﷺ قَالَ: كَانَ سُعْدُ السَّمَاسِرَةَ، فَأَتَاهَا رَسُولُ اللَّهِ ﷺ وَنَحُوُّ بَيْعٍ، فَسَمَّاَهَا أَسْمَاهُ وَهُوَ كَبَّرَ مِنْ أَسْمَاهُمَا ﻓَقَالَ ﷺ: فَنَعْشَرُكُمَا إِنَّ هَذَا الْبَيْعُ يُحَرَّضُ الْحَلَفَ وَالْكِتَابِ، فَسُوْيَا بَيْعَهُمَا ﺑِالْصَّدَقَةِ.


[1] Meaning: if someone swore not to eat bread with condiments, then he ate vinegar and bread, he will have violated the oath, since this narration proves that vinegar is a condiment. Otherwise, it is not known that the Prophet ﷺ swore such an oath.
Comments:

'Samāsirah' is the plural of Simsār. It is a non-Arabic expression. It denotes people who sell people's commodities for a wage (it signifies a broker, agent or middleman). The non-Arabs were involved in such trade and commerce. Hence, this expression came to be used for all sorts of traders. Allāh’s Messenger ﷺ did not like the word; he, therefore, changed it with ‘traders or businessmen.’

3829. It was narrated that Qais bin Abī Gharazah said: "We used to sell in Al-Baqī’, and the Messenger of Allāh ﷺ came to us. We used to be called Samāsār (brokers) but he said: ‘O merchants!’ And called us by a name that was better than our name. Then he said: ‘This selling involves (false) oaths and lies, so mix some charity with it.’" (Sahih)

3830. It was narrated that Qais bin Abī Gharazah said: “The Prophet ﷺ came to us when we were in the marketplace and said: ‘This marketplace is filled with idle talk and (false) oaths, so mix some charity with it.’” (Sahih)

3831. It was narrated that Qais bin Abī Gharazah said: “In Al-Madinah we used to buy and sell Wasqs (of goods), and we used to call ourselves Samāsār (brokers), and the people used to call us like that. The
Messenger of Allâh ﷺ came out to us one day, and called us by a name that was better than that which we called ourselves and which the people called us. He said: 'O Tûjâr (traders), your selling involves (false) oaths and lies, so mix some charity with it.'” (Sahîh)

Comments:

Imâm An-Nasâ’î indicates from this chapter, that apart from trade and commerce, any work in which futile din and bustle is involved or in which there are possibilities of swearing needlessly, it is advisable to give charity in that activity.

Chapter 24. The Prohibition Against Vows

3832. It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ forbade vows and said: “They do not bring any good; they are just a means of taking wealth from the miserly.” (Sahîh)

3833. It was narrated that ‘Abdullâh bin ‘Umar said: "The Messenger of Allâh ﷺ forbade vows and said: 'They do not change anything; they are just a means of taking wealth from the miserly.'” (Sahîh)
Chapter 25. A Vow Does Not Bring Anything Forward Nor Put It Back

3834. It was narrated that Ibn 'Umar said: “The Messenger of Allah ﷺ said: ‘A vow does not bring anything forward or put it back; it is just a means of taking wealth from the miserly.’” (Sahih)

Chapter 26. A Vow Is A Means Of Taking Wealth From The Miserly

3836. It was narrated from Abû Hurairah that the Prophet ﷺ said: “Do not make vows, for a vow does not have any impact on the Qadar. Rather it is just a means of taking wealth from the miserly.” (Sahih)
Chapter 27. Vows To Do Acts Of Worship

3837. It was narrated from 'Aishah that the Messenger of Allâh ﷺ said: “Whoever vows to obey Allâh, let him obey Him, and whoever vows to disobey Allâh, let him not disobey Him.” (Sahîh)

Chapter 28. Vows To Commit Sin

3838. It was narrated that 'Aishah said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever vows to obey Allâh, let him obey Him, and whoever vows to disobey Allâh, let him not disobey Him.’” (Sahîh)

Comments:
Disobedience is reprehensible in all conditions, and indulging in disobedience after having taken a vow is further ignominious. Taking a vow does not transform an evil deed into a good deed. Therefore, disobeying Allâh, Most High, by using vows as an excuse, shall not be good. On the contrary, it would be considered a graver offence.

3839. It was narrated that 'Aishah said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever vows to...
obey Allâh, let him obey Him, and whoever vows to disobey Allâh, let him not disobey Him.” (Sahîh)

Chapter 29. Fulfilling Vows

3840. ‘Imrân bin Ḥuşain said: “The Messenger of Allâh ﷺ said: ‘The best of you are my generation, then those who come after them, then those whom after them, then those who come after them.’ – I do not know if he said two times after him or three. Then he mentioned some people who betray and cannot be trusted, who bear witness without being asked to do so, who make vows and do not fulfill them, and fatness will prevail among them.” (Sahîh)

Abû ‘Abdur-Raḥmân (An-Nasâ’î) said: This (one of the narrators) is Nasr bin ‘Imrân, Abû Ḥamzah.

Comments:
‘Of my generation’ means the Companions of the Prophet ﷺ are the most excellent among the Muslim nation, and it is an agreed upon issue. This is because they directly and bountifully received the Prophetic grace. ‘Thereafter those who will follow them’: This means the successors or the Tabî‘ûn. ‘Thereafter’ signifies the followers of the successors or the Tab’ Tabî‘ûn.
Chapter 30. Vows Which Are Not Meant For The Face Of Allâh

3841. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ passed by a man who was leading another man by a rope. The Prophet ﷺ took it, and cut it, and he said: ‘It is a vow.” (Sahîh)

Comments:
See No. 2923.

3842. It was narrated from Ibn ‘Abbâs: “The Prophet ﷺ passed by a man who was circumambulating the Ka’bah, led by another man with a reign in his nose. The Prophet ﷺ took him by the hand and commanded him to lead him by his hand.” Ibn Juraij said: “Sulaimân told me that Tâwûs told him, from Ibn ‘Abbâs, that the Prophet ﷺ passed by him when he was circumambulating the Ka’bah, and a man had tied his hand to another man with some string or thread or whatever. The Prophet ﷺ cut it with his hand then said: ‘Lead him with your hand.’” (Sahîh)

Comments:
See No. 2923.
Chapter 31. A Vow Concerning Something That One Does Not Own

3843. It was narrated from ‘Imrān bin Ḥusain that the Prophet said: "There is no vow to commit an act of disobedience, and no vow concerning that which the son of Ādam does not possess." (Ṣaḥīḥ)

Comments:
(See No. 3823)

3844. It was narrated from Thābit bin Ad-Daĥhāk, that the Messenger of Allāh said: "Whoever swears by a religion other than Islam, telling a lie, will be as he said, and whoever kills himself with something, he will be punished with it in the Hereafter, and there is no vow concerning that which a man does not possess." (Ṣaḥīḥ)

Comments:
(See No. 3801)

Chapter 32. Whoever Vows To Walk To The House of Allāh

3845. It was narrated that ‘Uqbah bin ‘Amir said: "My sister vowed to walk to the House of Allāh, and she told me to ask the Messenger
of Allāh about that. So I asked the Prophet for her and he said: ‘Let her walk, and let her ride.’” (Sahih)

Comments:
Going on foot is not beneficial, and it is not prohibited either. Besides, going on foot is possible. Therefore, this vow should be fulfilled, or one may perform expiation or the Kaffārah. There is no mention of expiation in this report. But some other narrations provide evidence for expiation.

Chapter 33. If A Woman Vows To Walk Barefoot And Bareheaded

3846. ‘Uqbah bin ‘Amir narrated that he asked the Prophet about a sister of his who had vowed to walk, barefoot and bareheaded. The Prophet said to him: “Tell her to cover her head and ride, and fast for three days.” (Da‘if)
Chapter 34. Whoever Vows To Fast Then Dies Before Fasting

3847. It was narrated that Ibn ‘Abbâs said: “A woman traveled by sea and vowed to fast for a month, but she died before she could fast. Her sister came to the Prophet and told him about that, and he told her to fast on her behalf.” (Sahih)

Comments:
We learn here that the people associated with the deceased may fast on behalf of the dead; his unperformed obligatory or vowed fasts provided the deceased should have got an opportunity to fast but was not able to do so.

Chapter 35. If A Person Dies With A Vow Unfulfilled

3848. It was narrated from Ibn ‘Abbâs that Sa’d bin ‘Ubâdah asked the Messenger of Allâh about a vow which his mother had sworn, but she died before she could fulfill it. He said: “Fulfill it on her behalf.” (Sahih)

Comments:
There is no clarification what that vow was for. Some venerable persons have derived an inference from a narration that it was a vow for freeing a slave. But in this report also, there is no elucidation that this vow was for the emancipation of a slave.
3849. It was narrated that Ibn ‘Abbâs said: “Sa’d bin ‘Ubâdah asked the Messenger of Allâh ﷺ about a vow which his mother had sworn, but she died before she could fulfill it. The Messenger of Allâh ﷺ said: ‘Fulfill it on her behalf.’” (Sahîh)

3850. It was narrated that Ibn ‘Abbâs said: “Sa’d bin ‘Ubâdah came to the Prophet ﷺ and said: ‘My mother died and she had sworn a vow, but she did not fulfill it.’ He said: ‘Fulfill it on her behalf.’” (Sahîh)

Comments:
(See Nos. 3696, 3680)

Chapter 36. If A Person Makes A Vow Then Becomes Muslim Before Fulfilling It

3851. It was narrated from Ibn ‘Umar, that ‘Umar had vowed to spend a night in ‘Itikâf’ during the Jâhiliyyah. He asked the Messenger of Allâh ﷺ about that, and he ordered him to perform the ‘Itikâf.’ (Sahîh)
Comments:

'A night in 'I'tikāf': It may be used as proof by some that one could perform 'I'tikāf without fasting, because there is no fast during the night. While it may be argued that this narration does not prove that, since 'night' could have been used to signify a day and its night, as appears in No. 3853.

3852. It was narrated that Ibn 'Umar said: “Umar had made a vow to spend a night in 'I'tikāf in Al-Masjid Al-Ḥarām. He asked the Messenger of Allāh  about that, and he ordered him to perform the 'I'tikāf.” (Sahih)

3853. It was narrated from Ibn 'Umar that ‘Umar had vowed – during the Jāhilyyah – to spend a day in 'I'tikāf. He asked the Messenger of Allāh  about that, and he commanded him to perform the 'I'tikāf. (Sahih)

3854. ‘Abdullāh bin Ka'b bin Ubayy narrated from his father, that he said to the Messenger of Allāh  – when his repentance was accepted: “O Messenger of Allāh! I want to give all my wealth in charity for Allāh and His Messenger.” The Messenger of Allāh  said to him: “Keep some of your wealth for yourself; that is better for you.” (Sahih)

Abū 'Abdur-Rahmān (An-Nasā'i)
said: It appears that Az-Zuhri heard this Hadith from ‘Abdullâh bin Ka‘b and from ‘Abdur-Rahmân[1] from him; in this Hadith is the long narration about the repentance of Ka‘b.

Comments:
The incident belongs to the expedition of Tabûk. Ka‘b did not participate in this battle on account of inadvertence and procrastination. Thereupon, he was punished. Then an announcement of the acceptance of his repentance was made in the Glorious Qur’ân.

Chapter 37. Giving Away One’s Wealth Because Of A Vow

3855. ‘Abdur-Rahmân bin Ka‘b bin Mâlik narrated that ‘Abdullâh bin Ka‘b said: “I heard Ka‘b bin Mâlik narrating his Hadith about when he stayed behind and did not join the Messenger of Allâh on the campaign to Tabûk. He said: ‘When I sat down before him I said: ‘O Messenger of Allâh, as part of my repentance I want to give my wealth in charity to Allâh and His Messenger.’ The Messenger of Allâh said: ‘Keep some of your wealth for yourself; that is better for you.’ I said: ‘I will keep my share that is in Kháibar.’” (Sahih)

Comments:

'Sat before him (the Prophet):' This occurred at the time when the announcement of the acceptance of his repentance was already made, and he had gone anxiously to meet the Prophet. Fifty days had already passed.

3856. 'Abdullâh bin Ka'b bin Mâlik said: "I heard Ka'b bin Mâlik narrating his Hadîth about when he stayed behind and did not join the Messenger of Allâh on the campaign to Tabûk. (he said) I said: 'As part of my repentance I want to give my wealth in charity for Allâh and His Messenger.' The Messenger of Allâh said: 'Keep some of your wealth for yourself; that is better for you.' I said: 'I will keep for myself my share that is in Khaibar.'" (Sahîh)

Comments:

'For Allâh and His Messenger': because Allâh and His Messenger were displeased with him, on that occasion.

3857. It was narrated from 'Ubaydullâh bin Ka'b: "I heard my father Ka'b bin Mâlik narrate: 'I said: O Messenger of Allâh, Allâh, the Mighty and Sublime, has saved me by my being truthful, and as part of my repentance I want to give my wealth in charity to Allâh and His Messenger. He said: Keep some of your wealth for yourself; that is better for you. I said: I will keep for myself my share that is in Khaibar.'" (Sahîh)
Chapter 38. Is Land Included If A Person Vows To Give Up Wealth?

3858. It was narrated that Abû Hurairah said: “We were with the Messenger of Allâh ﷺ in the year of Khâibar, and we did not get any spoils of war except for wealth, goods and clothes. Then a man from Banû Aḑ-Dubaib, who was called Rifâʿah bin Zaid, gave the Messenger of Allâh ﷺ a black slave who was called Mid‘am. The Messenger of Allâh ﷺ set out for Wâdî Al-Qura. When we were in Wâdî Al-Qura, while Mid‘am was unloading the luggage of the Messenger of Allâh ﷺ, an arrow came and killed him. The people said: ‘Congratulations! You will go to Paradise,’ but the Messenger of Allâh ﷺ said: ‘No, by the One in Whose hand is my soul! The cloak that he took from the spoils of war on the day of Khâibar is burning him with fire.’ When the people heard that, a man brought one or two shoelaces to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said: ‘One or two shoelaces of fire.’” (Sahîh)
Comments:
Meaning; while they did acquire some land, Abū Hurairah said: “We did not get any spoils of war except...” and he did not mention, land. Thereby, the author intends to imply that the term: ‘wealth’ (Amwā) can include land.

Chapter 39. Saying: “If Allāh Wills”

3859. ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Whoever swears an oath and says: If Allāh wills, then he has made an exception.’” (Sāḥīḥ)

3860. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Whoever swears an oath and says: If Allāh wills, then he has made an exception.’” (Sāḥīḥ)

3861. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “Whoever swears an oath and says, ‘If Allāh wills,’ then he has the choice: If he wishes, he may go ahead, and if he wishes he may not.” (Sāḥīḥ)
Chapter 40. If A Man Swears An Oath And Someone Says To Him, "If Allāh Wills," Does That Count For Him?

3862. Ābu Hurairah narrated that the Messenger of Allāh ﷺ said: "Sulaimān bin Dāwūd said: ‘Tonight I will go around ninety women, each of whom will bear a horseman who will perform Jihād in the cause of Allāh.’ His companion said to him: ‘If Allāh wills.’ But he did not say: ‘If Allāh wills.’ Then he went around to them all, but none of them got pregnant except a woman who bore half a man. By the One in Whose Hand is my soul! If he had said, ‘If Allāh wills,’ they would all have performed Jihād in cause of Allāh as horsemen.’" (Ṣaḥīḥ)

Comments: The purpose of the chapter is that a companion’s uttering ‘If Allāh Wills it so’ would not avail the swearer of the oath the benefit of exemption. And this matter is evident from this Ḥadīth.

Chapter 41. Expiation For Vows

3863. It was narrated from ‘Uqbah bin ‘Āmir that the Messenger of Allāh ﷺ said: “The expiation for vows is the expiation for an oath.”” (Ṣaḥīḥ)
And the expiation of an oath is explicitly mentioned in the Glorious Qur’ān.

To feed ten people who are needy, or to clothe them (provide them with clothing), or to free a slave. If one is unable to do any of the three, one shall have to fast for three days. And this is the expiation for a vow or Nadhr, provided one has not vowed for more than this. If the vow is concerning food, clothes, money, or freeing of a slave, then the stipulated vow shall have to be fulfilled. This expiation is in the event when the vow is dubious, or is concerning some other work, and the taker of the vow does not find himself capable of fulfilling that vow, or the vow relates to disobedience. If the vow is regarding something good, and if one is capable of fulfilling it, then one ought to fulfill the vow itself.

3864. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ said: ‘There is no vow to commit an act of disobedience.’” (Ṣaḥīḥ)

3865. It was narrated from ‘Āishah that the Messenger of Allāh ﷺ said: “There is no vow to commit an act of disobedience and its expiation is the expiation for an oath.” (Ṣaḥīḥ)

3866. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ
said: “There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath.” (Sahih)

3867. It was narrated from ‘Aishah that the Messenger of Allâh ﷺ said: “There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath.” (Sahih)

3868. It was narrated that `Aishah said: “The Messenger of Allâh ﷺ said: ‘There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath.’” (Sahih)

Abû `Abdur-Rahmân (An-Nasâ’î) said: It was said: “Az-Zuhri did not hear this from Abû Salamah.”

3869. It was narrated from ‘Aishah that the Messenger of Allâh ﷺ said: “There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath.” (Sahih)

3870. It was narrated from ‘Aishah that the Messenger of Allâh ﷺ said: “There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath.” (Sahih)
that the Messenger of Allâh ﷺ said: "There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath." (Sahîh)

Abû 'Abdur-Rahmân (An-Nasâ’î) said: Sulaimân bin Arqâm (one of the narrators) is Matra‘î[1] in Hadîth and Allâh knows best. More than one of the companions of Yahya bin Abî Kathîr contradicted him in this narration.

**3871.** It was narrated that 'Imrân bin Huṣain said: "The Messenger of Allâh ﷺ said: 'There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath.'” (Sahîh)

**3872.** It was narrated that 'Imrân bin Huṣain, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ said: 'There is no vow to

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[1] Abandoned; they do not narrate from him in most cases.
commit an act of disobedience, and its expiation is the expiation for an oath.” (Sahih)

3873. It was narrated that ‘Imrân bin Ḥuṣain said: “The Messenger of Allâh ﷺ said: ‘There is no vow at a moment of anger and its expiation is the expiation for an oath.” (Da‘f)

Abû ‘Abdur-Rahmân (An-Nasâ’i) said: Muhammad bin Az-Zubair is weak in Ḥadîth, his likes cannot be relied upon as proof. He has been contradicted in this Ḥadîth.

3874. It was narrated that ‘Imrân said: The Messenger of Allâh ﷺ said: “There is no vow at a moment of anger and its expiation is the expiation for an oath.” (Da‘f)

3875. It was narrated that ‘Imrân said: The Messenger of Allâh ﷺ said: “There is no vow at a moment of anger and its expiation is the expiation for an oath.” It was said: “Az-Zubair did not hear this Ḥadîth from ‘Imrân bin Ḥuṣain.” (Da‘f)
3876. It was narrated from Muhammad bin Az-Zubair, from his father, from a man from the inhabitants of Al-Basrah, who said: "I accompanied ‘Imrân bin Huṣain, who said: 'I heard the Messenger of Allâh ﷺ say: Vows are of two types: A vow that is made to do an act of obedience to Allâh; that is for Allâh and must be fulfilled, and a vow that is made to do an act of disobedience to Allâh; that is for the Shaitân and should not be fulfilled, and its expiation is the expiation for an oath." (Sahîh)

3877. It was narrated that Muhammad bin Az-Zubayr Hanzali said: My father told me that a man told him, that he asked ‘Imrân bin Husain about a man who made a vow not to attend the prayers in the mosque of his people. ‘Imrân said: I heard the Messenger of Allâh ﷺ say: There is no vow at a moment of anger and its expiation is the expiation for an oath." (Da’îl)

3878. It was narrated that ‘Imrân bin Husain said: The Messenger of Allâh ﷺ said: “There is no vow to commit an act of disobedience or at the time of anger, and its expiation is the expiation for an oath.” (Da’îl)
3879. It was narrated that ‘Imrān bin Huṣain said: The Messenger of Allāh ﷺ said: “There is no vow to commit an act of disobedience and its expiation is the expiation for an oath.” Mansūr bin Zādhān contradicted him in its wording. (Sahih)

3880. It was narrated that ‘Imrān bin Huṣain said: The Messenger of Allāh ﷺ said: “There is no vow for the son of Adam with regard to that which he does not possess, or to do an act of disobedience to Allāh, the Mighty and Sublime.” (Sahih) ‘Alī bin Zaid contradicted him – for he reported it from Al-Hasan from ‘Abdur-Rahmān bin Samurah.

Contents:
But if he takes a vow it is forbidden to fulfill the vow in both the cases. The expiation shall have to be performed as has preceded above.

3881. It was narrated from ‘Abdur-Rahmān bin Samurah that the Prophet ﷺ said: “There is no vow to commit an act of disobedience or with regard to that which the son of Adam does not possess.” (Sahih)

Abū ‘Abdur-Rahmān (An-Nasā’i) said: ‘Alī bin Zaid is weak, and this Hadith is a mistake, and what is correct is: (from) ‘Imrān bin Huṣain. This Hadith has been reported from ‘Imrān bin Huṣain
through other routes.

3882. It was narrated that 'Imrân bin Ḥusain said: The Messenger of Allâh ﷺ said: "There is no vow to commit an act of disobedience or with regard to that which the son of Âdām does not possess." (Sahîh)

Chapter 42. What Is The Requirement Upon One Who Made A Vow That Something Would Be Obligatory For Him, Then He Is Unable To Do It?

3883. It was narrated that Anas said: "The Prophet ﷺ saw a man being supported by two others and said: 'What is this?' They said: 'He vowed to walk to the House of Allâh.' He said: 'Allâh has no need for this man to torture himself. Tell him to ride.'" (Sahîh)

Comments: (See No. 3845)

3884. It was narrated that Anas said: "The Messenger of Allâh ﷺ passed by an old man who was being supported between two men and said: 'What is the matter with him?' They said: 'He vowed to walk.' He said: 'Allâh has no need for him to torture himself. Tell him to ride.'" So, he was told to ride. (Sahîh)
3885. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ came to a man who was being supported by two others and said: ‘What is the matter with him?’ It was said: ‘He vowed to walk to the Ka‘bah.’ He said: ‘Allâh does not benefit from his torturing himself.’ And he told him to ride.” (Sâhih)

3886. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever swears an oath and says: “If Allâh wills, then he has made an exception.”’” (Sâhih)

3887. It was narrated from Abû Hurairah, who attributed it to the Prophet ﷺ: “Sulaimân said: ‘I will certainly go around to ninety
women tonight, each of whom will bear a child who will fight in the cause of Allâh.' It was said to him: 'Say: If Allâh wills,'" but he did not say it. He went around to them but none of them bore a child except for one woman who bore half a person.' The Messenger of Allâh ﷺ said: "If he had said, 'If Allâh wills,' he would not have broken his vow, and this would have been a means to help him to get what he wanted." (Sahîh)

تخرج: أخرجه البخاري، النكاح، باب قول الرجل: لأطوفن الليلة على نسائي، ح: 542، ومسلم، الإيمان، باب الاستثناء في اليمين، ح: 1254/14 من حديث عبدالرضا بن همام به.
Chapter 44. The Third Of The Conditions, In It Is Sharecropping (Muzāra‘ah) And Contracting

3888. It was narrated that Abū Sa‘eed said: “When you hire a worker, tell him what his wages will be.” (Da‘if)

3889. It was narrated from Al-Hasan that he disliked to hire a man without telling him what his wages would be. (Da‘if)

3890. It was narrated from Hammād – Ibn Ābî Sulaymān – that he was asked about a man who

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[1] In his Sunan Al-Kubra the author named the chapter in which these narrations are included: “Regarding Hiring” and prior to that is the chapter: “Mentioning The Differences Regarding Proxies” and prior to that is the chapter on sharecropping which is Chapter 46 in this book. So it is possible that by “The Third of Conditions” he is referring to what was mentioned in the two chapters previous to it in Al-Kubra. However, As-Sindi interpreted the meaning of: “The Third of The Conditions” here to refer to the fact that both Muzāra‘ah and contracting involve something that is openended, and for that reason they have a relationship to the discussion of vows and oaths. The author has cited examples of contracts at the end of this book as well. See a sample for this topic after No. 3959. And Allāh knows best.
هired a worker in return for food and he said: "No, not until he tells him (what his wages will be)."

(Hasan)

تخريج: [إسناده حسن] انفرد به النسائي ؛ جرير بن حازم، رمائه اليماني: 5/220 وغيره

3891. It was narrated from Hammâd and Qatâdah, concerning a man who said to another man: "I will lease (something) from you until I reach Makkah for such and such a payment, and if I travel for a month or such and such – something that he named – I will give you such and such in addition." They did not see anything wrong with that, but they did not like it if he said: "If I travel for more than a month I will deduct such and such from your lease." (Sahih)

Comments:
The objective is that if the mount ran fast and it took less time, I would pay you more money; but if the mount did not run fast, and took more time, then I would pay you less. The former situation is permissible because in it the condition of giving a prize or reward is found; and obviously giving reward is permitted. The latter situation is forbidden, because it is a form of wronging the owner of the mount. It took more time, on one hand; and on the other hand, he got less rent. Tyranny or oppression is not allowed.

3892. It was narrated that Ibn Juraîj said: "I said to 'Atâ': 'What if I hire a slave for a year in return for his food, and for another year, in return for such and such?' He said: 'There is nothing wrong with that, and you may stipulate your conditions of hiring even for a few days.' 'How about if I make a deal to hire him when part of the year has passed?' He said: 'Do not hold

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me to account for what has passed.’’ (Saḥīḥ)

Comments:
The objective behind narrating the above-mentioned report is to demonstrate that the wage of a servant ought to be known and fixed, irrespective of whether it be in the form of food, etc. Besides, one should abstain from stipulating a condition which is detrimental to the servant or the employee.

Chapter 45. Mentioning The Differing Hadiths Regarding The Prohibition Of Leasing Out Land In Return For One-Third, Or One Quarter Of The Harvest, And The Different Wordings Reported By The Narrators

3893. It was narrated from Usaid bin Zuhair that he went out to his people, Banu Ḥārithah, and said: “O Banu Ḥārithah, a calamity has befallen you.” They said: “What is it?” He said: “The Messenger of Allāh has forbidden leasing land.” We said: “O Messenger of Allāh, what if we lease it in return for some of the grain?” He said, “No.” He said: “We used to lease it in return for straw.” He said: “No.” We used to lease it in return for what is planted on the banks of a stream that is used for irrigation.” He said: “No. Cultivate it (yourself) or give it to your brother.” (Da‘fīf)
3894. It was narrated that Usaid bin Zuhair said: “Râfi’ bin Khâdîj came to us and said: ‘The Messenger of Allâh ﷺ has forbidden for you Al-Haql. Al-Haql is the third and the fourth.’ And Al-Muzâbânah. Al-Muzâbânah is to buy what is at the top of the date-palm trees in return for a certain number of Wasqs of dried dates.”[1] (Sâhih)

Comments:
The reason for forbidding Muzâbânah is that it is there is a greater possibility of a loss for one of the parties. The fruit yet hanging on a tree may or may not equal the fixed quantity of dried fruit. It was forbidden on account of this possibility. (Muzâbânah implies the selling of fresh dates for dry dates by measuring them out, and selling raisins for the measure of grapes).

3895. It was narrated that Usaid bin Zuhair said: “Râfi’ bin Khâdîj came to us and said: ‘The Messenger of Allâh ﷺ has forbidden something that was beneficial for us, but obedience to the Messenger of Allâh ﷺ is better for you. He has forbidden Al-Haql (renting land in return for one-third or one-quarter of the produce) to you, and says: Whoever has land, let him give it (to someone else to cultivate it) or leave it. And he has forbidden Al-Muzâbânah. Al-Muzâbânah means when a man has a lot of date-palm trees and another man comes and

[1] Meaning the third or fourth of yield paid to lease the land. And it is not clear if this is the explanation of Râfi’, or one of the narrators, while it appears – from the various narrations – that it is from Râfi‘ and is mentioned again.

[2] This definition is similar to Al-Arâyâ (see No. 3910) which was an exception.
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takes it in return for a certain number of Wasqs of dried dates.”

(Sahih)

3896. It was narrated that Usaid bin Zuhair said: “Râfi’ bin Khadij came to us and I was not sure what he meant. He said: ‘The Messenger of Allâh ﷺ has forbidden to you something that used to benefit you, but obedience to the Messenger of Allâh ﷺ is better for you than that which benefits you. The Messenger of Allâh ﷺ has forbidden Al-Haql for you. Al-Haql means share-cropping the land in return for one-third or one-quarter (of the yield). So whoever has land that he does not need, let him give it to his brother (to cultivate it) or let him leave it. And he has forbidden to you Al-Muzâbanah. Al-Muzâbanah means when a man has a great number of datepalms and says: ‘Take it in return for (a certain number of) Wasqs of dried dates this year.’” (Sahih)

(Abdul-Karîm bin Malik)

3897. Usaid bin Râfi’ bin Khadij said: “Râfi’ bin Khadij said: ‘The Messenger of Allâh ﷺ has forbidden something for you that used to be beneficial for us, but obedience to the Messenger of Allâh ﷺ is more beneficial for us. He said: “Whoever has land let him cultivate it, and if he is unable to do so, let him give it to his brother to cultivate.”’ (Sahih)
contradicted him.[1]

Contents:

'He should lend it for cultivation' means if it is lying surplus with him.

3898. It was narrated that Mujähid said: ‘I took Tāwūs by the hand and brought him to Ibn Rāfī’ bin Khādij, and he told him, narrating from his father, that the Messenger of Allāh ﷺ forbade leasing land. Tāwūs rejected that and said: ‘I heard Ibn ’Abbas (say) that he did not see anything wrong with that.’ (Sahih)

It was reported by Ābū ‘Awânah, from Ābū Ḥusayn, from Mujähid who said: “He said” from Rāfī’, in Mursal form.

Comments:

In this narration, he mentioned leasing. That is; renting and for payment of wealth. It differs with forms of sharecropping because the amount of payment is certain and can be agreed upon. See No. 3904, and 3921, and 3929.

3899. (The previously mentioned chain) from Mujähid who said: “Rāfī’ bin Khādij said: ‘The Messenger of Allāh ﷺ forbade us to do something that was beneficial for us, (but we respect and obey the command of the Messenger of Allāh ﷺ.)’[2] He forbade us to lease land in return for some of its produce.’” (Sahih)

[1] That is: contradicted Sa’eed bin ‘Abdur-Rahmān, both of whom narrated it from Mujähid, as will be seen in the next chain of narration.

[2] He said an expression interpreted to infer that is based upon the other versions: “The order of the Messenger of Allāh ﷺ is upon the head and the eye.” And in this version he mentioned leasing a long with sharecropping as the means of payment. See No. 3904.
Ibrihim bin Muhajir followed him in (narrating) that.

8. It was narrated that Rifi' bin Khadij said: “The Prophet passed by the land of a man from among the Ansar who he knew was in need and said: ‘Whose is this land?’ He said: ‘So and so’s; he has given it to us in return for rent.’ He said: ‘Why did he not give it to his brother?’ Rifi’ came to the Ansar and said: “The Messenger of Allah has forbidden something for you which was beneficial, but obedience to the command of the Messenger of Allah is more beneficial for you.” (Sahih)

9. It was narrated that Rifi’ bin Khadij said: “The Prophet passed by the land of a man from among the Ansar who he knew was in need and said: ‘Whose is this land?’ He said: ‘So and so’s; he has given it to us in return for rent.’ He said: ‘Why did he not give it to his brother?’ Rifi’ came to the Ansar and said: “The Messenger of Allah has forbidden something for you which was beneficial, but obedience to the command of the Messenger of Allah is more beneficial for you.” (Sahih)

901. It was narrated that Rifi’ bin Khadij said: “The Messenger of Allah forbade Al-Haql (renting land in return for one-third or one-quarter of the produce).” (Sahih)

902. Rifi’ bin Khadij said: “The Messenger of Allah came out to us and forbade something for us that had been beneficial for us. He said: ‘Whoever has land, let him cultivate it or give it to someone else (to cultivate), or leave it.’” (Sahih)
3903. It was narrated from Tāwūs and Mūjahid, that Ṭāfī bin Khādiyī said: “The Messenger of Allāh ﷺ came out to us and forbade something for us that had been beneficial for us, but the command of Messenger of Allāh ﷺ is better for us. He said: ‘Whoever has land, let him cultivate it or leave it or give it (to someone else to cultivate).’” (Ṣaḥīḥ)

And among that which proves that Tāwūs did not hear this Ḥadīth from Ṭāfī.

3904. It was narrated that ‘Amr bin Dīnār said: “Tāwūs regarded it disliked renting out land for gold and silver, but he did not see anything wrong with leasing it in return for one-third or one-quarter (of the yield). Mūjahid said to him: ‘Go to Ibn Ṭāfī bin Khādiyī and listen to his Ḥadīth.’ He said: ‘By Allāh, if I knew that the Messenger of Allāh ﷺ had forbidden that I would not have done it. But my Ḥadīth comes from one who is more knowledgeable than him. Ibn ‘Abbās (said) that the Messenger of Allāh ﷺ said: “If one of you were to give his land to his brother (to cultivate it), that would be better than taking an agreed portion of the yield.”’” (Ṣaḥīḥ)

And there is a disagreement among the narrators from ‘Aṭā’ about this Ḥadīth, so ‘Abdul-Mālik bin Maisarah said: “From ‘Aṭā’, from Ṭāfī” and we mentioned that
previously. And, 'Abdul-Mâlik bin Abî Sulaimân said: "From 'Atâ', from Jâbir:"

3905. It was narrated from 'Atâ' from Jâbir, that the Messenger of Allâh ﷺ said: "Whoever has land, let him cultivate it. If he is unable to cultivate it, let him give it to his Muslim brother and not share-crop it with him." (Sâhih)

3906. Jâbir said: The Messenger of Allâh ﷺ said: "Whoever has land, let him cultivate it or give it to his brother, and not lease it to him." (Sâhih)

He was followed in (narrating) it by 'Abdur-Raḥmân bin 'Amr Al-Azwâ'î.

Comments:

'Give it' from Manah; which could mean he should lend it to him for one or two years, so that he could acquire some of its produce. The land would continue to remain the property of its original owner. The owner would take it back upon the expiration of the fixed period of time.

3907. It was narrated that Jâbir said: "Some people had some extra land which they leased out in return for half of the yield, or one-third, or one-quarter. The Messenger of Allâh ﷺ said: 'Whoever has land, let him cultivate it, or give it to his
brother to cultivate or keep it (without cultivating it).” (Sahih)

And Matar bin Tahmân was in accord with him.

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4908. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allah addressed us and said: ‘Whoever has land, let him cultivate it or give it to someone else to cultivate, and let him not rent it out.’” (Sahih)

4909. It was narrated from Jâbir who attributed it to the Prophet: “That he forbade leasing out land.” (Sahih)

‘Abdul-Mâlik bin ‘Abdul-‘Azîz bin Juraij was in accord with him in (narrating) the prohibition of leasing land.

Comments:

There are two types of rental agreements: A fixed sum of money, or a fixed share of a fixed produce; for instance, one-half, one-third, or one-fourth, etc. In common practice, the former is called rental or lease, and the latter sharecropping.

4910. It was narrated from Jâbir that the Prophet forbade Al-
الربيع، عن جابر: أن النبي ﷺ ﻓَرَضَ ﻋَلَى ﻋِدَّةٍ ﻣَعَاهِرَةَ ﻭَالْمُرَايِبَةَ ﻭَالْمُمَلَّاَتِ ﻭَإِنَّ ﻝَهُمَا ﻋَلَى ﻋِدَّةٍ ﻛَبَلَ إِلَى ﻣُعَارِيَةٍ، ﻧَاهْبُهُ ﻋِدَّةٍ ﻗَـدْ ﻓَرَضَهَا ﻋِدَّةٌ ﻛَبَلَ إِلَى ﻣُعَارِيَةٍ.

تخرج: أخرج جابر بن بكر، المساقاة، باب الرجل يكون له مهر أو شرب في حانط أو فينخل، ح: ١٣٨١٩، وصل، السياق، باب النهي عن المحاقلة والمزابنة، وعن المخابرة، ... إلخ، ح: ١٥٣٦٨١ و١٥٣٤٦، من حديث ابن جريج به، وهو في الكبرى، ح: ٤٢٠٦.

٣٩١١. It was narrated from Jābir that the Prophet ﷺ forbade Al-Muḥaqalah, Al-Muzābanah, Al-Mukhābahar and exceptions when selling, unless they were well-defined. (Ḥasan)

And in the narration of Ḥammām bin Yahya is what acts as the proof that ‘Atā did not hear Jābir’s Ḥadīth from the Prophet ﷺ: "Whoever has land, then let him cultivate it".

التخرج: [إسناده حسن] أخرج الترمذي، البيوع، باب ماجال في النهي عن النية، ح: ١٣٩٠٠.

١٤٩: عن زياد بن أبي بكر ﷺ، وقال: "حسن صحيح غريب"، وهو في الكبرى، ح: ٤٢٠٧٩.
Comments:

'Exceptions, unless...': For instance, one says at the time of selling the fruit of an orchard that he would take the hit of its trees for himself, without specifying which trees, such dubious exception could later become a cause of dispute. This is why it was forbidden.

3912. Jābir narrated that the Messenger of Allāh ﷺ said: "Whoever has land, let him cultivate it or give it to his brother to cultivate, and not lease it to his brother." (Sahih)

And Yazīd bin Nu‘aim reported the prohibition from Al-Muḥālaqah from Jābir bin ‘Abdullāh.

3913. It was narrated from Jābir bin ‘Abdullāh: "The Prophet ﷺ forbade Al-Haql and it is Al-Muzābanah." (Sahih)

Hīshām contradicted him; for he reported it from Yahyā, from Ābu Salamah, from Jābir.

3914. It was narrated from Jābir bin ‘Abdullāh that the Prophet ﷺ forbade Al-Muzābanah and Al-Mukhādarah." He (one of the narrators) said: "Al-Mukhādarah means selling fruit before it ripens and Al-Mukhābarah means selling grapes in return for a certain
number of Sā's.” (Sahih)

‘Umar bin Abī Salamah contradicted him; he said: “From His father, from Abū Hurairah.”

الخالق: "عليكم أكلكم، وأكلكم أكلكم: عن أبيه
عن أبيه مهربرة.

تخریج: [صحيح] وهو في البکري، ح: 410، ولهحدث شواعت كثرة جدًا.

3915 It was narrated that Abū Hurairah said: “The Messenger of Allāh forbade Al-Muhāqalah and Al-Muzābanah.” (Sahih)

Muḥammad bin ‘Amr contradicted the two of them; so he said: “From Abū Salamah, from Abū Sa‘eed.”

3916. It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh forbade Al-Muhāqalah and Al-Muzābanah.” (Hasan)

Al-Aswād bin Al-‘Alā’ contradicted all of them; so he said: “From Abū Salamah, from Rāfī’ bin Khādij.”

3917. It was narrated from Rāfī’ bin Khādij that the Messenger of Allāh forbade Al-Muhāqalah and Al-Muzābanah. (Hasan)

Al-Qāsim bin Muḥammad
reported it from Râfi' bin Khadij.

Abû 'Abdur-Rahmân (An-NasâT) said: Another time.\[1\]

3918. It was narrated from 'Uthmân bin Murrah who said: “I asked Al-Qâsim about Al-Muzâra'ah, so he narrated from Râfi' bin Khadij that the Messenger of Allâh forbade Al-Muhamâqalâh and Al-Muhamâbanah.”

(Hasan)
Abû 'Abdur-Rahmân (An-NasâT) said: Another time.\[1\]

3919. Râfi' bin Khadij said that the Messenger of Allâh forbade leasing land. (Hasan)

And there is some disagreement in what is narrated from Sa'eed bin Al-Musayyab on it.

3920. It was narrated that Abû Ja'far Al-Khâtmî - whose name was 'Umair bin Yazîd - said: “My paternal uncle sent me with a slave of his, to Sa'eed bin Al-Musayyab to ask him about Al-Muzâra'ah. He

[1] That is, on another occasion the same Shaikh narrated the same chain of narration to him, but with the wordings that follow.
قال: "ابن عمر لا يرى بها
بأساً حتى بعث عن رافع بن جحش حديثاً
فلما قال رافع: أنى النبي صلى الله عليه وسلم
فرأى رأساً قال: ما أحسن رأى ظهير
قالوا: ليس ليظهير قال: أمين أرض
ظهير قال: إننا ن程كم وردونا إليه
رسول الله: الخذلون رايعلو ودوتو إلله
لمتت. قال: فأخذنا راععا وردنا إلله
لمتت. ورَبِّوا طارئ بن عبيد الرحمن عن سعيد،
وأخلي غليبه فيه.

3921. It was narrated that Rafi' bin Khadij said: "The Messenger of Allah forbade Al-Muhāqalah and Al-Muzābanah, and said: 'Only three may cultivate: A man who has land which he cultivates; a man who was given some land and cultivates what he was given; and a man who takes land on lease for gold or silver.'" (Hasan)

Isra'il narrated it in a distinct manner from Tariq, so he narrated the statement in Mursal form first, and later, as a statement of Sa'eed.


3921. It was narrated that Rafi' bin Khadij said: "The Messenger of Allah forbade Al-Muhāqalah and Al-Muzābanah, and said: 'Only three may cultivate: A man who has land which he cultivates; a man who was given some land and cultivates what he was given; and a man who takes land on lease for gold or silver.'" (Hasan)

Isra'il narrated it in a distinct manner from Tariq, so he narrated the statement in Mursal form first, and later, as a statement of Sa'eed.

نَسجَتْ: [إسنادة صحيح] أخرجه أبو داود، البيروي، باب: في التشديد في ذلك، ح: 8399.
3922. It was narrated that Sa‘eed said: “The Messenger of Allāh forbid Al-Muhāqalah.” Sa‘eed said: “And he narrated something similar.” And Sufyān Ath-Thawrī reported it from Tāriq. (Hasan)

3923. It was narrated that Tāriq said: “I heard Sa‘eed bin Al-Musayyab say: ‘Cultivating land is not allowed except in three cases: Land which one owns, land which is given to one, or land which one rents in return for gold and silver.’” (Hasan)

And Az-Zuhri reported the first statement from Sa‘eed, narrating it in Mursal form.

3924. It was narrated from Sa‘eed bin Al-Musayyab that the Messenger of Allāh forbid Al-Muhāqalah and Al-Muzābanah. (Sahih)

And Muḥammad bin ‘Abdurr-Rahmān bin Labībah reported it from Sa‘eed bin Al-Musayyab; so he said: “From Sa‘ed bin Abī Waqqās.”

3925. It was narrated that Sa‘ed bin Abī Waqqās said: “At the time of
the Messenger of Allâh ﷺ landowners used to lease their arable land in return for whatever grew on the banks of the streams used for irrigation. They came to the Messenger of Allâh ﷺ and referred a dispute concerning such matters to him, and the Messenger of Allâh ﷺ forbade them to lease land on such terms, and said: ‘Lease it for gold or silver.’” (Da‘îf)
And Sulaimân reported this Hadîth from Râfi‘, so he said: “From a man among his paternal uncles:—
And he commanded the landowner to cultivate it (himself) or to give it to someone else to cultivate. He did not like leasing it or anything else." (Sahih)

Ayyûb (one of the narrators) did not hear from Ya’la.

3927. It was narrated from Ayyûb who said: “Ya’la bin Al-Hâkîm wrote to me (saying): ‘I heard Sulaimân bin Yasâr narrating from Râfî’ bin Khâdîj, who said: “We used to lease land on the basis of Al-Muhâqalah, leasing it in return for one-third or one-quarter of the yield, and a specified amount of food (produce). (Sahîh)

(And) Sa’eed reported it from Ya’la bin Hâkîm.

3928. It was narrated that Râfî’ bin Khâdîj said: “We used to lease land on the basis of Al-Muhâqalah during the time of the Messenger of Allâh ﷺ. He said that one of his paternal uncles came to them and said: “The Messenger of Allâh ﷺ has forbidden me to do something that was beneficial for us, but obedience to Allâh and His Messenger is more beneficial.” We said: “What is that?” He said: “The Messenger of Allâh ﷺ said: “Whoever has land, let him cultivate it (himself) or give it to his brother to cultivate, and not lease it
in return for one-third or one-quarter of the yield nor a specified amount of food (produce).” (Sahih)

Hanzalah bin Qais reported it from Râfi'; and there is a difference over Rabî‘ah’s narration of it.

3929. It was narrated that Râfi’ bin Khadij said: “My paternal uncle told me that they used to lease land at the time of the Messenger of Allâh in return for what grew on the banks of the streams, and a share of the crop stipulated by the owner of the land. But the Messenger of Allâh forbade us to do that.” I (Hanzalah) said to Râfi’: “How about leasing it in return for Dinârs and Dirhams?” Râfi’ said: “There is nothing wrong with (leasing it) for Dinârs and Dirhams.” (Sahih)

Al-Awzâ‘î differed with him.

3930. It was narrated that Hanzalah bin Qais Al-Ansârî said: “I asked Râfi’ bin Khadij about leasing land in return for Dinârs and silver. He said: ‘There is nothing wrong with that. During the time of the Messenger of Allâh they used to rent land to one another in return for what grew on the banks of streams and where the springs emerged – some areas of which might give good produce and
some might give none at all – and the people did not lease land in any other way. So that was forbidden. But as for leases where the return is known and guaranteed, there is nothing wrong with that.” (Sahih)

Malik bin Anas was in accord with the chain, but he differed in the wordings.

Comments:
In other words, the cause of prohibition was the existence of oppressive conditions, on account of which the farmers were incurring an absolute loss. They deceptively used to specify for themselves the harvest produced by the fertile portions of the field, while the harvest produced by the infertile and bad portions was thrown to the farmers by way of good riddance.

3931. It was narrated that Hanzalah bin Qais said: “I asked Râfî’ bin Khadij about leasing land. He said: ‘The Messenger of Allâh forbade leasing land.’ I said: ‘For gold and silver?’ He said: ‘No, rather he forbade leasing it in return for what the land produces. As for gold and silver, there is nothing wrong with that.’” (Sahih)

Sufyân Ath-Thawrî, may Allâh be pleased with him, reported it from Rabî’ah, but he did not narrate it in Marfû’ form.

3932. It was narrated that Hanzalah bin Qais said: “I asked Râfî’ bin Khadij about leasing uncultivated land in return for gold and silver. He said: ‘(It is) permissible and there is nothing
wrong with that. That is the due of the land.” (Saḥīḥ)

Yahya bin Sa‘e’d reported it from Hanzalah bin Qais and in Marfū‘ form; just as Mālik did from Rabī‘ah.

3933. It was narrated that Rāfī’ bin Khādīj said: “The Messenger of Allāh forbid us to lease our land. At that time there was no gold nor silver. A man would lease his land in return for what grew on the banks of streams and where the springs emerged, and in return for something specific.” (Saḥīḥ)

And he quoted the rest of it.
Sālim bin ‘Abdullāh bin ‘Umar reported it from Rāfī’ bin Khādīj, and there is a difference over Az-Zuhri’s narration of it.

3934. It was narrated from Az-Zuhri that Sālim bin ‘Abdullāh narrated something similar. (Saḥīḥ)
‘Uqail bin Khālid followed him up in that.

3935. Sālim bin ‘Abdullāh narrated that ‘Abdullāh bin ‘Umar used to lease his land until he heard that Rāfī’ bin Khādīj forbade leasing land. ‘Abdullāh met him
and said: "O Ibn Khadîj, what do you narrate from the Messenger of Allah ﷺ about leasing land?" Râfî‘ said to ‘Abdullâh: "I heard two of my uncles, who had been present at Badr, telling the people in the house, that the Messenger of Allah ﷺ forbade leasing land." ‘Abdullâh said: "I knew that at the time of the Messenger of Allah ﷺ land used to be leased." Then ‘Abdullâh was concerned that the Messenger of Allah ﷺ had decreed something and he ('Abdullâh) had not known about it, so he stopped leasing land. (Sahîh)

Shu‘aib bin Abî Hamzah narrated it in Mursal form.

3936. It was narrated that Az-Zuhri said: "We heard that Râfî‘ bin Khadîj used to narrate that his paternal uncles – whom he said had been present at Badr – (said) that the Messenger of Allah ﷺ forbade leasing land." (Sahîh)

‘Uthmân bin Sa’eed reported it from Shu‘aib, but he did not mention his two uncles.

3937. It was narrated from Shu‘aib: "Az-Zuhri said: ‘Ibn Al-Musayyab used to say: ‘There is nothing wrong with leasing land in return for gold and silver, and Râfî‘ bin Khadîj used to narrate that the Messenger of Allah ﷺ forbade
that." (Sahih)

'Abdul-Karim bin Al-Harith was in accord in his narrating it in Mawqif form.

3938. It was narrated from Ibn Shihab that Râfi' bin Khâdîj said: "The Messenger of Allâh forbid leasing land." Ibn Shihab said: "Râfi' was asked after that: 'How did they lease land?' He said: 'In return for a set amount of food (produce), and it was stipulated that we would have whatever grew on the banks of the streams and springs.'" (Sahih)

Nâfi' reported it from Râfi' bin Khâdîj, and there are differences over his narration of it.

Comments:

These forms are absolutely forbidden because such conditions fall in the group of oppression or tyranny, and in which there is nothing but utter loss for the farmer.

3939. Râfi' bin Khâdîj told 'Abdulâh bin 'Umar that his paternal uncles went to the Messenger of Allâh, then they came back and told them that the Messenger of Allâh had forbidden leasing arable land. 'Abdulâh said: "We knew that he owned some arable land that he leased at the time of the Messenger of Allâh in return for whatever grew on the banks of the streams of water, and for a certain amount of straw, I do not
know how much it was.” Ibn ‘Awn reported it from Nâfî’, but he said: “From some of his paternal uncles.” (Ṣaḥīḥ)

Comments:

It is the opinion of Imâm ibn Taymiyyah that ‘Abdullâh ibn ‘Umar considered permissible the form of sharecropping described in this Ḥadîth, and he used to practice it, because he was not aware of its prohibition. Later on, he had stopped doing it when Râfî’ bin Khâdîj informed him about its having been forbidden as is mentioned in Ḥadîth 3935.

3940. It was narrated from Nâfî’: “Ibn ‘Umar used to take rent for some land, then he heard something from Râfî’ bin Khâdîj. He took me by the hand and went to Râfî’, and I was with him. Râfî’ narrated to him from some of his paternal uncles, that the Messenger of Allâh forbid leasing land, so ‘Abdullâh stopped (doing that) afterward.” (Ṣaḥīḥ)

3941. It was narrated from Ibn ‘Umar that he used to take rent for land until Râfî’ narrated to him, from some of his paternal uncles, that the Messenger of Allâh forbade leasing land. So he stopped doing that afterward. (Ṣaḥīḥ)

Ayûb reported it from Nâfî’, from Râfî’, and he did not mention: “His paternal uncles.”
3942. It was narrated from Nāfī that Ibn ‘Umar used to lease out his arable land until he heard at the end of Mu‘āwiyah’s Khilâfah, that Râfî bin Khâdîj used to narrate, that the Messenger of Allah (ﷺ) had forbidden that. He went to him — and I (Nāfī) was with him — and asked him (about that). He said: “The Messenger of Allah (ﷺ) used to forbid leasing arable land.” So Ibn ‘Umar stopped (doing that) afterward. When he was asked about it he said: “Râfî bin Khâdîj said that the Prophet forbade that.” (Saḥîh)

‘Ubaidullâh bin ‘Umar, Kâthîr bin Farqad, and Juwairiyah bin Asmâ’ were in accord with him.

3943. It was narrated from Nāfī that ‘Abdullâh bin ‘Umar used to lease arable land, then he was told that Râfî bin Khâdîj narrated from the Messenger of Allah (ﷺ) that he forbade that. Nāfī said: “He went out to him (and met him) in Al-Balât, and I was with him. He asked him (about that), and he said: ‘Yes, the Messenger of Allah (ﷺ) forbade leasing arable land.’ So ‘Abdullâh stopped leasing it.” (Saḥîh)
3944. It was narrated from Nâfî': "A man told Ibn 'Umar that Râfî' bin Khadîj had narrated a Hadîth concerning leasing of land. He and I, along with the man who had told him that, went to Râfî', and he told us that the Messenger of Allâh ﷺ had forbidden leasing land. So 'Abdullâh stopped leasing land." (Sahîh)

3945. It was narrated from Nâfî' that Râfî' bin Khadîj told 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ forbade leasing arable land. (Sahîh)

3946. It was narrated from Nâfî' that he narrated: "Ibn 'Umar used to lease his land in return for some of its produce. Then he heard that Râfî' bin Khadîj warned against that. He said: 'The Messenger of Allâh ﷺ forbade that.' He said: 'We used to lease our land before we came to know Râfî'. Then he (Ibn 'Umar) became unsure, so he put his hand on my shoulder and we went to Râfî'. 'Abdullâh said to him: 'Did you hear the Prophet ﷺ forbid leasing land?' Râfî' said: 'I heard the Prophet ﷺ say: Do not lease land in return for anything.' (Sahîh)
3947. It was narrated from Râfi‘ bin Khadîj that the Messenger of Allâh ( ﷺ) forbade leasing land. (Sahîh)

Ibn ‘Umar reported it from Râfi‘ bin Khadîj, but there is disagreement is (reported from) ‘Amr bin Dînâr (for it).

3948. It was narrated that ‘Amr bin Dînâr said: “I heard Ibn ‘Umar say: ‘We used to sell grain before it was ripe and before it was evident that it was free of disease and blight (by means of Al-Muḥābarah). We did not see anything wrong with that, until Râfi‘ bin Khadîj said that the Messenger of Allâh ( ﷺ) had forbidden Al-Muḥābarah.”’ (Sahîh)

3949. ‘Amr bin Dînâr said: “I bear witness that I heard Ibn ‘Umar asking about Al-Khîbr (the agreement to Al-Muḥābarah) and he said: ‘We did not see anything wrong with that, until Ibn Khadîj told us earlier that he heard the Messenger of Allâh ( ﷺ) forbidding Al-Khîbr.’” Hammâd bin Zaid was in accord with the two of them. (Sahîh)
The first year': It has preceded in Hadîth 3942 that this belongs to the final days of Mu‘awiyyah. Hence, the first year might probably mean here the first year of the time of Yazid, or the time of Ibn Zubair. And Allâh knows best!

3950. It was narrated that ‘Amr bin Dinâr said: “I heard Ibn ‘Umar say: ‘We did not see anything wrong with Al-Khîbîr until last year, when Râfi’ said that the Prophet of Allâh forbade it.”’ (Sahîh)

‘Ârîm differed with him; so he said: “From Hammâmîd, from ‘Amr, from Jâbir.”

3951. It was narrated from Jâbir bin ‘Abdullâh that the Prophet forbade leasing land. (Sahîh)

Muḥammad bin Muslim Al-Ţâ’îfî followed him up (in narrating it).

3952. It was narrated that Jâbir said: “The Messenger of Allâh forbade Al-Mukhâbarah, Al-Muḥâqalah and Al-Muzâbah.” (Hasan)

Su夫ân bin ‘Uyainah combined the two Hadîths, so he said: “From Ibn ‘Umar and Jâbir.”
3953. It was narrated from Ibn 'Umar and Jabir that the Messenger of Allah forbade selling fruits until it was clear that they were free of blemish, and he forbade from Al-Mukhabarah; leasing land in return for one-third or one-quarter (of the yield).” (Sahih)

Abu An-Najashi, ‘Ata’ bin Suhaib reported it, and disagreement is reported from him in it.

3954. Râfi’ bin Khadij narrated that the Messenger of Allâh said to Râfi’: “Do you rent out your arable land?” I said: “Yes, O Messenger of Allâh. We rent it out in return for one-quarter, and in return for (a number of) Wasqs of barley.” The Messenger of Allâh said: “Do not do that. Cultivate it (yourselves), or lend it, or keep it.” (Sahih)

Al-Awzâ’î differed with him; he said: “From Râfi’, from Zuhair bin Râfi’.”

3955. It was narrated that Râfi’ said: “Zuhair bin Râfi’ came to us and said: ‘The Messenger of Allâh forbade me to do something that was convenient for us.’” I said:
‘What was that?’ He said: ‘The command of the Messenger of Allâh is true. He asked me: What do you do with your land? I said: We rent it out in return for one-quarter of the yield and a number of Wasqs of dates or barley. He said: Do not do that. Cultivate it, give it to someone else to cultivate, or keep it.” (Sahîh)

Bukair bin 'Abdullâh bin AlAshajj reported it from Usaid bin Râfî’, and he reported it as a narration of Râfî’s brother.

تخريج: أخرجه مسلم، ح: 504/1548، م bör حديث السابق من حديث يحيى بن حمزة، والبكاري، الحرش والمزارة، باب ما كان من أصحاب النبي ﷺ، وتبليغهم بعضهم بعضًا في الزراعة والنشر، ح: 3339: 23 من حديث الأوزاعي به، وهو في الكبیر، ح: 4554.

3956. It was narrated from Usaid bin Râfî’ bin Khâdîj that the brother of Râfî’ said to his people: “Today the Messenger of Allâh has forbidden something which was convenient for you, but following his command is an act of obedience (to Allâh) and is good. He forbade Al-Haql.” (Sahîh)

تخريج: [إسناد صحيح] وهو في الكبیر، ح: 4555. ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

3957. It was narrated that ‘Abdur-Rahmân bin Hurmuz said: “I heard Usaid bin Râfî’ bin Khâdîj Al-Ansârî say that they did not allow Al-Muhâqalah, which is land that is cultivated in return for some of its produce.” (Sahîh)

‘Eîsa bin Sahl bin Râfî’ reported it.
3958. 'Eisa bin Sahl bin Râfi’ bin Khâdîj narrated said: “I was an orphan in the care of my grandfather Râfi’ bin Khâdîj. I reached puberty and became a man, and I performed Hajj with him. My brother ‘Imrân bin Sahl bin Râfi’ bin Khâdîj came and said: ‘O my father, we have leased our land to so and so (a woman) for two hundred Dirhams.’ He said: ‘O my son, leave that (do not do it), for Allâh will give you other provision. The Messenger of Allâh ﷺ forbade leasing land.’” (Da‘îf)

3959. It was narrated that ‘Urwah bin Az-Zubair said: “Zaid bin Thâbit said: ‘May Allâh forgive Râfi’ bin Khâdîj. By Allâh, I have more knowledge of the Hadith than him. We were two men who fought and the Messenger of Allâh ﷺ said: If this is how it is between you, then do not lease land. And he only heard the words: Do not lease land.”’ (Hasan)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: (this is an example of) A sharecropping contract based on the condition that the seeds and expenses be provided by the owner of the land, and the share cropper will have one-quarter of whatever Allâh brings forth from the land:
This contract was written by so and so the son of so and so the son of so and so, while he is still in good health, and in full control of his wealth. (It is addressed to) so and so the son of so and so; stating that you will give me all of your land that is situated in such and such location, in such and such city, to cultivate it on the basis of sharecropping. This is the (piece of) land that is known as such and such, defined by four boundaries that enclose the entire area (he defines the four boundaries). You have given to me all of the land defined in this contract, within the boundaries specified, and everything in it, water, rivers and streams, uncultivated, empty land with no crops planted therein, for a complete year, starting at the beginning of such and such month of such and such year, and ending at the end of such and such month of such and such year, on the basis that I will cultivate all of the land specified in this contract, the location of which is described herein, from beginning to end. I may cultivate anything I want and see fit of wheat, barley, sesame, rice, cotton, fresh dates, herbs, chickpeas, beans, lentils, cucumbers, melons, carrots, radishes, onions, garlic, and any other kind of winter or summer produce, using your seeds which are all to be provided by you and not by me, on the basis that I will do the work myself, or with...
whomever I want of my helpers, and hired workers, my oxen, and my tools, and equipment. I will cultivate it and take care of it so that it will grow well and yield the best produce, plowing the land and clearing it of brush, supplying water and manure to those crops that need them, digging irrigation ditches, picking whatever needs to be picked, harvesting whatever needs to be harvested, gathering it, threshing and winnowing what needs to be threshed and winnowed. All of that will be done at your expense and not mine, and it will be done by me and my helpers, and not by you. From all that Allah brings forth from all of that, during the period specified in this contract, from beginning to end, you will have three quarters in return for your land, your water, your seeds and your spending, and I will have the remaining quarter of all that in return for my cultivation and labor, done by myself and my helpers. You have given me all the land of yours defined in this contract, with all its rights and facilities, and I have accepted all of that from you on such and such a day in such and such a month, of such-and-such a year. All of that has come under my control, but I do not own any of it, and I have no claim to any of it except this sharecropping as described in this contract, during the year described therein. Once that time ends, then it all reverts to you and to your control, and you have the right to
expel me from it when that year is over, and to take it out of my control, and out of the control of anyone who had anything to do with it because of me. Signed by so and so and so and so. Two copies were made of this contract.

Comments:
In other words, one reason for prohibiting the current form of sharecropping of that period was that it was the cause of disputes; and Allâh’s Messenger highly detested disputes, and quarrels.

Chapter 46. Mentioning The Different Wordings With Regard To Sharecropping

Comments:
The above-mentioned document would be operational in the event when it has been decided or agreed upon that the seed and the expenses shall be provided by the owner of the land; and it is determinately specified that the total produce shall be divided between the partners in the ratio of 1:3.

3960. Ibn ‘Awn said: “Muhammad used to say: ‘In my view land is like the wealth put into a Mudârâbah (limited partnership) contract. Whatever is valid with regard to the wealth put into a Mudârâbah partnership, is valid with regard to land, and whatever is not valid with regard to the wealth put into a Mudârâbah partnership, then it is not valid with regard to land.”” He said: “He did not see anything wrong with giving all of his land to the plowman on the basis that he would work with it himself, or with his children, and helpers, and oxen, and, that he would not spend anything on it; all expenses were to be paid by the owner of the land.” (Sâhih)
The Book Of Agriculture

3961. It was narrated from Ibn 'Umar that the Prophet gave the datepalms of Khaibar and their land to the Jews of Khaibar, on condition that they would take care of them at their expense, and the Messenger of Allah would have half of whatever they produced. (Sahih)

Comments:

Entrusting of the date-palms or any other fruit tree to some person on the condition that he would take it upon himself to water them, look after the trees, or manage and culture them, and when they give fruit, he would get half of their produce (or any other determinately specified portion). Such an arrangement is called Musâqâtî in the Arabic language.

3962. It was narrated from Ibn 'Umar that the Prophet gave the datepalms of Khaibar and their land to the Jews of Khaibar on condition that they would take care of them at their expense, and the Messenger of Allah would have half of their fruits. (Sahih)

3963. It was narrated from Nâfi' that 'Abdullâh bin 'Umar used to say: "Arable land used to be leased out at the time of the Messenger of Allah on condition that the owner of the land would have whatever grew on the banks of the streams and a share of straw, I do not know how much it was." (Sahih)
The Book Of Agriculture

It was narrated that 'Abdur-Rahman bin Al-Aswad said: "Two of my paternal uncles used to cultivate (land) in return for one-third or one-quarter of the crop, and my father was their partner. 'Alqamah and Al-Aswad knew about that and did not change anything." (Da'f)

Comments:
The objective is to demonstrate that sharecropping was common among the Tabi'in - the followers of the Companions of the Prophet.

Sa'eed bin Jubair said: "Ibn 'Abbás said: 'The best thing you can do is for one of you to rent his land out in return for gold and silver.'" (Sahih)

It was narrated from Ibrāhim and Sa'eed bin Jubair that they did not see anything wrong with renting uncultivated land. (Sahih)

It was narrated that Muhammad said: "I do not know that Shuraih ever ruled on
Mudârabah disputes except in two ways. He would say to the Mudârib (the one who contributed his labor to the partnership): 'You must provide proof that a calamity befell you so that you may be excused.' Or he would say to the one who invested his money in the partnership: 'You must provide proof that your trustee betrayed his trust, otherwise his oath sworn by Allâh that he did not betray you is sufficient.'” (Sahîh)

Comments:
When a person gives a sum of money to another to do business on condition that the gain should be between them two; this is called Mudârabah. The giver of the sum of money is the owner of the property, and the taker is called the Mudârib or the one who is employed by another in trade for him with his (the latter's) property. Now, if the Mudârib informs the owner of the property that the complete principal wealth or a part of it is stolen or lost, what verdict would be given? The following narrations discuss that.

3968. It was narrated that Sa'eed bin Al-Musayyab said: “There is nothing wrong with renting uncultivated land for gold and silver.” (Da'if)

He (An-Nasâ'î) said: "If a man gives money to another in a Mudârâbah partnership, and he wants to write a contract concerning that, he should write:

'This is contract written by so and so the son of so and so, while he is still in good health and in full control of his wealth; (addressed to) so-and-so the son of so and so, stating that you have given to me, at the beginning of such-and-such month, in such and such year, ten thousand Dirhams, non-counterfeit, and
weighing seven Qirād as an investment in a Mudārakah partnership, on the basis of fear of Allāh in secret and in public, and on the basis of honesty. I will buy with it whatever I want and as I see fit to buy, and I will dispose of it and whatever I want of it as I see fit in all kinds of trade. I will dispose of whatever I want to whenever I want to and I will sell whatever I see fit of the goods I have bought for cash or on credit. I will do all of that at my discretion and will delegate that to whomever I see fit. All bounty and profits that Allāh bestows on that after the capital that you have paid – as described – to me, the amount of which is stated in this contract, will be shared half and half between you and I. You will have half in return for your capital and I will have half in return for my work. Any losses incurred will be borne by the capital. I have taken this ten thousand, non-counterfeit, from you at the beginning of such and such month in the year such and such, and it is a Mudārakah investment, based on the conditions stipulated in this contract. Signed by so and so, and so and so.' If he wanted to give him free rein to buy and sell on credit, he would have written that, but you told me not to buy and sell on credit."
Comments:
Since sharecropping is deeply connected with financing a profit-sharing venture, and both are similar or identical, financing profit-sharing was mentioned along with sharecropping.

Chapter... The 'Anān Partnership Between Three Persons
This is a partnership between so and so, and so and so, and so and so, who are in good health, and in full control of their wealth, having formed a partnership with thirty thousand Dirhams, non-counterfeit and weighing seven, each one of them contributing ten thousand Dirhams which they have put together and combined, so that they are now held in common between them on the basis of three equal shares, on the condition that they will work on the basis of fear of Allāh and of honesty, each one of them fulfilling the trust toward each of the others. They will all buy whatever they see fit with it, cash or credit, whatever they see fit of different goods. Each one of them may buy on his own without consulting his companions, whatever he sees fit to buy with cash, he may do so, and whatever he sees fit to buy on credit, he may do so. They may work together, or each may work independently of his partners as he sees fit. All of that is binding on them individually, and on the two others, with regard to decisions taken collectively, or individually. Whatever commitment any of them makes, whether small or great, it is...
binding on each of the other partners, and is binding on all of them. All bounty and profits that Allâh bestows over the capital amount, which is stated in this contract, is to be divided into three equal parts. Any loss is to be borne by all three partners proportionate to their capital investment. Three identical copies of this document have been made, and one given to each of the three partners. Signed by so and so, so and so and so and so.

Chapter... A Proxy Partnership Between Four Persons According To Those Who Permit It

Allâh says: O you who believe! Fulfill (your) obligations. This is a partnership formed between so and so, so and so, and so and so, based on capital which they have collected of one type, and currency, and have combined it, so that it is now mixed, and none of them can tell which is his money. The share and rights of each partner are equal, and they will use this money for trade, whether buying or selling, for cash, or on credit, in all transactions, making decisions collectively or individually, each working independently of the others based on his own opinion, and what he

sees fit. Whatever commitment or loan any one of the persons mentioned in this contract makes, then it is binding on each of his companions mentioned in this contract. All bounty and profits that Allâh bestows over the capital amount, which is stated in this contract, is to be divided equally between all four. Any loss is to be borne equally by each of them. Each of the four persons mentioned in this contract appoints the others as his deputy (Wakil) who may demand every right, and debt, and deal with every dispute, concerning this contract, to dispute on behalf of the others with anyone who is disputing with them, or seek their dues. And each of them makes the others his executor (to act on his behalf after he dies), pay off his debts, and carry out the instructions in his will. Signed by so and so, so and so, so and so and so.

Comments:

If a few individuals trade together, it is called partnership. The majority Fuqha have shown partnership to be of four kinds:

1) Cooperative partnership;
2) Comprehensive partnership;
3) Craftsmanship, Manufacturing or handicraft partnership;
4) Well-known partner partnership (Sharika Al-Wujâh)

The discussion here pertains to cooperative partnership, in which every partner happens to be the authorized representative of the other, not the
sponsor. There is leeway or flexibility in this form of partnership. It is not necessary that two shares of capital put up by the partners be equal in amount, they could be more or less. In the same way, equality is not essential in manufacturing partnership; irrespective of whether the wealth or the capital is equal. Likewise, there could be equalization in manufacturing or handicraft, even if the capital is not equal. One might have contributed dinars and the other dirhams. The rest of the details are given in the above-mentioned document. It should, however, be borne in mind that partnership could exist between the two individuals, and the mention of three in the afore-mentioned document is incidental.

2. Comprehensive partnership (Sharika Al-Mufawada) whose detail appears in the forthcoming document. This partnership is distinct from the cooperative partnership. In it, each partner happens to be the other’s authorized representative and sponsor too, by which the partners share whatever they earn from their respective separate principal funds and labor; mutually covering the debts or financial liabilities incurred by either. The document makes mention of four partners, but this partnership could be struck between two partners also.

Chapter 47. Labor Partnership (Abdân)

Comments:

The overall or summary definition of the comprehensive partnership (Sharika Al-Mufawada) has already been spelled out under the previous Hadîth, but its detail has been explained in this document.

3969. It was narrated that ‘Abdullâh said: “I formed a partnership with ‘Ammâr and Sa’d on the day of Badr. Sa’d brought two prisoners but ‘Ammâr and I did not bring anything.” (Da‘îf)

Comments:

This form of partnership (Sharika Al-Abdân or manual partnership) is called manufacturing or handicraft or workmanship’s partnership, which means two persons (or more) agree to work together on a particular job or venture, and
distribute its gain equally among themselves, although it is possible that one partner might work more on the project, while the other less.

3970. It was narrated from Az-Zuhri concerning two slaves who were partners, and one of them quit, that he said: “One of them may cover for the other if they were partners.” (Sahih)

Comments:
In the comprehensive partnership (Sharikat Al-Mufawada), two partners share their entire wealth, benefits, and profits. They are each other’s authorized representative and sponsors, to the extent that one’s financial liability could be demanded of the other. In this situation, therefore, if one specifies one’s price of emancipation from his master, the other would also cooperate with him and share his burden.

Chapter... Partners Dissolving
A Partnership

This is a contract drawn up by so and so, so and so, so and so, and so and so, and signed by each one of them, and each of his companions mentioned alongside him in this contract, who are in good health, and in full control of their wealth. There has taken place among us, dealing and trading, buying and selling, sharing of wealth and different types of dealing, loans, trusts, partnerships, debts, leases and sharecropping. We are dissolving the partnership by mutual consent and are content with all that we did. All that was between us of partnership and dealing has to do with money and wealth and we have settled all of that in all types of dealings. We have explained all of that in every
category. Each one of us has taken all his dues, and it is now in his possession. None of those named in this contract owes anything to any of the others, nor to anyone else connected to the others, because each one of us has taken all his dues, and it has come into his possession. Signed by So-and-so, So-and-so, so and so and so and so.

Chapter... Separation Of The Married Couple

Allâh, Blessed and Most High, says: And it is not lawful for you (men) to take back (from your wives) any of your (bridal-money) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh. Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them for what they give back.\[1\]

This writ was written by so and so, the daughter of so and so, who is in good health and in full control of her wealth, to so and so the son of so and so and so. I

\[1\] Al-Baqarah 2:229.
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was a wife to you, and you came in to me, and consummated the marriage with me. Then I did not like your company, and I wanted to leave you, without your having done any harm to me, nor having withheld any of my rights. I asked you, when we feared that we would not be able to keep the limits ordained by Allāh, to free me (Khul‘) and to divorce me irrevocably in return for all my Șadāq (Mahr) that is due from you to me, which is such-and-such a number of Dīnārs, non-counterfeit, and such-and-such a number of Dīnārs, non-counterfeit, that I gave you in addition to that, apart from my Șadāq. You did what I asked of you, and you gave me an irrevocable divorce in return for what was left of my Șadāq, as stated in this writ, and in return for the additional Dīnārs as stated. I accepted that from you verbally when we were talking about it, and in response to what you said before we finished our discussion, and departed. I gave you all the Dīnārs mentioned in this contract in return for which you granted me Khul‘, except for my Șadāq. Thus I became irrevocably divorced from you, and now I am in control of my own affairs, based on this Khul‘ which is described in this contract. Thus you have no control over me, you cannot make demands of me, and you cannot take me back. I have taken from you all that is due to a woman like me at the time of Tādah, and I took all that I need in
full, which a woman like me would take from a husband like you. Neither of us has any further rights, nor claims over the other. If any one of us makes any claim on the other, this claim is totally and utterly false, and the one against whom the claim is made is innocent, and has nothing to do with this claim. Each one of us accepts everything that the other party offers, and all that the other party relieves him of, as described in the contract, verbally when we were talking about it, and before we spoke of anything, or parted from our meeting that took place. Signed by so and so (the wife) and so and so (the husband).

Comments:

According to the dominant majority of the people of knowledge, a husband cannot take anything away from his wife, except for the dower, in the event of *Khul'* as has been explicitly mentioned in the noble Verse of the Qur'an.

**Chapter 48. Contract Of Manumission**

Allâh, the Mighty and Sublime says: "And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them."[1]

This is a contract written by so and so the son of so and so, who is in good health and in full control of his wealth, to his Nubian slave who is called so and so, who at this time is in his possession and owned by him. I have agreed to manumit

---

you in return for three thousand Dirhams, non-counterfeit and weighing seven, to be paid in installments by you over six consecutive years, starting at the beginning of such and such month in such and such year. You will pay me the amount of money stated in this contract in installments, then you will be free in return for that, with the same rights and duties as all free men. If you default on any of these installments, this contract will be null and void, and you will remain a slave with no contract of manumission. I have accepted your contract of manumission based on the conditions stipulated in this contract before we finished talking, and departed from our meeting, which took place between us. Signed by So-and-so and So-and-so.

Comments:

In many an issue of the Divine law, emancipation of slave has been made a part of expiation or Kaffarah. For a slave who is able to earn a living and is capable of paying for his freedom, it has been made incumbent upon his owner that he enters into a contract with him for his freedom. (The original term used in this context is Kitābat (or Mukātabat) which means ‘a contract of a slave with his master’ that he would pay a certain sum as a price for himself and on payment thereof, he would be free).

Chapter 49. *Tadbir* (Leaving Instructions That One’s Slave Be Freed After One’s Death)

This is a contract written by so and so the son of so and so to his Sicilian slave, the baker and cook, who is called so and so, and who at this time is in his possession and owned by him. I have arranged for your manumission following my death,
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seeking thereby the Face of Allāh, the Mighty and Sublime, and hoping for His reward. You will be free after I die, and no one will have any control over you after I die, except by way of Al-Walā’ (loyalty of a freed slave to his former masters), which will be to me and my descendants after me. So-and-so the son of So-and-so affirms all that is mentioned in this contract, without compulsion, while in good health, and in full control of his wealth, after all of that was read to him in the presence of the witnesses named therein. He affirmed in their presence that he had heard it, and understood it, and called upon Allāh to bear witness to it, and Allāh is sufficient as a witness, then the witnesses who were present. So-and-so the Sicilian cook, who is sound in mind and body, affirmed that everything that is stated in this contract is true and correct according to the way it is written.

Comments:

‘Mudabbar’: The term Mudabbar signifies a slave made to be free, not yet but after his owner’s death, to whom his master has said, ‘You are free after my death,’ whose emancipation has been made to depend on his master’s death. No sooner does the owner die than the slave would become free.

Chapter 50. Manumission

This is a contract written by so and so the son of so and so, without compulsion, while he is in good health and in full control of his wealth, in such-and-such month of such and such year, to his Byzantine slave who is called so and so, who at this time is in his
possession and owned by him. I have set you free as an act of worship, seeking thereby the great reward of Allâh, the Mighty and Sublime, granting you complete and definite freedom with no conditions and no right to take you back. You are free for the Face of Allâh, and the Hereafter, and neither I nor anyone else has any control over you, except by way of Al-Walâ' (loyalty of a freed slave to his former masters), which is to me and my descendents after me.

Comments:
1. ‘Exemption’ means no condition was stipulated. You are free unconditionally. Condition could also be called exemption.
2. The right of inheritance of a slave - Al-Walâ': The right which an emancipator is vested with over his emancipated slave, after his emancipation, is called Al-Walâ'. It is a relationship. Any alteration in this relationship amounts to a major sin or an enormity.
English Translation of

Sunan An-Nasâ’i

Volume 5

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37. The Book Of Fighting
[The Prohibition Of Bloodshed]

Chapter 1. The Prohibition Of Bloodshed

3971. It was narrated from Anas bin Mālik that the Prophet ﷺ said: “I have been commanded to fight the idolators until they bear witness to Lā ilāha illallāh (there is none worthy of worship except Allāh) and that Muḥammad is His slave and Messenger. If they bear witness to Lā ilāha illallāh and that Muḥammad is His slave and Messenger, and they pray as we pray and face our Qiblah, and eat our slaughtered animals, then their blood and wealth becomes forbidden to us except for a right that is due.” (Sahih)

Comments:

‘I have been commanded’: The fighting a battle against unbelievers is permitted. But if they become Muslims, then fighting them is not permissible, provided they bring into practice the fundamental commands of Islam, and live like Muslims.

3972. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “I have been commanded to fight the idolators until they bear witness to Lā ilāha illallāh (there is none worthy of
witness except Allâh) and that Muhammad is the Messenger of Allâh ﷺ. If they bear witness to Lâ ilâha illâllah and that Muhammad is the Messenger of Allâh ﷺ, and they face our Qiblah, eat our slaughtered animals, and pray as we do, then their blood and wealth become forbidden except for a right that is due, and they will have the same rights and obligations as the Muslims.” (Sahîh)

3973. Maimûn bin Siyâh asked Anas bin Mâlik: “O Abû Ḥamzah, what makes the blood and wealth of a Muslim forbidden?” He said: “Whoever bears witness to Lâ ilâha illâllah (there is none worthy of worship except Allâh) and that Muhammad is the Messenger of Allâh ﷺ, faces our Qiblah, prays as we pray, and eats our slaughtered animals, he is a Muslim, and has the same rights and obligations as the Muslims.” (Sahîh)

3974. It was narrated that Anas bin Mâlik said: “When the Messenger of Allâh ﷺ died, the ‘Arabs apostatized, so ‘Umar said: ‘O Abû Bakr, how can you fight the ‘Arabs?’ Abû Bakr said: ‘The Messenger of Allâh ﷺ said: ‘I have been commanded to fight the people until they bear witness to
Lâ ilâha illallâh (there is none worthy of worship except Allâh) and that I am the Messenger of Allâh, and they establish Salâh and pay Zakâh.” By Allâh, if they withhold from me a young goat that they used to give to the Messenger of Allâh, I will fight them for it.” ‘Umar said: ‘By Allâh, as soon as I realized how certain Abû Bakr was, I knew that it was the truth.” (Sahîh)

Comments:
(See No. 2445)

3975. It was narrated that Abû Hurairah said: “When the Messenger of Allâh died and Abû Bakr became the Khalifah after him, and some of the ‘Arabs reverted to Kufr, ‘Umar said to Abû Bakr: ‘How can you fight the people when the Messenger of Allâh said: I have been commanded to fight the people until they say Lâ ilâha illallâh (there is none worthy of worship but Allâh). Whoever says Lâ ilâha illallâh, his wealth and his life are safe from me except for a right that is due; and his reckoning will be with Allâh.’ Abû Bakr said: ‘By Allâh, I will fight whoever separates Salâh and Zakâh, for Zakâh is the compulsory right to be taken from wealth. By Allâh, if they withhold from me a rope that they used to give to the Messenger of Allâh, I will fight them for withholding it.” ‘Umar, may Allâh be pleased with him, said: ‘By Allâh, as soon as I realized that
Allāh has expanded the chest of Abū Bakr for fighting. I knew that it was the truth.” (Ṣahīḥ)

**Comments:**
This narration is brief or concise. There is, therefore, a possibility of misunderstanding. For elaborate detail, please turn to Alhādīth 2445, 3093, and 3096. Here, there is description of fighting against those who refuse to give Zakāt, and not of general or common apostates.

**3976.** It was narrated that Abū Hurairah said: “The Messenger of Allāh said: ‘I have been commanded to fight the people until they say Lā ilāha illāllāh. If they say it then their blood and their wealth are safe from me, except for a right that is due, and their reckoning will be with Allāh.’ When the people apostatized, ‘Umar said to Abū Bakr: ‘Will you fight them when you heard the Messenger of Allāh say such and such?’ He said: ‘By Allāh, I do not separate Salāh and Zakāh, and I will fight whoever separates them.’ So we fought alongside him, and we realized that that was the right thing.” (Ṣahīḥ)

Abū ‘Abdur-Rahmān (An-Nasâ’î) said: Sufyān is not strong in (his narrations from) Az-Zuhrî, and he is Sufyān bin Ḥusain.

**3977.** Abū Hurairah narrated that the Messenger of Allāh said: “I have been commanded to fight the people until they say Lā ilāha illāllāh (there is none worthy of worship but Allāh). Whoever says
Lā ilāha illallāh, his wealth and his life are safe from me except for a right that is due, and his reckoning will be with Allāh.” (Ṣaḥīḥ) Shu’aib bin Ħaṁzah combined the two Ḥadīths together:

Comments:
‘Recited lā ilāhā illallāh’: This is brief; reciting this much is not sufficient. It is also required to affirm the Prophethood of Muḥammad ﷺ as well as all other revealed obligations.

3978. It was narrated that Abū Hurairah said: “When the Messenger of Allāh ﷺ died, and Abū Bakr (became Khalīfah) after him, and the ‘Arabs reverted to Kufr, ‘Umar said: ‘O Abū Bakr, how can you fight the people when the Messenger of Allāh ﷺ said: I have been commanded to fight the people until they say Lā ilāhā illallāh, and whoever says Lā ilāhā illallāh, his wealth and his life are safe from me, except for a right that is due, and his reckoning will be with Allāh, the Mighty and Sublime?’ Abū Bakr said: ‘I will fight whoever separates Salāh and Zakāh, for Zakāh is the compulsory right to be taken from wealth. By Allāh, if they withhold from me a young goat that they used to give to the Messenger of Allāh ﷺ, I will fight them for withholding it.’ ‘Umar said: ‘By Allāh, as soon as I saw that Allāh has expanded the chest of Abū Bakr to fighting, I knew that it was the truth.’” (Ṣaḥīḥ)
Comments:

‘Their reckoning rests with Allâh’: means whether they have recited the testimony of faith with sincere heart, or merely to save their life, or regarding other obligations.

3979. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “I have been commanded to fight the people until they say Lâ ilâha illallâh, and whoever says it, his life and his wealth are safe from me, except for a right that is due, and his reckoning will be with Allâh.” (Sâhîh) Al-Walîd bin Muslim contradicted him.\(^1\)

3980. It was narrated that Abû Huraîrah said: “So Abû Bakr decided to fight them, then ‘Umar said: ‘O Abû Bakr, how can you fight the people when the Messenger of Allâh ﷺ said: ‘I have been commanded to fight the people until they say Lâ ilâha illallâh, and if they say it, their blood and their wealth will be safe from me except for a right that is due.’” Abû Bakr said: ‘I will fight whoever separates prayer and Zakâh. By Allâh, if they withhold from me a young goat that they used to give to the Messenger of Allâh ﷺ, I will fight them for withholding it.’ ‘Umar said: ‘By Allâh, as soon as I realized that Allâh has expanded the chest of

\(^1\) Meaning, in some details regarding the chain of narration.
Abû Bakr to fight them, I knew that it was the truth.” (Sahîh)

Comments:
‘Had expanded the chest of Abû Bakr’ means he has reached an explicitly clear conclusion on the basis of evidences, and he was not in any doubt or suspicion in that regard.

3981. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘I have been commanded to fight the people until they say Lâ ilâha illallâh. If they say it, then their blood and wealth are prohibited for me, except for a right that is due, and their reckoning will be with Allâh, the Mighty and Sublime” (Sahîh)

3982. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘I have been commanded to fight the people until they say Lâ ilâha illallâh. If they say it, then their blood and wealth are prohibited for me, except for a right that is due, and their reckoning will be with Allâh.”’ (Sahîh)

3983. It was narrated from Abû Hurairah that the Messenger of
Allâh said: “We will fight the people until they say Là ilâha illâllâh. If they say Là ilâha illâllâh then their blood and their wealth become forbidden to us, except for a right that is due, and their reckoning will be with Allâh.” (Sahîh)

Comments:

‘Kill him’: This means that a person against whom the complaint was made. But later it was learned that he had testified to Islam. Thereupon, Allâh’s Messenger withdrew his earlier command, because a Muslim may not be killed, or it is not permissible to kill him.

3985. It was narrated from An-Nu’mân bin Sâlim that a man said to him: “The Messenger of Allâh said...
The Book Of Fighting...

came to us while we were in a tent inside the Masjid of Al-Madinah, and he said to us: 'It has been revealed to me that I should fight the people until they say Lâ ilâha illallâh.' A similar narration. (Sahîh)

3986. It was narrated that An-Nu'mân bin Sâlim said: “I heard Aws say: 'The Messenger of Allâh came to us when we were in a tent.'” And he quoted the same Hadîth. (Sahîh)

3987. It was narrated that An-Nu'mân bin Sâlim said: “I heard Aws say: ‘I came to the Messenger of Allâh among the delegation of Thaqîf and I was with him in a tent. Everyone in the tent had gone to sleep except him and I. A man came and whispered to him, and he said: Go and kill him. Then he said: Does he not bear witness to Lâ ilâha illallâh (there is none worthy of worship except Allâh) and that I am the Messenger of Allâh? He said: He does bear witness to that. The Messenger of Allâh said: Leave him alone. Then he said: I have been commanded to fight the people.
until they say Lâ ilâha illallâh. If they say it, then their blood and their wealth become forbidden to me, except for a right that is due. (One of the narrators) Muhammad said: I said to Shu‘bah: ‘Doesn’t the Hadîth contain: Does he not testify to Lâ ilâha illallâh (there is none worthy of worship except Allâh) and that I am the Messenger of Allâh?’ He said: ‘I think it is both, but I do not know.’” (Sahîh)

Comments:
'Become forbidden': Neither could they be slain, nor harmed, nor humiliated, nor could their property be usurped. Although if there is any obligation required by the law it will have to be carried out.

3989. It was narrated that Abû Idrîs said: “I heard Mu‘âwiyyah delivering a Khutbah, and he narrated a few Hadîths from the Messenger of Allâh ﷺ.” He said: ‘I heard him delivering a Khutbah and he said: ‘I heard the Messenger of Allâh ﷺ say: Every sin may be forgiven by Allâh except
a man who kills a believer deliberately, or a man who dies as disbeliever.” (Sa’dîh)

Comments:
Killing a Muslim intentionally is an enormously hateful sin. In the Glorious Qur’ân, its punishment has been mentioned to be eternal abode in Hellfire, Allâh’s wrath, curse, and a terrible chastisement. No such punishment has been mentioned for any other sin. That is why it has been transmitted on the authority of Ibn ‘Abbâs, may Allâh be pleased with him and his father that the repentance of such a person is not accepted. He shall have to bear the above-mentioned punishments; or else he offers retribution in the life of this world. See Nos. 4867, 4873 for more details related to this.

3990. It was narrated from ‘Abdullâh that the Prophet ﷺ said: “No person is killed wrongfully, but a share of responsibility for his blood will be upon the first son of Âdam, because he was the first one to set the precedence, of killing.” (Sa’dîh)

Chapter 2. The Gravity Of The Sin Of Shedding Blood

3991. It was narrated that ‘Abdullâh bin ‘Amm bin Al-Âs said: “The Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is my
soul, killing a believer is more grievous before Allâh than the extinction of the whole world.””

(Hasan)

Abû 'Abdur-Râhîmân (An-Nasâ'i) said: (One of the narrators)
Ibrâhîm bin Al-Muhâjir is not strong.

Comments:

If we assume the world without believers, the destruction of the world and what is contains, it would seem less significant to Allâh than unjustly taking the life of a believer. Or if we assume the world empty of believers, and if someone kills one and all the people other than believers, his sin is lesser in gravity than that of unjustly killing a believer. The purpose is to stress the significance of a believer and his faith, which was made vividly clear by this example.

3992. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: “The extinction of the whole world is less significant before Allâh than killing a Muslim man.” (Hasan)

3993. It was narrated that 'Abdullâh bin 'Amr said: “Killing a believer is more grievous before Allâh than the extinction of the whole world.” (Hasan)
3994. It was narrated that ‘Abdullâh bin ‘Amr said: “Killing a believer is more grievous before Allâh than the extinction of the whole world.” (Hasan)

3995. It was narrated from ‘Abdullâh bin Buraidah that his father said: “The Messenger of Allâh ﷺ said: ‘Killing a believer is more grievous before Allâh than the extinction of the whole world.’” (Hasan)

3996. It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘The first thing concerning which a person will be brought to account will be the Salâh, and the first thing concerning which scores will be settled among the people, will be bloodshed.”’ (Sahîh)

Comments:

Meaning: on the Day of Resurrection. Among the rights of Allâh, the most important is the ritual prayer. It will, therefore, be accounted for first of all. If one achieves victory or success in it, then there is hope that he would gain reprieve in other rights of Allâh. But if he fails in the matter of ritual prayer; there would not remain any need for reckoning the remaining rights of Allâh; or it means he would not be successful in it. Among the rights of human beings, the most important is the sanctity of human life.
3997. *It was narrated that 'Abdullāh said: “The Messenger of Allāh ﷺ said: “The first matter concerning which judgment will be passed among the people will be bloodshed.”* (Ṣaḥīḥ)

3998. *It was narrated from ‘Abdullāh that the Messenger of Allāh ﷺ said: “The first matter concerning which scores will be settled among the people on the Day of Resurrection will be bloodshed.”* (Ṣaḥīḥ)

3999. *It was narrated that ‘Abdullāh said: “The first matter concerning which scores will be settled among the people on the Day of Resurrection will be bloodshed.”* (Ṣaḥīḥ)

4000. *It was narrated that ‘Amr bin Shurahbīl said: “The Messenger of Allāh ﷺ said: “The first matter concerning which scores will be settled among the people on the Day of Resurrection will be bloodshed.”* (Ṣaḥīḥ)
4001. It was narrated that ‘Abdullāh said: “The first matter concerning which scores will be settled among the people will be bloodshed.” (Sahih)

4002. It was narrated from ‘Abdullāh bin Mas‘ūd that the Prophetﷺ said: “A man will come, holding another man’s hand, and will say: ‘O Lord, this man killed me.’ Allāh will say to him: ‘Why did you kill him?’ He will say: ‘I killed him so that the glory would be to you.’ He will say: ‘It is to Me.’ Then (another) man will come holding another man’s hand, and will say: ‘This man killed me.’ Allāh will say to him: ‘Why did you kill him?’ He will say: ‘So that the glory would be to so and so.’ He will say: ‘It is not to so and so,’ and the burden of sin will be upon him.”[1] (Sahih)

4003. It was narrated that Abū ‘Imrān Al-Jawnī said: “Jundab said: ‘So and so told me that the Messenger of Allāhﷺ said: The slain will bring his killer on the Day of Resurrection and will say: Ask him why he killed me. He will say: I killed him defending the kingdom...

[1] This may mean that the sin of the murderer is confirmed, or that the murderer will be made to bear the sins of his victim as a punishment for killing him.
of so and so.” Jundab said: “So be careful.” (Sahih)

"If you feel like killing someone, think of what allah has ordained, and if you feel like killing anyone else for the sake of your own or for the sake of someone else's worldly affairs, otherwise on the Day of Resurrection, you would not know how to defend yourself, or you would be made to bear the punishment for bloodshed, and that 'so and so' would be of no avail to you."

Comments:

`Be careful’ means do not kill anyone for the sake of your own or for the sake of someone else’s worldly affairs; otherwise on the Day of Resurrection, you would not know how to defend yourself, or you would be made to bear the punishment for bloodshed, and that ‘so and so’ would be of no avail to you.

4004. It was narrated from Sālim bin Abī Ja’d that Ibn ‘Abbās was asked about someone who killed a believer deliberately, then he repented, believed and did righteous deeds, and followed true guidance. Ibn ‘Abbās said: “There is no way the repentance could avail him! I heard the Prophet say: ‘He (the victim) will come hanging onto his killer, with his jugular veins flowing with blood and saying: O Lord, ask him why he killed me. Then he said: By Allah, Allah revealed it and never abrogated anything of it.’” (Sahih)

4005. It was narrated that Sa‘eed bin Jubair said: “The people of Al-Kūfah differed concerning this Verse: “And whoever kills a believer intentionally.”[1] So I

went to Ibn 'Abbâs and asked him, and he said: 'It was revealed among the last of what was revealed, and nothing of it was abrogated after that.'

(Sâhîh)

Comments:
See Nos. 4867, 4873.

4006. It was narrated that Sa'eed bin Jubair said: "I said to Ibn 'Abbâs: 'Can a person, who killed a believer intentionally, repent?' He said: 'No.' I recited the Verse from Al-Furqân to him: 'And those who invoke not any other ilâh (god) along with Allâh, or kill such person as Allâh has forbidden, except by right,'[1] he said: 'This Verse was revealed in Makkah and was abrogated by a Verse that was revealed in Al-Madînah: 'And whoever kills a believer intentionally, his recompense is Hell.'[2] (Sâhîh)

Comments:
See Nos. 4867, 4873.

4007. It was narrated that Sa'eed bin Jubair said: "Abdur-Rahmân bin [Al-Furqân 25:68. 2 An-Nisâ' 4:93. ]
Abî Laila told me to ask Ibn ‘Abbâs about two Verses: ‘And whoever kills a believer intentionally, his recompense is Hell.’ [1] I asked him and he said: ‘Nothing of this has been abrogated.’ (And I asked him about the Verse): ‘And those who invoke not any other ilâh (god) along with Allâh, or kill such person as Allâh has forbidden, except by right,’ [2] he said: ‘This was revealed concerning the people of Shîrk.’” (Sahîh)

4008. It was narrated from Ibn ‘Abbâs that some people used to kill, and they did a great deal of it, and they used to commit adultery and they did a great deal of it, and they committed violations. [3] They came to the Prophet ﷺ and said: “O Muḥammad, what you say and call people to is good, if only you could tell us that there is any expiation for what we have done.” Then Allâh, the Mighty and Sublime, revealed: “And those who invoke not any other ilâh (god) along with Allâh up to for those, Allâh will change their sins into good deeds,” [4] he said: “So Allâh will change their Shîrk into faith, [1] *An-Nisā’* 4:93.
and their adultery into chastity. And the Verse: “Say: O ‘Ibâdi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)”[1] was revealed. (Hasan)

4009. It was narrated from Ibn ‘Abbâs that some of the people of Shîrk came to Muhammad and said: “What you say and call people to is good, if only you could tell us that there is any expiation for what we have done.” Then the Verses: “And those who invoke not any other ilâh (god) along with Allâh, or kill such person as Allâh has forbidden, except by right.”[2] and “Say: O ‘Ibâdi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)”[3] were revealed. (Saâtî)

4010. It was narrated from Ibn ‘Abbâs that the Prophet said: “The slain will bring his killer on the Day of Resurrection with his forelock and his head in his hand, and with his jugular veins flowing with blood, and will say: ‘O Lord, he killed me,’

until he draws near to the Throne.” They mentioned repentance to Ibn ‘Abbâs and he recited this Verse: “And whoever kills a believer intentionally, his recompense is Hell”[1] He said: “It has not been abrogated since it was revealed; there is no way he could repent.” (Sahîh)

4011. It was narrated that Zaid bin Thâbit said: “This Verse – ‘And whoever kills a believer intentionally, his recompense is Hell’[2] – was revealed six months after the Verse which was revealed in Sûrat Al-Furqân.” (Hasan) Abû ‘Abdur-Rahmân (An-Nasâ’î) said: Muhammad bin ‘Amr did not hear it from Abû Az-Zinâd:

4012. It was narrated from Zaid with regard Allâh’s saying: “And whoever kills a believer intentionally, his recompense is Hell”[3] that he said: “This Verse was revealed eight months after the Verse that is in Tabârak Al-Furqân:

"And those who invoke not any other ilâh (god) along with Allâh, or kill such person as Allâh has forbidden, except by right."[1] (Hasan) Abû 'Abdur-Rahmân (An-Nasâ\i) said: Abû Az-Zinâd put Mujâlid bin 'Awf between himself and Khârijah.

**4013. It was narrated that Mujâlid bin 'Awf said:** "I heard Khârijah bin Zaid bin Thâbit narrate that his father said: (The Verse) 'And those who invoke not any other ilâh (god) along with Allâh, or kill such person as Allâh has forbidden, except by right.'[2] was revealed and we became worried about it. Then the Verse in Al-Furqân 'And those who invoke not any other ilâh (god) along with Allâh, or kill such person as Allâh has forbidden, except by right.'[3] was revealed." (Hasan)

**Comments:**
'We became worried about it' because this Verse contains a severe warning that the slayer will remain in Hell forever.

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Chapter 3. Mentioning The Major Sins

Comments:
Sins are primarily of two kinds: minor and major. In reality, every sin is an enormity which entails either a threat of punishment in the Hereafter, explicitly mentioned in the Glorious Qur'an or Hadith, or which entails a prescribed legal punishment (Hadil), or which is considered synonymous with egression from the fold of Islam, or which is explicitly called an enormity, or which is equal to another major sin.

4014. Abū Ayyūb Al-Ansārī narrated that the Messenger of Allāh ﷺ said: “Whoever comes worshipping Allāh and not associating anything with Him, establishing Salāh, paying Zakāh and avoiding major sins, Paradise will be his.” They asked him about major sins and he said: “Associating others with Allāh, killing a Muslim soul, and fleeing (from the battlefield) on the day of the march.” (Sahih)

4015. It was narrated that ‘Ubaidullāh bin Abī Bakr said: “I heard Anas say: ‘The Messenger of Allāh ﷺ said: The major sins are: Associating others with Allāh (Shirk), disobeying one’s parents, killing a soul (murder) and speaking falsely.’” (Sahih)
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Comments:

Major sins may be understood to be of three kinds: (1) The gravest of major sins (Kabir Al-Kabâ'ir), for instance, polytheism (Shirk) or the denial of an absolute command of the Divine law. (2) Those sins which violate the rights of other human beings, for example, murder. (3) Violation of orders or prohibitions of Allâh, for instance, adultery, drinking wine, etc.

4016. It was narrated from ‘Abdullâh bin ‘Amr that the Prophet ﷺ said: “The major sins are: Associating others with Allâh, disobeying parents, killing a soul (murder) and swearing a false oath knowingly.” (Da'f)

Comments:

‘The false oath’: The expression used in Arabic is Ghamus. It is termed (engulfing) or false, because it whelms its swearer in sins or it plunges its swearer into the Hellfire.

4017. It was narrated from ‘Ubaid bin ‘Umair that his father – who was one of the Companions of the Prophet ﷺ – told him: “A man said: ‘O Messenger of Allâh, what are the major sins?’ He said: ‘They are seven; the most grievous of which are associating others with Allâh, killing a soul unlawfully and fleeing (from the battlefield) on the
day of the march.” It is abridged. (Da'if)

تخريج: [إسناده ضيف] أخرجه أبو داود، الوصايا، في البخاري في كتاب المخالبة، ح: 2875 من حديث معاذ بن هاني، وهو في الكبير، ح: 3465، وصحبه الحاكم: 259، والدهبي، وله شاهد ضيف عند البهلهفي * يحيى بن أبي كثير عنهم.

Chapter 4. The Gravest Of Sins, And The Differences That Yahya And 'Abdur-Rahman Narrated From Sufyân In The Hadîth Of Wâsîl From, 'Abû Wâ'il From, 'Abdullâh About That

4018. It was narrated that 'Abdullâh said: “I said: ‘O Messenger of Allâh, which sin is the most grievous?’ He said: ‘Setting up a rival to Allâh while it is He that has created you.’ I said: ‘Then what?’ He said: ‘Killing your child for fear that he may eat with you.’ I said: ‘Then what?’ He said: ‘Committing adultery with your neighbor’s wife.’” (Sahîh)

تخريج: أخرجه البخاري، التفسير، باب قوله: والذي لا يدعون مع الله إلّا أخر... إيلخ ح: 471 من حديث سفيان الثوري، ومسلم، الإيمان، باب بيان كون الشرك أقبح الذنوب وبيان أعظمها بعده، ح: 86 من حديث ثقيف أبي وائل به، وهو في الكبرى، ح: 2476.

Comments:
To kill someone is a sin, but killing one’s own child! And such depravity that one kills one’s own child out of fear that he shall eat some of his food. Adultery in itself is an enormity, but committing adultery with the wife of one’s neighbor!

4019. It was narrated that 'Abdullâh said: “I said: ‘O Messenger of Allâh, which sin is mot grievous?’ He said: ‘Setting up
4020. It was narrated that ‘Abdullâh said: “I asked the Messenger of Allâh, which sin is most grievous?” He said: “Shirk, setting up a rival to Allâh, committing adultery with your neighbor’s wife, and killing your child for fear of poverty, and that he may eat with you.” Then ‘Abdullâh recited the Verse: “And those who invoke not any other Ilâh (god) along with Allâh.”[1] (Hasan)

Abû ‘Abdur-Rahmân (An-Nasâ‘î) said: This is a mistake, and what is correct is the one before it. This narration of Yazîd is a mistake, it should be Wâsîl.[2]

Chapter 5. Mentioning What Circumstances Allow Shedding The Blood Of A Muslim

4021. It was narrated that ‘Abdullâh said: “The Messenger of

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[2] Meaning, in No 4019, it is from Wâsîl, from Abû Wâ’il, from ‘Abdullâh Ibn Mas‘ûd. In No. 4020, Yazîd bin Hârûn narrated it; “Âsim, from Abû Wâ’il...” and the mention of ‘Âsim is incorrect according to the author.
Allāh ﷺ said: ‘By the One besides Whom there is no other god, it is not permissible to shed the blood of a Muslim who bears witness to Lā ilāha illallāh (there is none worthy of worship except Allāh) and that I am the Messenger of Allāh, except in three cases: One who leaves Islam and splits away from the Jamā’ah,[1] a person who has been married and then commits adultery, and a life for a life.’ (Sahih)

Al-A’maṣṭ said: “I narrated it to Ibrāhīm, and he narrated it to me from Al-Aswad, from ‘Āishah, similarly.”

Comments:

There is mention of shedding the blood of a Muslim in this Hadīth, meaning unlawfully. As for legal punishments, and fighting the rebs, this is a different matter.

4022. It was narrated that ‘Amr bin Ghālib said: “‘Āishah said: ‘Do you not know that the Messenger of Allāh ﷺ said: It is not permissible to shed the blood of a Muslim, except a man who committed adultery after being married, or one who reverted to Kuffr after becoming Muslim, or a life for a life.’” (Sahih) Zuhair was in accord with him.

[1] According to the various wordings in similar narrations (see Nos. 4022, 4024, 4025, 4026, ... etc.) the meaning is, those who leave Islam, and, those who rebel against the Muslim ruler, or the innovators in general who are founded upon separation from the consensus of the people of the Sunnah.
4023. It was narrated that ‘Amr bin Ghālib said: “Aīshah said: ‘O ‘Ammār! Do you not know that it is not permissible to shed the blood of a Muslim except in three cases: A life for a life, a man who commits adultery after being married.’” (Sahih) and he quoted the Ḥadīth.

4024. Ābu ‘Ummāmah bin Sahl and ‘Abdullāh bin ‘Amīr bin Rabī‘ah said: “We were with ‘Uthmān when he was under siege and we could hear what was said from Al-Balāt, ‘Uthmān came in one day, then he came out, and said: ‘They are threatening to kill me.’ We said: ‘Allāh will suffice you against them.’ He said: ‘Why would they kill me? I heard the Messenger of Allāh say: It is not permissible to shed the blood of a Muslim except in one of three cases: A man who reverts to Kufr after becoming Muslim, or commits adultery after being married, or one who kills a soul unlawfully. By Allāh, I did not commit adultery during the Jāhiliyyah or in Islam, I never wished to follow any other religion since Allāh guided me, and I have never killed anyone, so why do they want to kill me?’” (Sahih)

**Translation:**

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4023. It was narrated that ‘Amr bin Ghālib said: “Aīshah said: ‘O ‘Ammār! Do you not know that it is not permissible to shed the blood of a Muslim except in three cases: A life for a life, a man who commits adultery after being married.’” (Sahih) and he quoted the Ḥadīth.

4024. Ābu ‘Ummāmah bin Sahl and ‘Abdullāh bin ‘Amīr bin Rabī‘ah said: “We were with ‘Uthmān when he was under siege and we could hear what was said from Al-Balāt, ‘Uthmān came in one day, then he came out, and said: ‘They are threatening to kill me.’ We said: ‘Allāh will suffice you against them.’ He said: ‘Why would they kill me? I heard the Messenger of Allāh say: It is not permissible to shed the blood of a Muslim except in one of three cases: A man who reverts to Kufr after becoming Muslim, or commits adultery after being married, or one who kills a soul unlawfully. By Allāh, I did not commit adultery during the Jāhiliyyah or in Islam, I never wished to follow any other religion since Allāh guided me, and I have never killed anyone, so why do they want to kill me?’” (Sahih)
Chapter 6. Killing One Who Splits Away From The Jamā'ah (Main Body Of Muslims) And Mentioning The Differences Reported From Ziyąd Bin ‘Ilāqah From ‘Arfajah About That

4025. It was narrated that ‘Arfajah bin ʿShuraiḥ Al-ʻAshja‘ī said: “I saw the Prophet صلی الله علیه وسلم on the Minbar addressing the people. He said: ‘After me there will be many calamities and much evil behavior. Whoever you see splitting away from the Jamā’ah or trying to create division among the Ummah of Muhammad صلی الله علیه وسلم, then kill him, for the Hand of Allāh is with the Jamā’ah, and the Shaitān is with the one who splits away from the Ummah, running with him.’” (Sahīh)

Comments:
This person signifies either an apostate or a rebel. An apostate is the one who exits the fold of Islam after becoming a Muslim. Such a person would become an enemy for Islam, and would assist unbelievers against Muslims. Rebels mean people who join together in a group in opposition, after the Muslims have unanimously shown allegiance to one ruler or Amīr.

4026. It was narrated that ‘Arfajah bin ʿShuraiḥ said: “The Prophet صلی الله علیه وسلم
said: 'After me there will be many calamities and much evil behavior.'

He raised his hands (and said): ‘Whomever you see trying to create division among the Ummah of Muḥammad  when they are all united, kill him, no matter who he is among the people.’” (Sahih)

Comments:
The solidarity and the unity of the (Muslim) nation is of first and foremost importance above everything else. An attempt to create disunity and discord over petty and trivial matters, and raise such things to standards by which to test truth from falsehood, is a grave crime. If the nation reaches an overall consensus over a ruler, then to create discord and disunity by needlessly criticizing and raising protests against the Amir unequivocally falls under the category of rebellion. The ruler is after all a human being. He is likely to have deficiencies. He might probably make mistakes, but deficiencies, weaknesses, or mistakes do not justify rebellion and corruption.

4027. It was narrated that ‘Arfajah said: “I heard the Messenger of Allāh  say: ‘After me there will be many calamities and much evil behavior. Whoever wants to create division among the Ummah (of Muḥammad ) when they are all united, strike him with the sword.’” (Sahih)

4028. It was narrated that Usāmah bin Ṣharīk said: “The Messenger of Allāh  said: ‘Any man who goes out and tries to create division...
among my *Ummah*, strike his neck (kill him).” (Hasan)

Comments:
Fighting such people is the responsibility of the Muslim government. The common masses may not slay him, because it entails the risk of dissention or sedition and corruption in the society. In the same way, prescribed legal penalties (the *Hadd*) are also implemented by the government. *Jihād* is also ordered by the government. In this context, it cannot be done by individuals.

Chapter 7. The Meaning Of The Saying Of Allâh, The Mighty And Sublime: “The recompense Of Those Who Wage War Against Allâh And His Messenger, And Do Mischief In The Land, Is Only That They Shall Be Killed, Or Crucified, Or Their Hands And Their Feet Be Cut Off From Opposite Sides, Or Be Exiled From The Land.” And Concerning Whom It Was Revealed, And Mentioning The Different Wordings Reported From Anas Bin Mâlik About That

4029. Anas bin Mâlik narrated that a group of eighty people from ‘Ukl came to the Prophet ﷺ, but the climate of Al-Madînah did not suit them and they fell sick. They complained about that to the Messenger of Allâh ﷺ and he said: “Why don’t you go out with our herdsmen and drink the milk and urine of the camels?” They said: “Yes (we will do that).” They went

out and drank some of the (camels’) milk and urine, and they recovered. Then they killed the herdsman of the Messenger of Allâh ﷺ, so he sent (men after them) and they caught them and brought them back. He had their hands and feet cut off and branded their eyes,[1] and left them in the sun to die. (Sahîh)


Comments:

‘To die’: Allâh’s Messenger ﷺ had not inflicted upon them this severe punishment without a reason. Their crimes were more than one. They had turned apostate. They had killed a herdsman. They did not stop at slaying him, but they tore his hands and feet apart, and poked his eyes with heated iron. Thereupon they cast the guiltless herdsman upon burning rocks, hungry and thirsty, to die. The punishment which Allâh’s Messenger ﷺ inflicted upon them was for their maltreatment of the herdsman. The punishment for their other crimes too fell under it.

4030. It was narrated from Anas that some people from ‘Ukl came to the Prophet ﷺ but the climate of Al-Madînah did not suit them. The Prophet ﷺ told them to go to the camels that had been given in Sadaqah and drink some of their milk and urine. They did that, then they killed their herdsman and drove off the camels. The Prophet ﷺ sent (men) after them, and they were brought to him. He had their hands and feet cut off, and their eyes gouged out,[2] and he did not have (their wounds) cauterized.

[1] Sâmâra or Samâra means poking their eyes with hot rods until their sight had gone. See the commentary of As-Shindî. As for Samâla, some versions have it, Al-Khâtâtî said: “Gouging out the eye, by whatever means.” See Fath Al-Bâri (No. 253 of Al-Bukhârî). We used “branded” for Sâmâra and Samâra and “gouged” for Samâla in the translation.

[2] This narration says Samâla.
and he left them to die. Then Allâh, the Mighty and Sublime, revealed: “The recompense of those who wage war against Allâh and His Messenger.”[1] (Sahîh)

**4031.** It was narrated that Anas said: “Eighty men from ‘Ukl came to the Messenger of Allâh ﷺ” and he (the narrator) mentioned a similar report up to the words: “And he did not have (their wounds) cauterized.” And he said: “They killed the herdsman.” (Sahîh)

**4032.** It was narrated that Anas said: “A group of men from ‘Ukl, or ‘Uraynah, came to the Prophet ﷺ, and when the climate of Al-Madinah did not suit them, he told them to go to some camels and drink their milk and urine. Then they killed the herdsman and stole the camels. He sent (men) after them, and had their hands and feet cut off, and their eyes gouged out.” (Sahîh)

**Chapter 8. Mentioning The Differences Reported From Humaid, From Anas Bin Mâlik**

**4033.** It was narrated from Anas

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bin Mâlik that some people from 'Uraynah came to the Messenger of Allâh ﷺ, but the climate of Al-Madinah did not suit them. The Prophet ﷺ sent them to some camels of his, and he drank some of their milk and urine. When they recovered, they apostatized from Islam and killed the herdsman of the Messenger of Allâh ﷺ, who was a believer, and drove the camels off. The Messenger of Allâh ﷺ sent (men) after them, and they were caught. He had their hands and feet cut off, their eyes gouged out, and had them crucified. (Da'if)

Comments:

Hanging is mentioned only in this narration; hence, it is not right, although hanging a criminal by way of punishment is allowed, so that people might learn a lesson by the desecration of corpse.

4034. It was narrated that Anas said: “Some people from ‘Uraynah came to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said to them: ‘Why don’t you go out to our camels and stay with them and drink their milk and urine?’ So they did that, and when they recovered, they went to the herdsman of the Messenger of Allâh ﷺ, and killed him. They reverted to being disbelievers, and drove off the camels of the Prophet ﷺ. He sent (men) after them, and they were brought to him. He had their hands and feet cut off, and their eyes gouged out.” (Saîîh)
4035. It was narrated that Anas said: "Some people from 'Uraynah came to the Messenger of Allâh ﷺ, but the climate of Al-Madînah did not suit them. The Messenger of Allâh ﷺ said to them: 'Why don't you go out to our camels and drink their milk?"' – (One of the narrators) Qatâdah said: 'And their urine.' – "So they went out to the camels of the Messenger of Allâh ﷺ, but when they recovered they killed the herdsman of the Messenger of Allâh ﷺ, who was a believer, and drove off the camels of the Messenger of Allâh ﷺ, and left as those at war. He sent (men) after them and they were caught. Then he had their hands and feet cut off, and branded their eyes." (Sahîh)

4036. It was narrated that Anas said: "Some people from 'Uraynah became Muslim, but the climate of Al-Madînah did not suit them. The Messenger of Allâh ﷺ said to them: 'Why don't you go out to some camels of ours and drink their milk?'" – (One of the narrators) Humaid said: "And Qatâdah said, narrating from Anas: 'And their urine.'" – "So they did that, and when they recovered they reverted to disbelief after their Islam, killed the herdsman of the Messenger of Allâh ﷺ, who was a believer, drove off the camels of
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the Messenger of Allâh ﷺ, and fled as those at war. The Messenger of Allâh ﷺ sent someone to bring them and they were caught. He had their hands and feet cut off and their eyes branded, then he left them in Al-Harrah until they died.” (Sahîh)

Comments:
In the east and the west of Al-Madinah, there are two stony, vast grounds. Each one of them is called Harrah.

4037. Anas bin Mâlik narrated that some people or some men from 'Ukl, or 'Uraynah came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, we are herdsmen, not tillers,” the climate of Al-Madinah did not suit them. So the Messenger of Allâh ﷺ ordered that they be allocated some camels and a herdsman, and he told them to go out with them and drink their milk and urine. When they recovered and they were in the vicinity of Al-Harrah, they reverted to disbelief after their Islam, killed the herdsman of the Messenger of Allâh ﷺ and drove off the camels. He sent (men) after them and they were brought, and he had their eyes gouged out, and their hands and feet cut off. Then he left them in Al-Harrah in that state until they died.” (Sahîh)
4038. A similar report was narrated from ‘Abdul-A’la.

4039. It was narrated from Anas that some people from ‘Uraynah camped in Al-Harrah and came to the Messenger of Allâh ﷺ. The climate of Al-Madînah did not suit them, so the Messenger of Allâh ﷺ told them to go and stay near the camels that had been given in Sadaqah, and to drink their milk and urine. Then they killed the herdsman and apostatized from Islam, and drove off the camels. The Messenger of Allâh ﷺ sent (men) after them, who brought them, then he had their hands and feet cut off, and their eyes gouged out, and left them in Al-Harrah. Anas said: “I saw one of them biting at the ground from thirst, until they died.” (Sahîh)

Chapter 9. Mentioning The Differences Reported By Tâlîh Bin Muşarrif And Mu‘âwwiyah Bin Śâ’îh From Yahya Bin Sa‘eed In This Hadîth

4040. It was narrated that Anas bin Mâlik said: “Some Bedouin from ‘Uraynah came to the Prophet of Allâh ﷺ and accepted Islam, but the climate of Al-Madînah did not suit them; their
skin turned yellow and their bellies became swollen. The Prophet of Allah sent them to some milk camels of his and told them to drink their milk and urine until they recovered. Then they killed their herdsmen and drove off the camels. The Prophet of Allah sent (men) after them and they were brought back, then he had their hands and feet cut off, and their eyes were branded.’ The Commander of the Believers, ‘Abdul-Malik, said to Anas, when he was narrating this Hadith: “Was that (punishment) for Kufir or for sin?” He said: “For Kufir.” (Sahih)

Comments:

‘For Kufir (disbelief)’: Meaning; because of leaving the religion they were killed, otherwise, the punishments they suffered were in retribution to what they did to the herdsman.

4041. It was narrated that Sa‘eed bin Al-Musayyab said: “Some ‘Arab people came to the Messenger of Allah and accepted Islam, then they became sick. The Messenger of Allah sent them to some milk camels to drink their milk. While they were with them, they attacked the herdsman, who was a slave of the Messenger of Allah, and killed him. They drove off the camels, and claimed that the Messenger of Allah had said: ‘O Allah, make thirsty the one who makes the family of Muhammad thirsty tonight.’ The Messenger of Allah sent (men) after them, and they were caught. Then he had their
hands and feet cut off, and their eyes gouged out." Some of them (the narrators) added more than others, except that in his narration of this Hadith, Mu'awiyah said: "They drove them off to the land of Shirk." (Da'if)

Comments:
This narration is the short version of the incident narrated in the aforementioned report, because Allah's Messenger ﷺ had not meted out the punishment for merely plundering the camels. Even otherwise, as penalty for highway robbery carried out by force, more than one hand and foot could be amputated, as mentioned in the Verse about Combat or Warfare.

4043. It was narrated from ʿAishah: "Some people raided the milk camels of the Messenger of Allah ﷺ. They were brought to the Prophet ﷺ, and the Prophet ﷺ had their hands and feet cut off and their eyes gouged out." This is the wording of Ibn Al-Muthanna. (Sahih)
4044. It was narrated from Hishām, from his father, that some people raided the camels of the Messenger of Allāh ﷺ. He had their hands and feet cut off and their eyes gouged out. (Ṣaḥīḥ)

4045. It was narrated that ‘Urwah bin Az-Zubair said: "Some people from ‘Uraynah raided the milk camels of the Messenger of Allāh ﷺ and drove them off, and killed a slave of his. The Messenger of Allāh ﷺ sent (men) after them, and they were caught, and he had their hands and feet cut off, and their eyes gouged out." (Ṣaḥīḥ)

4046. It was narrated from ‘Abdullāh bin ‘Umar from the Messenger of Allāh ﷺ: "The Verse about Al-Muhārābah was revealed concerning them." (Daʿīf)
preceded above these narrations: 'The recompense of those who wage war against Allāh and His Messenger, and do mischief in the land...' (5: 33) The purpose is that this Verse makes mention of the punishment which was meted out to the people of 'Uraynah.

4047. It was narrated from Abū Az-Zinād that the Messenger of Allāh ﷺ had the (hands and feet) of those who drove off his camels cut off, and their eyes gouged out with fire. Allāh rebuked him for that, and Allāh, Most High, revealed the entire verse: "The recompense of those who wage war against Allāh and His Messenger." [1] (Da'f)


Comments:

'Herdsmen': The term has occurred in the form of a plural in one or two narrations only, of the recorded twenty traditional reports. In all the rest of narrations, there is mention of only one herdsman.

4048. It was narrated that Anas said: "The Prophet ﷺ only had the eyes of those people gouged out, because they had gouged out the eyes of the herdsman." (Sahih)

تخريج: أخرجه مسلم، القسمة، باب حكم المحاربين والمرتدين، ح: 14/171 عن النضل ابن سهل به، وهو في الكبري، ح: 356.

ابن سهل به، وهو في الكبري، ح: 14/171 عن النضل ابن سهل به، وهو في الكبري، ح: 356.

تخريج: أخرجه مسلم، القسمة، باب حكم المحاربين والمرتدين، ح: 14/171 عن النضل ابن سهل به، وهو في الكبري، ح: 356.

Comments:

'Herdsmen': The term has occurred in the form of a plural in one or two narrations only, of the recorded twenty traditional reports. In all the rest of narrations, there is mention of only one herdsman.

4049. It was narrated from Anas bin Mâlik that a Jewish man killed an Anṣârī girl for her jewelry, and threw her in an empty well, and crushed her head with a rock. He

was caught and the Messenger of Allâh ﷺ ordered that he be stoned to death. (Sahîh)

Comments:
This narration also corroborates that in whichever way a man slays the person, the slayer ought to be slain the same way. The term Qisas, or just retaliation, also demands the same thing.

4050. It was narrated from Anas that a man killed an Anṣârî girl for her jewelry, then he threw her in an empty well, and crushed her head with a rock. The Prophet ﷺ ordered that he be stoned to death. (Sahîh)

Comments:
The man had crushed the girl’s head, had snatched her ornaments, and had thrown her into a pit. He took her for dead, but she still had some breath left in her. Her gesticulation aided in his arrest.

4051. It was narrated that Ibn ‘Abbâs said, concerning the statement of Allâh, the Most High: The recompense of those who wage war against Allâh and His Messenger. [1] "This Verse was revealed concerning the idolators.

Whoever among them repents before he is captured, you have no way against him. This Verse does not apply to the Muslims. Whoever kills, spreads mischief in the land, and wages war against Allâh and His Messenger, then joins the disbelievers before he can be caught, there is nothing to prevent the Hadd punishment being carried out on him because of what he did.” (Hasan)

Chapter 10. The Prohibition Of Mutilation

4052. It was narrated from Anas who said: “The Messenger of Allâh ﷺ used to stress charity in his sermons, and prohibit mutilation.” (Saâhîh)

Comments:
Mutilation means cutting or tearing off the limbs of the person slain (ear, nose private parts, etc.) so that the corpse is debased or desecrated. In battles, it was a common practice. The disbelievers prided over it. Allâh’s Messenger ﷺ, therefore, prohibited general mutilation of enemies as well as in battles.

Chapter 11. Crucifixion

4053. It was narrated from ‘Aîshah that the Messenger of Allâh ﷺ said: “It is not permissible to shed the blood of a Muslim except in three cases: A adulterer who had
been married, who should be stoned to death; a man who killed another man intentionally, who should be killed; and a man who left Islam and waged war against Allāh, the Mighty and Sublime, and His Messenger, who should be killed, or crucified, or banished, from the land.” (Sahih)

Comments:

We learn that a ruler has the authority to choose any of the afore-mentioned punishments in the case of highway robber, rebellion, and apostate from Islam, which means he may decrease or increase the punishment in accordance with the gravity of the crime. And Allāh knows best!

Chapter 12. A Slave Who Runs Away To The Land Of Shirk

4054. It was narrated that Jarīr said: “The Messenger of Allāh ﷺ said: ‘If a slave runs away, no Salāh will be accepted from him until he goes back to his masters.’” (Sahih)

Comments:

‘No Salāh will be accepted’: This signifies he will not gain its reward or recompense, although his prayer would be considered sufficient to fulfill his obligatory duty, which means he would not have to restitute it. This is because the conditions of the ritual prayer were fulfilled.
4055. Jarîr used to narrate from the Prophet ﷺ: "If a slave runs away, no Salâh will be accepted from him, and if he dies he will die a disbeliever." A slave of Jarîr's ran away, and he caught him and struck his neck (killing him). (Sahîh)

Comments:
Here is the description of a specific situation when the slave runs away and joins with the unbelievers, as transpires from the caption of the chapter. In this situation, he would either be an apostate or a rebel.

4056. It was narrated that Jarîr bin ‘Abdullâh said: "If a slave runs away to the land of Shirk, there is no protection (or immunity) for him." (Sahîh)

Chapter 13. The Differences Reported From Abû Ishâq

4057. It was narrated that Jarîr said: "The Messenger of Allâh ﷺ said: 'If a slave runs away to the land of Shirk, it becomes permissible to shed his blood.'" (Sahîh)

4058. It was narrated from Jarîr that the Prophet ﷺ said: "If a slave..."
runs away to the land of Shirk, it becomes permissible to shed his blood.” (Sahih)

4059. It was narrated that Jarîr said:
“Any slave who runs away to the land of Shirk, it becomes permissible to shed his blood.” (Sahih)

4060. It was narrated that Jarîr said:
“Any slave who runs away to the land of Shirk, it becomes permissible to shed his blood.” (Sahih)

4061. It was narrated that Jarîr said: “Any slave who runs away from his masters and joins the enemy, he has made it permissible to shed his blood.” (Sahih)

Chapter 14. The Ruling On Apostates

4062. It was narrated from Ibn 'Umar that 'Uthmân said: “I heard the Messenger of Allah say: 'It is not permissible to shed the blood
of a Muslim except in three cases:
A man who commits adultery after having married; or one who kills intentionally, in which case he deserves retaliation; or one who apostatizes after having become Muslim, in which case he deserves to be killed.” (Hasan)

Comments:
If an apostate adheres to his apostasy, then there is a general consensus that he would be killed. Abū Bakr, the successor of the Messenger of Allāh, fought against the apostates. Not a single Companion raised a protest against it. In other words, there is consensus of the Companions over this matter.

4063. It was narrated that Uthmān bin ‘Affān said: “I heard the Messenger of Allāh say: ‘It is not permissible to shed the blood of a Muslim except in three cases:
A man who commits adultery after having married; or one who kills another person, who is to be killed; or who reverts to Kufr after having accepted Islam, who is to be killed.”’ (Sahih)


Comments: Religion signifies Islam. This punishment is only for that person who becomes an unbeliever after having embraced Islam. He would also be deemed an
apostate, because the Prophet’s address is directed toward Muslims.

4065. It was narrated from ‘Ikrimah: “Some people apostatized after accepting Islam, and ‘Ali burned them with fire. Ibn ‘Abbas said: ‘If it had been me, I would not have burned them; the Messenger of Allah said: ‘No one should be punished with the punishment of Allah.’ If it had been me, I would have killed them; the Messenger of Allah said: ‘Whoever changes his religion, kill him.’” (Ṣahih)

Comments:

‘No one should be punished...’ means burning in fire. This sort of punishment is the prerogative of Allâh, Most High, alone. Not even a beast could be set on fire.

4066. It was narrated that Ibn ‘Abbas said: “The Messenger of Allah said: ‘Whoever changes his religion, kill him.’” (Ṣahih)

4067. It was narrated that Ibn ‘Abbas said: “The Messenger of Allah said: ‘Whoever changes his religion, kill him.’” (Ṣahih)
4068. It was narrated that Al-\(\text{Hasan}\) said: “The Messenger of Allâh ﷺ said: 'Whoever changes his religion, kill him.’” (\textit{Sahîh})

\(\text{Abû 'Abdur-Rahmân (An-Nasâ’î)}\) said: This is more likely correct than the narration of ‘Abbâd.\footnote{That is, the previous narration.}

4069. It was narrated from Anas that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Whoever changes his religion, kill him.’” (\textit{Sahîh})

4070. It was narrated from Anas that ‘Alî came to some people of Az-Zutt, who worshipped idols, and burned them. Ibn ‘Abbâs said: “But the Messenger of Allâh ﷺ said: ‘Whoever changes his religion, kill him.’” (\textit{Sahîh})

4071. It was narrated from Abû Burdah bin Abî Mûsâ Al-Ash’ârî, from his father: “That the Prophet ﷺ sent him to Yemen, then he sent Mu’âadh bin Jabal after that. When he arrived he said: ‘O people, I am the envoy of the Messenger of Allâh ﷺ.”

\(\text{\textit{Tahrij:}}\) [\text{\textit{Sahîh}}] A’\(\text{Ârî\text{e}}\) Ahmad: 222\/1 326 of 327\# 326 Ibn Abî lâdalwârth, \& 327 that is, the previous narration.\footnote{That is, the previous narration.}
"يا أنت إلى اليمين، ثم أرسل معاد بن جحش بعد ذلك، فلما قام قال: أتِها الناس! إن رسول الله ﷺ يبتغون أن يقفوا وساتة ليجلسون عليها، فأتي بِرهلى كان يبقيه.Q فأتِها الناس! ثم كفر قال: ما معاد؟ لا أجسح حتى يقتلون، فقضاء الله ورسوله، ثلاث مواسات، فلما قُتل."
ship said: 'Turn sincerely toward Allāh, for your (false) gods cannot help you at all in this situation.'

Ikrīmah said: 'By Allāh, if nothing came to save me at sea except sincerity toward Allāh then nothing else will save me on land. O Allāh, I promise You that if You save me from this predicament I will go to Muhammad and put my hand in his, and I am sure that I will find him generous and forgiving.' So he came, and accepted Islam. ‘Abdullāh (bin Sa’d) bīn ʿAbī Sarḥ hid in the house of ʿUthmān bin Affān, and when the Messenger of Allāh called the people to give their Oath of Allegiance, he brought him, and made him stand before the Prophet. He (ʿUthmān) said: ‘O Messenger of Allāh! Accept the allegiance of ‘Abdullāh.’ He raised his head and looked at him three times, refusing his allegiance each time, then he accepted his allegiance after three times. Then he turned to his Companions and said: ‘Was there not any sensible man among you who would get up when he saw me refusing to give him my hand and kill him?’ They said: ‘We did not know, O Messenger of Allāh, what was in your heart. Why did you not gesture to us with your eyes?’ He said: ‘It is not befitting for a Prophet that his eyes be deceitful.’” (Hasan)
Comments:
‘Four men and two women’: In other narrations, there is mention of some other men and women also; for instance, Wahshi bin Harb, and Mufsid, etc. However, no other man or woman was slain. From among these four men and women, some were granted pardon.

Chapter 15. The Repentance Of The Apostate

4073. It was narrated that Ibn `Abbás said: “A man from among the Ansār accepted Islam, then he apostatized and went back to Shirk. Then he regretted that, and sent word to his people (saying): ‘Ask the Messenger of Allāh ﷺ, is there any repentance for me?’ His people came to the Messenger of Allāh ﷺ and said: ‘So and so regrets (what he did), and he has told us to ask you if there is any repentance for him?’ Then the Verses: ‘How shall Allāh guide a people who disbelieved after their Belief up to His saying: Verily, Allāh is Oft-Forgiving, Most Merciful’[1] was revealed. So he sent word to him, and he accepted Islam.” (Sahih)

4074. It was narrated that Ibn `Abbás said concerning Sūrat An-Nahl – “Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on

them is wrath from Allâh, and theirs will be a great torment.”[1] “This was abrogated, and an exception was made, as Allâh said: "Then, verily, your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.”[2]

This was ‘Abdullâh bin Sa’d bin Abî As-Sarh who was the governor of Egypt and used to write to the Messenger of Allâh ﷺ. The Shaitân misled him and he went and joined the unbelievers. So he (the Prophet ﷺ) commanded that he be killed on the day of the Conquest of Makkah. Then, ‘Uthmân bin ‘Aflân sought protection for him, and the Messenger of Allâh ﷺ granted him protection.” (Hasan)

Chapter 16. The Ruling On The One Who Defames The Prophet ﷺ

4075. Ibn ‘Abbâs narrated that there was a blind man during the time of the Messenger of Allâh ﷺ who had an Umm Walad[3] by whom he had two sons. She used to slander and defame the Messenger of Allâh ﷺ a great deal, and he

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[3] Umm Walad: a concubine who has borne a child to her master.
would rebuke her, but she would not pay heed, and he would forbid her to do that, but she ignored him. (The blind man said) One night I mentioned the Prophet  and she slandered him. I could not bear it so I went and got a dagger which I thrust into her stomach and leaned upon it, and killed her. In the morning she was found slain. Mention of that was made to the Prophet  and he gathered the people and said: "I adjure by Allāh; a man over whom I have the right, that he should obey me, and he did what he did, to stand up." The blind man started to tremble and said: "O Messenger of Allāh , I am the one who killed her. She was my Umm Walad and she was kind and gentle toward me, and I have two sons like pearls from her, but she used to slander and defame you a great deal. I forbade her, but she did not stop, and I rebuked her, but she did not pay heed. Finally, I mentioned your name and she slandered you, so I went and got a dagger which I thrust into her stomach, and leaned on it until I killed her. The Messenger of Allāh  said: "I bear witness that her blood is permissible." (Sahih)

4076. It was narrated that Abū Barzah Al-Aslami said: "A man spoke harshly to Abū Bakr Aṣ-Ṣiddīq, and I said: 'Shall I kill
him? He told me off, and said: ‘That is not for anyone after the Messenger of Allâh ﷺ.’” (Hasan)

Chapter 17. Mentioning The Different Reports From Al-A‘mâsh In This Ḥadîth

4077. It was narrated that Abû Barzâh said: “Abû Bakr got infuriated with a man, and I said: ‘Who is he, O Khalifah of the Messenger of Allâh?’ He said: ‘Why?’ I said: ‘So that I might strike his neck (killing him) if you tell me to.’ He said: ‘Would you really do that?’ I said: ‘Yes. By Allâh, the seriousness of what I said took away his anger. Then he said: ‘That is not for anyone after Muḥammad ﷺ.’” (Hasan)

4078. It was narrated that Abû Barzâh said: “I passed by Abû Bakr and he was furious with one of his companions. I said: ‘O Khalifah of the Messenger of Allâh, who is the one with whom you are furious?’ He said: ‘Why are you asking about him?’ I said: ‘I will strike his neck (kill him).’ By Allâh, the seriousness of what I said took away his anger. Then he said: ‘That is not for anyone after Muḥammad ﷺ.’” (Hasan)
after Muḥammad ﷺ.” (Hasan)

4079. It was narrated that Abū Barzah said: “Abū Bakr became infuriated with a man.” He said: “If you tell me to, I will do it.” He said: “By Allāh, that is not for any human being after Muḥammad ﷺ.” (Hasan)

4080. It was narrated from Abū Nadrah, that Abū Barzah said: “Abū Bakr got very angry with a man, so much so that his color changed. I said: ‘O Khalīfah of the Messenger of Allāh, if you tell me to, I will strike his neck (kill him).’ It was as if cold water had been poured on him and he became calm. He said: ‘May your mother be bereft of you, Abū Barzah! That is not for anyone after the Messenger of Allāh ﷺ.” (Hasan) Abū ‘Abdūr-Rahmān (An-Nasā’i) said: This is a mistake, and what is correct is Abū Naṣr, and his name is Humaid bin Hilāl. Shu’bāḥ contradicted him.

4081. Abū Naṣr narrated from Abū Barzah, that he said: “I came to Abū Bakr when he had spoken harshly to a man who had answered back. I said: ‘Shall I not
strike his neck (kill him)?’ He rebuked me, and said: ‘That is not for anyone after the Messenger of Allah ﷺ.’” (Hasan)

Abū ‘Abdur-Raḥmān (An-Nasâ‘) said: Abū Naṣr is Ḥumaid bin Hilāl, and Yūnus bin ‘Ubaid reported it from him with his chain:

4082. It was narrated from Yūnus bin ‘Ubaid, from Ḥumaid bin Hilāl, from ‘Abdullāh bin Mutarrif bin Ash-Shikhkhīr, from Abū Barzah Al-Aslāmī, that he said: ‘We were with Abū Bakr As-Siddīq, and he got angry with a man from among the Muslims, and became very angry indeed. When I saw that, I said: ‘O Khalīfah of the Messenger of Allah, shall I strike his neck?’

When I mentioned killing him, he stopped being angry with him and changed the subject. When we parted, he sent for me and said: ‘O Abū Barzah, what did you say?’ I said: ‘I have forgotten what I said; remind me.’ He said: ‘Do you not remember what you said?’ I said: ‘No, by Allāh.’ He said: ‘Don’t you remember, when you saw me angry with a man, and said, ‘I will strike his neck O Khalīfah of the Messenger of Allah?’ Don’t you remember that? Would you really have done that?’ I said: ‘Yes, by Allāh, and if you tell me to do it now, I will do it.’ He said: ‘By Allāh, that is not for anyone after Muḥammad ﷺ.’” (Hasan)
Abû 'Abd-Rahmân (An-Nasâ') said: This Hadîth is the best and most distinguished of the narrations.

تخريج: [إسأله حسن] تقدم، ح: 473، وهو في الكبيرة، ح: 356.

Comments:
This is a detailed narration, which dispels all the ambiguities of the above-quoted narrations. Concerning this issue there is a separate well-researched book written by Allama Ibn Taymiyyah. The title of the book is As Sârin Al-Maslul Alâ Shâtîm Ar-Rasûl - The unsheathed sword upon the neck of the Blasphemer of the Messenger ﷺ. (Allama Ibn Taymiyyah died in 728 A.H.)

Chapter 18. Magic

4083. It was narrated that Safwân bin 'Assâl said: "A Jew said to his companion: 'Let us go to this Prophet.' His companion said to him: 'Do not say Prophet; if he hears you, he will become big-headed.' So they came to the Messenger of Allâh ﷺ and asked him about nine clear signs. He said to them: 'Do not associate anything with Allâh, do not steal, do not commit adultery, do not kill any soul whom Allâh has forbidden you to kill, except by right, do not speak falsely about an innocent man before a ruler, do not engage in magic, do not consume Ribâ (usury), do not slander chaste women, and do not flee on the day of the march (to battle). And for you Jews especially, do not break the Sabbath. They kissed his hands and feet and said: 'We bear witness that you are a Prophet.' He said: 'What is keeping you from following me?' They said: 'Dâwûd prayed that there would always be a Prophet among his descendents,
and we are afraid that if we follow you, the Jews will kill us.” (Hasan)

Chapter 19. Ruling On Practitioners Of Magic

4084. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever ties a not and blows on it, he has practiced magic; whoever practices magic, he has committed Shirk; and whoever hangs up something (as an amulet) will be entrusted to it.’” (Da’īf)

Comments:
‘The one who ties a knot’: sorcerers generally cast spell by tying knots. That is why the act of tying knots was specifically mentioned. Otherwise, on whichever way a magical spell is cast, it is unequivocally magic.

Chapter 20. The Magicians Among The People Of The Book

4085. It was narrated that Zaid bin Arqam said: “A Jewish man cast a spell on the Prophet ﷺ, and he fell ill as a result of it, for several days. Then Jibrīl, peace be upon him, came to him and said: ‘A Jewish man has put a spell on you. In such and such a well there is a knot that he tied for you.’ The Messenger of Allah ﷺ sent them to take it out and bring it to him. Then the Messenger of Allah ﷺ got up as if he had been released from some bonds. No mention of that was made to that...
Jew, and he did not see that in his face at all.” [1] (Sahih)

تخريج: [صحح] أخريج أحمد 4/277 عن أبي معاوية الضرير، و صرح بالسماح عنه، وهو في الكبير، ح 544، ولم يحدث شواهد عند البخاري ومسلم وغيرهما.

Comments:
1. This narration is concise. This narration is reported on the authority of ʿAishah in Sahih Al-Bukhārī in detail.
2. This spell was cast by the Jewish magician Labid bin al-ʿAṣam the accursed, at the strong insistence of Jews, for exchange of three dinars. And this incident took place in the month of Muharram in the year 7 A.H. He acquired the Prophet’s comb and his hairs through a Jewish boy, and utilized them to cast a spell. His purpose was (May Allāh fill his mouth with dust) to end the Prophet’s life, but he could not succeed.

Chapter 21. What Should A Man Do If Someone Comes To Take His Wealth?

4086. It was narrated from Qubās bin Mukhrīq that his father said: “I heard Sufyān Ath-Thawrī narrating this Hadith. He said: ‘A man came to the Prophet ﷺ and said: ‘What if a man comes to me and wants to take my wealth?’ He said: ‘Remind him of Allāh.’ He said: ‘What if he pays no heed?’ He said: ‘Seek the help of the Muslims around you against him.’ He said: ‘What if there are no Muslims around me?’ He said: ‘Seek the help of the Jews against him.’ He said: ‘What if the melee is far away from me?’ He said: ‘Fight to defend your wealth until you either become one of the martyrs of the Hereafter, or you protect your wealth (successfully).’” (Sahih)

[1] In his comments on Musnad Ahmad (4:367), As-Sindi said: “That is: The Jew did not see that in his face. (meaning) any manifestation of displeasure or bad treatment.”
From this, we learn that to fight is the last resort. One ought to avoid fighting through all possible means, because fighting is harmful. If absolutely no alternative is left, one may resort to fighting.

Comments:

'He will enter the Fire': The purpose is that if defending oneself, and not intending to kill, no indemnity shall have to be paid for such killing.
Allāh.” He said: “What if he persists?” He said: “Then fight. If you are killed you will be in Paradise and if you kill him, he will be in the Fire.” (Sahih)

Comments:

‘Will be in the Fire’: Robbers are included among the combatants or fighters. When such a criminal gets killed in fighting, his punishment is dealt to him. He would be a denizen of the fire of Hell in the Hereafter.

Chapter 22. The One Who Is Killed Defending His Wealth

4089. It was narrated that ‘Abdullāh bin ‘Amr said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever fights to protect his wealth and is killed, he is a martyr.’” (Sahih)

4090. It was narrated that ‘Abdullāh bin ‘Amr said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever fights to protect his wealth and is killed, he is a martyr.’” (Sahih)

4091. It was narrated from ‘Abdullāh bin ‘Amr bin Al-‘Āṣ that the Messenger of Allāh ﷺ said: “Whoever is killed defending his wealth and is killed unjustly, Paradise will be his.” (Sahih)
الله بن عمرو بن العاص أن رسول الله ﷺ، قال: "من قتل دوّه ماله مظلومًا فله الجنة".

تفسير: أخرجه البخاري، المسلم، باب من قاتل دون ماله، ح 2480 من حديث عبد الله بن بريدة، أبي عرفة، رضي الله عنه، في الكبير، ح 2549 سعيد هو بن أبي أيوب.

4092. It was narrated that ‘Abdullah bin ‘Amr said: “The Messenger of Allah س ﷺ said: ‘Whoever is killed defending his wealth, he is a martyr.’” (Sahih)

4093. It was narrated from Ibrāhīm bin Muhammad bin Ẓalḥah that he heard ‘Abdullah bin ‘Amr narrating from the Prophet ص ﷺ, that he said: "If a person’s wealth is sought without right, and he fights (to protect it) and is killed, he is a martyr.” (Sahih)

This is a mistake, and what is correct is (the previous) the narration of Su‘air bin Al-Khims.

4094. It was narrated that ‘Abdullah bin ‘Amr said: “The Messenger of Allah س ﷺ said: ‘Whoever is killed defending his wealth, he is a martyr.’” (Sahih)
4095. It was narrated from Sa’eed bin Zaid that the Prophet ﷺ said: “Whoever is killed defending his wealth, he is a martyr.” This is an abridgment of it. (Sahih)

4096. It was narrated from Sa’eed bin Zaid that the Prophet ﷺ said: “Whoever is killed defending his wealth, he is a martyr.” (Sahih)

4097. It was narrated from Sulaimân bin Buraidah that his father said: “The Messenger of Allah ﷺ said: ‘Whoever is killed defending his wealth, he is a martyr.’” (Sahih)

4098. It was narrated that Abû Ja’far said: “The Messenger of Allah ﷺ said: ‘Whoever is killed defending his wealth and is killed unjustly, he is a martyr.’” (Sahih)

Abû ‘Abdur-Rahmân (An-Nasa’î) said: The (previous) narration of Al-
Mu’ammal is a mistake, and what is correct is (this), the narration of ‘Abdur-Rahmān.

Chapter 23. The One Who Is Killed Defending His Family

4099. It was narrated from Sa’eed bin Zaid that the Prophet ﷺ said: “Whoever fights to protect his wealth and is killed, he is a martyr. Whoever fights to protect himself, he is a martyr. Whoever fights to protect his family is a martyr.” (Sahih)

Comments:
The purpose is to demonstrate that the one who is killed, irrespective of whether he was killed while protecting his own self, or protecting his property or wealth, or his honor, or his wife and children, or guarding his religion, is a martyr. That means he would be forgiven and he would enter Paradise.

Chapter 24. The One Who Fights To Protect His Religion

4100. It was narrated that Sa’eed bin Zaid said: “The Messenger of Allāh ﷺ said: ‘Whoever is killed protecting his wealth, he is a martyr. Whoever is killed protecting his family, he is a martyr. Whoever is killed protecting his religion, he is a martyr. Whoever is killed protecting himself, he is a martyr.’” (Sahih)
Chapter 25. The One Who Fights To Protect Himself Against Injustice

4101. It was narrated that Abū Ja’far said: “I was sitting with Suwaid bin Muqarrin, and he said: The Messenger of Allāh ﷺ said: “Whoever is killed defending himself against injustice, he is a martyr.” (Sahih)

Chapter 26. The One Who Unsheathes His Sword And Starts To Strike The People With It

4102. It was narrated from Ibn Az-Zubair that the Messenger of Allāh ﷺ said: “Whoever unsheathes his sword and starts to strike the people with it, it is permissible to shed his blood.” (Sahih)

[Translation]

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4102. It was narrated from Ibn Az-Zubair that the Messenger of Allāh ﷺ said: “Whoever unsheathes his sword and starts to strike the people with it, it is permissible to shed his blood.”
Comments:

Absolutely no one has any right to terrorize the society by reason of any religious, political, or social disagreement. Likewise, no one may kill a criminal on his own, irrespective of whether he apprehends him red-handed. This is because the right of retribution is vested with the government, not with individuals. If someone indulges in such activity on his own, he would be slain by way of retribution, even if he is right.

4103. 'Abdur-Razzâq narrated a similar report with the same chain, but he did not attribute it to the Prophet (Sahîh).

4104. It was narrated that Ibn Az-Zubair said: “Whoever wields a weapon and starts to strike (the people) with it, it is permissible to shed his blood.” (Sahîh)

Comments:

‘Whoever wields a weapon’, irrespective of whether anyone gets killed or not; but the punishment for the brandisher or wielder of weapons is that he be slain. This is because he is bent on killing.

4105. It was narrated from ‘Abdullah bin ‘Umar that the Prophet (Sahîh) said: “Whoever bears weapons against us, he is not one of us.”
Comments:

‘Not one of us’ means outwardly. This is because killing Muslims is the act of unbelievers. If such a person goes on a killing spree: killing Muslims around as rebels do, then he would be included among the enemy combatants (who fight against Allâh and His Messengers).

4106. It was narrated that Abû Sa‘eed Al-Khudrî said: “When ‘Ali was in Yemen, he sent some gold that was still enclosed in rock to the Prophet ﷺ, who distributed it among Al-Aqrâ’ bin Hâbis Al-Hanzali, who belonged to Banu Mujâshi, ‘Uyaynah bin Badr Al-Fazârî, ‘Alqamah bin ‘Uîlahah Al-‘Amîrî, who belonged to Banu Kilâb and Zaid Al-Khali At-Ţâ’î, who belonged to Banu Nabhân. The Quraish and the An nâr became angry and said: ‘He gives to the chiefs of Najd and ignores us!’ He said: ‘I am seeking to win them over (firmly to Islam).’ Then a man with sunken eyes, a bulging forehead, a thick beard and a shaven head came and said: ‘O Muḥammad, fear Allâh!’ He said: ‘Who will obey Allâh if I do not? He trusts me with the people of this Earth but you do not trust me.’ A man among the people asked for permission to kill him, but he did not let him do that. When (the man) went away, he (the Prophet ﷺ) said: ‘Among the offspring of this man there will be people who will recite the Qurân but it will not go beyond their throats, and they will go out of Islam as an arrow goes through the target. They will kill the Muslims and leave the idol-worshippers alone. If I live to see them, I will kill them as the killing of ‘Ad.”’ (Sahîh)
The four were the chiefs of some four prominent tribes. They had not yet been nurtured by the Prophet ﷺ. \textit{Imān} or the true faith had not yet penetrated into their hearts. Such people become delighted when they get wealth and turn faithful. If they do not get wealth, they begin to generate trouble, and there remains a fear of their apostatizing (as it happened after the death of the Messenger of Allāh ﷺ). Allāh’s Messenger ﷺ, therefore, gave them a lot of gifts. From the spoils of the Battle of Hunain too, he gave them one hundred camels, and several other gifts. Allāh’s Messenger’s objective was to reconcile their hearts, so that faith takes root in their hearts and they become devout believers. Since the Qurais and the Helpers possessed strong faith, Allāh’s Messenger ﷺ gave them nothing.

4107. It was narrated that ‘Alī said: “I heard the Messenger of Allāh ﷺ say: ‘At the end of time there will appear young people with foolish minds. Their faith will not pass through their throats, and they will go out of Islam as an arrow goes through the target. If you meet them, then kill them, for killing them will bring reward to the one who killed them on the Day of Resurrection.”’ (\textit{Sahih})

Comments:

Young people': Generally in young age, intellect happens to be less or raw, knowledge also does not happen to be ripe, and there happens to be the rule of emotions. Experience is not deep, while knowledge becomes mature by means of advancement in age, experience, and learning. That is why the scholar of young age should abstain from indulging in giving or issuing edicts; particularly so when edicts are different from the edicts given by the dominant majority of the people of knowledge.

4108. It was narrated that Sharīk bin Shihāb said: “I used to wish that
I could meet a man among the Companions of the Prophet and ask him about the *Khawārij*. Then I met Abū Barzah on the day of Ḥajj, with a number of his companions. I said to him: ‘Did you hear the Messenger of Allāh mention the *Khawārij*?’ He said: ‘Yes. I heard the Messenger of Allāh with my own ears, and saw him with my own eyes. Some wealth was brought to the Messenger of Allāh and he distributed it to those on his right and on his left, but he did not give anything to those who were behind him. Then a man stood behind him and said: “O Muḥammad! You have not been just in your division!” He was a man with black patchy (shaved) hair,[1] wearing two white garments. So Allāh’s Messenger became very angry and said: “By Allāh! You will not find a man after me who is more just than me.” Then he said: “A people will come at the end of time; as if he is one of them, reciting the Qur’ān without it passing beyond their throats. They will go through Islam just as the arrow goes through the target. Their distinction will be shaving. They will not cease to appear until the last of them comes with Al-Masīḥ Ad-Dajjāl. So when you meet them, then kill them, they are the worst of created beings.” (*Hasan*)

Abū ‘Abdūr-rahmān (An-Nasā’ī) said: Sharīk bin Shīhāb is not that popular.

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[1] *Māṣūm*: They say it means shaved, and Al-Jawhari included “braided.” (See *Lisān Al-ʿArab*).

If it were completely shaved, then why mention its color? Yet, the remainder of the *Hadīth* clearly mentions shaving, and other versions clearly mention that his head was shaved.
Comments:
1. 'You would not find': There cannot be anybody doing justice better than the Messenger of Allah ﷺ irrespective of whether one might be an immensely justice-loving person.
2. 'Shaving the head': Shaving the head is, however, permitted and it is recommended in Hajj but to raise something permissible to the rank of indispensability or requisteness to consider it an issue of the Divine law and to needlessly render it commendable is absolutely not appropriate or legitimate. Some people would make shaving the head their distinguishing mark and would consider it incumbent.

Chapter 27. Fighting Muslims

4109. Sa'd bin Abī Waqās told us that the Messenger of Allah ﷺ said: “Fighting a Muslim is Kufr and defaming him is evildoing.” (Ṣaḥīḥ)

4110. It was narrated that 'Abdullāh said: “Defaming a Muslim is evildoing and fighting him is Kufr.” (Ṣaḥīḥ Mawqūf)

4111. It was narrated from Shu‘bāh, from Abū Ishāq who said: 'I heard Abū Al-‘Awāṣ (narrate) that 'Abdullāh said: 'Defaming a Muslim is evildoing and fighting him is Kufr.'” So Abān said to him:
“O Abū Ishāq! You heard it only from Abū Al-Alwāṣ?” He said: “Rather. I heard it from Al-Aswād and Hubairah.” (Sahih)

فَقَالَ لَهُ أبَاهُ: يَا أَبَا إِسْحَاقَ! مَا سَمِعْتَ إِلَّا بِنْ أَبِي الأَخْوَى قَالَ: بَلَّ سَمِعْتُ بِنْ الأَشْوَدِ وَعِبْرَةً.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح: 3569

4112. It was narrated that ‘Abdullāh said: “Defaming a Muslim is evildoing and fighting him is Kufr.” (Al-Bukhari)

4113. It was narrated from ‘Abdur-Rahmān bin ‘Abdullāh, from his father, that the Messenger of Allāh said: “Defaming a Muslim is evildoing and fighting him is Kufr.” (Sahih)


4114. It was narrated from Shu‘bah who said: “I said to Ḥammād: ‘I heard Mansūr, and Sulaimān, and Zubaid narrating from Abū Wā’il, from ‘Abdullāh, that the Messenger of Allāh said: “Defaming a Muslim is evildoing and fighting him is Kufr.” – Who are you worried about? Are you worried about Mansūr? Are you worried about Zubaid? Are you worried about Sulaimān?’ He said: ‘No, but I am worried about Abū Wa’il.’” (Al-Bukhari)
4115. It was narrated from Sufyān bin Zubaid, from Abū Wa’il, from ‘Abdullāh: “The Messenger of Allāh ﷺ said: ‘Defaming a Muslim is evildoing and fighting him is Kufr.’” I said to Abū Wa’il: “Did you hear it from ‘Abdullāh?” He said: “Yes.” (Sahih)

4116. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘Defaming a Muslim is evildoing and fighting him is Kufr.’” (Sahih)

4117. It was narrated that Abū Wā’il said: “‘Abdullāh said: ‘Defaming a Muslim is evildoing and fighting him is Kufr.’” (Sahih)

4118. It was narrated that ‘Abdullāh said: “Fighting a believer is Kufr and defaming him is evildoing.” (Sahih)

Comments:
The purpose behind repetition (of this narration) is to demonstrate that some
transmitters have narrated this Ḥadīth, Marfu’ (from the Messenger of Allāh ﷺ); while some have narrated it Mawqūf (from a Companion). This is not an injurious disagreement, because such a narration is invariably considered Marfu’.

Chapter 28. Seriousness Of Fighting For A Cause That Is Not Clear

4119. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever parts from obedience, and splits away from the Jamā’ah and dies, then he has died a death of Jāhiliyyah. Whoever rebels against my Ummah, killing good and evil people alike, and does not try to avoid killing the believers, and does not pay attention to those who are under a covenant, then he is not of me. Whoever fights for a cause that is not clear, advocating tribalism getting angry for the sake of tribalism, and he is killed, then he has died a death of Jāhiliyyah.’” (Sahih)

تخريج: أخرجه مسلم، الإمام، باب وجوب ملازمة جماعة المسلمين عند ظهور الفتن...

إلى، ح: 1848 من حديث أيوب بن آيوب، وهو في الكبير، ح: 3579.

Comments:

Splits away from the Jamā’ah; see No. 4021.

4120. It was narrated that Jundab bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘Whoever fights for a cause that is not clear, advocating tribalism, getting angry for the sake of tribalism, then he has died a death of Jāhiliyyah.’” (Sahih)

Abū ‘Abdur-Rahmān (An-Nasā’i) said: ‘Imrān Al-Qaṭṭān (one of the narrators) is not that strong.
Chapter 29. The Prohibition Of Killing

4121. It was narrated that Abû Bakrah said: “The Messenger of Allâh ﷺ said: ‘If a Muslim points a weapon at his fellow Muslim, then they are on the brink of Hell, and if he kills him, then they will both fall into it.’” (Sahîh)

4122. It was narrated that Abû Bakrah said: “If two Muslim men bear weapons against each other, then they are both on the brink of Hell. And if one of them kills the other, they will both be in Hell.” (Sahîh)

4123. It was narrated from Abû Mûsâ that the Prophet ﷺ said: “If two Muslims confront each other with swords, and one kills the other, they will both be in Hell.” It was said: “O Messenger of Allâh, (we understand about) the killer,
but what about the one who is killed?” He said: “He wanted to kill his companion.” (Sahih)

4124. It was narrated from Abû Mûsâ Al-Ash'ârî that the Prophet said: “If two Muslims confront each other with swords and one of them kills the other, they will both be in Hell.” (Sahih)

4125. It was narrated from Abû Bakrah that the Prophet said: “If two Muslims confront each other with swords, each of them wanting to kill the other, they will both be in Hell.” It was said to him: “O Messenger of Allâh, (we understand about) the killer, but what about the one who is killed?” He said: “He was determined to kill his companion.” (Sahih)
them kills the other, the killer and the slain will both be in Hell.”

(Sahih)

4127. It was narrated that Abū Bakrah said: “I heard the Messenger of Allāh صلی الله علیه وآله وسلم say: ‘If two Muslims confront each other with their swords and one of them kills the other, both the killer and the slain will be in Hell.’” They said: “O Messenger of Allāh, (we understand about) the killer, but what about the one who is killed?” He said: “He wanted to kill his companion.” (Sahih)

4128. It was narrated that Abū Bakrah said: “The Messenger of Allāh صلی الله علیه وآله وسلم said: ‘If two Muslims fight with swords, and one of them kills the other, then the killer and the slain will both be in Hell.’” (Sahih)

4129. It was narrated from Abū Mūsā Al-Ăsh‘arî that the Messenger of Allāh صلی الله علیه وآله وسلم said: “If two Muslims confront each other with swords and one of them kills the other, then the killer and the slain will both be in Hell.” A man said:
The Book Of Fighting...

“O Messenger of Allâh, (we understand about) the killer, but what about the one who is killed?” He said: “He wanted to kill his companion.” (Sahîh)

4130. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Do not revert to disbelievers after I am gone, striking the necks of one another (killing one another).” (Sahîh)

Comments:

Fighting against the Muslims is the affair of unbelievers. If Muslims fight Muslims, they would resemble unbelievers. Consequently, this would serve the purpose of the deniers of truth. Now there is no need for them (the unbelievers) to fight.

4131. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Do not revert to disbelievers after I am gone, striking the necks of one another (killing one another). No man is to be punished for the sins of his father, or for the sins of his brother.’” (Sahîh)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: This is a mistake, and what is correct is that it is Mursal.
4132. It was narrated that 'Abdullāh said: "The Messenger of Allāh ﷺ said: ‘Do not revert to disbelievers after I am gone, striking the necks of one another (killing one another). No man is to be punished for the sins of his father, or the sins of his brother.’" (Sahīh)

4133. It was narrated that Masrūq said: "The Messenger of Allāh ﷺ said: ‘I do not want to see you after I am gone reverting to disbelievers, striking the necks of one another (killing one another). No man is punished for the crime of his father, or the crime of his brother.’" This is correct. (Sahīh)

4134. It was narrated from Masnūq that the Messenger of Allāh ﷺ said: “Do not revert to disbelievers after I am gone.” It is Mursal. (Sahīh)

4135. It was narrated from Abū Bakrah that the Prophet ﷺ said: “Do not revert to misguidance after I am gone, striking the necks of one another (killing one another).” (Sahīh)
4136. It was narrated from Jarîr that during the Farewell Pilgrimage, the Messenger of Allâh asked the people to be quiet and listen, and said: “Do not revert to disbelievers after I am gone, striking the necks of one another (killing one another).” (Sâhih)

4137. It was narrated that Jarîr bin ‘Abdullâh said: “The Messenger of Allâh said to me: ‘Ask the people to be quiet and listen.’ Then he said: ‘I do not want to see you after I am gone reverting to disbelievers, striking the necks of one another (killing one another).’” (Sâhih)
4138. It was narrated from Yazid bin Hurmuz that when Najdah Al-Harūriyyah rebelled during the Fitnah of Ibn Az-Zubayr, he sent word to Ibn ‘Abbâs asking him about the share of the relatives (of the Messenger of Allâh ﷺ) – to whom did he think it should be given? He replied: “It is for us, because of our blood ties to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ allocated it to them, but ‘Umar offered us something we thought was less than what was our due, and we refused to accept it. What he offered to them was to help those among them who wanted to get married, and to help the debtors pay off their debts, and he gave to their indigent. But he refused to give them more than that.” (Sahîh)

تخريج: أخرجه مسلم، الجهاد، باب النساء الغزوات يرضح لهن ولا يسهم ... إلخ

Comments:

Harûrâ: This is in relation to the habitation called Harûrâ, where the first meeting or conference of the Khawârij was held. Due to this ascription, every Khârijite is usually called a Harûr, irrespective of whether or not he belongs to Harûrâ. (For detail concerning the Khârijite, please turn to Hadith 4107, 4108).

4139. It was narrated that Yazid bin Hurmuz said: “Najdah wrote to
Ibn ‘Abbâs and asked him about the share of the relatives (of the Messenger of Allâh ﷺ), to whom should it be given?” Yazid bin Humruz said: “I wrote down the letter of Ibn ‘Abbâs to Najdah in which he said: ‘You have written asking me about the share of the relatives (of the Messenger of Allâh ﷺ), to whom should it be given? It is for us, the members of the household (Ahl Al-Bait). ‘Umar used to offer to help the single among us (to get married), and to give some to our poor and to pay off the debts of our debtors. We insisted that he should give it to us, but he refused, and we left it at that.” (Sâhîh)

4140. It was narrated that Al-Awzâ‘î said: “Umar bin ‘Abdul-‘Azîz wrote a letter to ‘Umar bin Al-Walîd in which he said: ‘The share that your father gave to you was the entire Khumus,¹ but the share that your father is entitled to is the same as that of any man among the Muslims, on which is due the rights of Allâh and His Messenger, and of relatives, orphans, the poor and wayfarers. How many will dispute with your father on the Day of Resurrection! How can he be saved who has so many disputants? And your openly allowing musical instruments and wind instruments is an innovation of one-fifth of the spoils of war. See No. 4152.

¹ One-fifth of the spoils of war.
in Islam. I was thinking of sending someone to you who would cut off your evil long hair." (Sahih)

Comments:

‘Umar bin Walid was the son of the Caliph Walid bin Abdul Malik. ‘Umar bin ‘Abdul-‘Aziz’s view was that the Khumus was to be divided only among the categories mentioned in the Qur’an. As for his mention of ‘evil long hair’ it is Jummat As-Sawi’ (and they say Sawi’). As-Sindi said: “There is nothing disliked about having Jummah. Perhaps, he disliked it because it was a means of pride from him...” As for the meaning of Jummah; it is the hair that extends beyond the ear lobes, and the Messenger of Allah has been described with such.

4141. Sa’eed bin Al-Musayyab narrated that Jubair bin Mut’im told him: “He and ‘Uthman bin ‘Affan came to the Messenger of Allah to speak to him about what he had distributed of the Khumus of Hunain to Banu Hashim and Banu Al-Muttalib bin ‘Abd Manaf. They said: ‘O Messenger of Allah, you distributed it to our brothers; Banu Al-Muttalib bin ‘Abd Manaf, and you did not give us anything, and our relationship to you is the same as theirs.’ The Messenger of Allah said to them: ‘I think that Hashim and Al-Mu’talib are the same.’” Jubair bin Mut’im said: “The Messenger of Allah did not allocate anything to Banu ‘Abd Shams or Banu Nawfal from that Khumus, as he allocated to Banu Hashim and Banu Al-Mu’talib.” (Sahih)
Comments:

The purpose of Imām An-Nasā’ī in mentioning this hadīth is to display that Allah’s Messenger gave his kith and kin from the Khumus or the one-fifth part of the spoils of war. This corroborates that the Prophet’s kith and kin have a share in the Khumus. But the problem which needs to be solved is: Does the right of the people of the Prophet’s household over the Khumus still exist, this is a matter of disagreement.

4142. It was narrated that Jubair bin Muṭ’im said: “When the Messenger of Allah distributed the share for his relatives to Banu Hashim and Banu Al-Muṭṭalib, I came to him with ‘Uthmān bin ‘Affān and we said: ‘O Messenger of Allah, no one denies the virtue of Banu Ḥāshim because of the relationship between you and them. But how come you have given (a share) to Banu Al-Muṭṭalib and not to us? They and we share the same degree of relationship to you.’ The Messenger of Allah said: ‘They did not abandon me during the Jihālīyāt or in Islam. Banu Ḥāshim and Banu Al-Muṭṭalib are the same thing,’ and he interlaced his fingers.” (Sahīh)

4143. It was narrated that ‘Ubudah bin Al-Sāmit said: “On the day of Ḥunain the Messenger of Allah took a hair from the side of a camel and said: ‘O you people, it is not permissible for me to take even the equivalent of this from the Fay’ that Allah has bestowed upon you, except the Khumus, and the Khumus will come back to you.”’ (Sahīh)

Abū ‘Abdur-Raḥmān (An-Nasā’ī) said: Abū Sallām’s name is Mamṭūr.
and he is Ethiopian, and Abû Umâmah’s name is Sûdâî bin ‘Ajlân.

Comments:
Will come back to you because he used to spend it on the needs of the people. See Nos. 4147, 4148 etc.

4144. It was narrated from ‘Amr bin Shu’aib, from his father, from his grandfather, that the Messenger of Allah went to a camel, and took a hair from its hump between his fingers and said: “I am not entitled to take anything from the Fay’ except the Khumus, and the Khumus will come back to you.” (Sâhîh)

4145. It was narrated that ‘Umar said: “The wealth of Banu An-Nadîr was among the Fay’ that Allah bestowed upon His Messenger, in cases where the Muslims did not go out on an expedition with horses and camels. From it he kept for himself food for one year, and what was left he gave back to you.”
spent on cavalry and weapons, equipment for the cause of Allâh.”

(Sâhih)

Comments:

Bani Nadîr was a Jewish tribe. It was expelled from Al-Madinah on account of their breach of pledge. They had taken their belongings, etc. with them, but their lands had fallen into the possession of Muslims.

4146. It was narrated from `Aishah that Fâtimah sent word to Abû Bakr asking for her inheritance from the Prophet ﷺ, from his charity and what was left of the Khumus of Khaibar. Abû Bakr said: “The Messenger of Allâh ﷺ said: ‘We are not inherited from.'”

(Sâhih)

Comments:

1. It has preceded above that the people of the Prophet’s household considered one-fifth share of the spoils of war their right. But according to other Companions, the Khumus was the state property. However, the needy people of the Prophet’s household could be aided from the wealth of the state treasury, by way of assistance.

2. ‘We (Prophets) leave no heritage’: This is because the Prophet ﷺ did not develop any property, nor did he take any share from the spoils of war. Rather, he used to acquire the Khumus out of the spoils of war, which was utilized by him to fulfill his own needs and then it was spent for the public welfare. In other words, Allâh’s Messenger ﷺ had merely fulfilled his bare necessities out of that wealth.
It was narrated that 'Atâ' said:

And know that whatever of spoils of war that you may gain, verily, (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives (of the Messenger (Muḥammad))\(^1\) \[The Khumus (one-fifth) of Allâh and of His Messenger is the same.\]

The Messenger of Allâh ﷺ used to provide mounts (for Jihâd) with it, and give some (to the poor), and distribute it however he wanted, and do with it whatever he wanted.”

\[\text{(Hâsân)}\]

**Comments:**

'The same': The meaning is there is no separate share of Allâh, Most High.

That is to say: not two shares of 1/5th each, but one share.

It was narrated that Qais bin Muslim said: “I asked Al-Ḥasan bin Muhammad about the saying of Allâh, the Mighty and Sublime:

‘And know that whatever of spoils of war that you may gain, verily, one-fifth of it is assigned to Allâh.’\(^2\)

He said: ‘This is the key to the Speech of Allâh. This world and the Hereafter belong to Allâh.’

He said: ‘They differed concerning these two shares after the death of the Messenger of Allâh ﷺ, the share of the Messenger and the share of the near relatives (of the Messenger of Allâh ﷺ). Some said that the share of the near relatives

\[^{1}\text{Al-Anfâl 8:41.}\]

\[^{2}\text{Al-Anfâl 8:41.}\]
was for the relatives of the Messenger ﷺ, and some said that the share of the near relatives was for the relatives of the Khalifah. Then they agreed that these two shares should be spent on horses and equipment in the cause of Allâh, and they were allocated for this purpose during the Khilâfah of Abû Bakr and ‘Umar.” (Sahih)

4149. It was narrated that Mûsâ bin Abî ‘Aishah said: “I asked Yahya bin Al-Jazzâr about this Verse: And know that whatever of spoils of war that you may gain, verily, one-fifth of it is assigned to Allâh, and to the Messenger”[1] He said: “I said: ‘How much of the Khumus did the Prophet ﷺ take?’ He said: ‘One-fifth of the Khumus.’” (Sahih)

4150. It was narrated that Muṭarrif said: “Ash-Sha’bî was asked about the share of the Prophet ﷺ and what he chose for himself. He said: ‘The share of the Prophet ﷺ was like the share of any Muslim man, and what he chose for himself was something precious; he chose whatever he wanted to.’” (Da‘f)

4151. It was narrated that Yazid bin Ash-Shikhkhâr said: "While I was with Muţarrif in Al-Mirbad,\(^1\) a man came in carrying a piece of leather and said: ‘This was written to me by the Messenger of Allâh ﷺ. Is there anyone among you who can read?’ I said: ‘I can read.’ And it was (a letter) from Muḥammad the Prophet ﷺ to Banu Zuhair bin Uqaish, who had testified to Lâ ilâha illallâh, and that Muḥammad is the Messenger of Allâh, and had left the idolaters, and had agreed to give the Khumus from their spoils of war, and the share of the Prophet ﷺ, and whatever he chose for himself, so they became safe and secure by the covenant of Allâh and His Messenger.” (Sahîh)

Comments:
The fact of the matter is that the Prophet’s general and specific shares also were included in the one-fifth portion of the booty, although the outward phrasing makes these shares appear separate from the quint. It is, therefore, essential to keep other narrations in sight. (See Hadîth 4143-4144)

4152. It was narrated that Mujâhid said: “The Khumus that is for Allâh and His Messenger was for the Prophet ﷺ and His relatives; they did not take anything from the Sadaqah. The Prophet ﷺ was allocated one-fifth of the Khumus;

\(^1\) It is the name of a place in Al-Baṣrâh, and Al-Mirbad is used to refer to any area where camels are held, and sometimes where they are sold, or where dates are dried. (See Al-Ansâb, and Mu‘jam Al-Buldân).
his relatives were allocated one-fifth of the *Khumus*; the same was allocated to orphans, the poor and the wayfarers.” (Da‘f)

Abū ʿAbdur-Rahmān (An-Nasāʿi) said: Allāh, the Majestic is He and Praised, said: “And know that whatever of spoils of war that you may gain, verily, one-fifth of it is assigned to Allāh, and to the Messenger, and to the near relatives (of the Messenger (Muhammad)), (and also) the orphans, Al-Masāḥīn (the poor) and the wayfarer.”[1] His, the Mighty and Sublime, saying to Allāh starts the speech since everything is of Allāh, the Mighty and Sublime. And perhaps He only opened His speech about the *Fay* and the *Khumus*, mentioning Himself, because that is the noblest of earnings. And He did not attribute Ṣadaqah to Himself, the Mighty and Sublime, because that is the dirt of people. And Allāh knows best.

It was said that something should be taken from the spoils of war and placed inside the Ka‘bah, and this is the share that is for Allāh, the Mighty and Sublime. The share of the Messenger is to be given to the imām to buy horses and weapons, and to give to whomever he thinks will benefit the people of Islam, and to the people of *Hadīth*, knowledge, *Fiqh* and the Qur’ān. The share that is for near relatives should be given to Banu Hashim

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and Banu Al-Muṭṭalib, rich and poor alike, or it was said that it should be given to the poor among them and not to the rich, such as orphans and wayfarers. This is the view that is more appropriate in my view, and Allāh knows best. And the young and the old, male and female, are equal in that, because Allāh, the Mighty and Sublime, has allocated it to them and the Messenger of Allāh distributed it among them, and there is nothing in the Hadīth to indicate that he preferred some of them over others. And there is no scholarly dispute, as far as we know, to suggest that if a man bequeaths one-third of his wealth to such and such a tribe, to be distributed out among them equally, that it should be done otherwise, unless the giver stipulated otherwise. And Allāh is the source of strength. And (there is) a share for the orphans among the Muslims, and a share for the poor among the Muslims, and a share for the wayfarers among the Muslims. No one should be given both a share for the poor and a share for the wayfarer; it is to be said to him: “Take whichever of them you want.” And the other four-fifths are to be divided by the imām among those adult Muslims who were present in the battle. (Dāʾif)

تَخْرِيجٌ: [إِسْتَاَدَهُ ضَعِيفٌ] أَخْرَجَهُ الطَّبِريُّ فِي تَفسِيرِهِ: ۵/۱۰۰ مِن حَدِيثِ شِرِكِ الْقَافِيِّ بِهِ، وَهُوَ فِي الْسِّبْرَةِ الْفُزَّارِيِّ (مَلِحَقَ، حِ: ۵۳۴) ✯ وَخَصِيفُ تَقْدِيمُ حَالَةِ، حِ: ۲۷۵۵.
It was narrated that Mālik bin Awṣ bin Al-Ḥadathān said: "Al-ʿAbbās and ʿĀlī came to ʿUmar with a dispute. Al-ʿAbbās said: 'Pass judgment between him and I.' The people said: 'Pass judgment between them.' ʿUmar said: 'I will not pass judgment between them. They know that the Messenger of Allāh ﷺ said: We are not inherited from, what we leave behind is charity. He said: And (in his narration of it) Az-Zuhrī said: 'It (the Khumus) was under the control of the Messenger of Allāh ﷺ, and he took provision for himself and for his family from it, and disposed of the rest of it as he disposed of other wealth (belonging to the Muslims). Then Abū Bakr took control of it, then I took control of it after Abū Bakr, and I did with it what he used to do. Then these two came to me and asked me to give it to them so that they could dispose of it as the Messenger of Allāh ﷺ disposed of it, and as Abū Bakr disposed of it, and as I disposed of it. So I gave it to them and I took promises from them that they would take proper care of it. Then they came to me and this one said: Give me my share from my brother's son, and this one said: Give me my share from my wife. If they want me to give it to them on the condition that they would dispose of it in the same manner as the Messenger of Allāh ﷺ did, and as Abū Bakr did, and as I did, I would give it to them, but if they refuse, then they..."
do not have to worry about it.'

Then he said: 'And know that whatever of spoils of war that you may gain, verily, one-fifth of it is assigned to Allâh, and to the Messenger, and to the near relatives (of the Messenger (Muhammad)), (and also) the orphans, Al-Masâkin (the poor) and the wayfarer' (Al-Anfâl 8:41) — this is for them. 'As-Sâdaqât (here it means Zakâh) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (toward Islam); and to free the captives; and for those in debt; and for Allâh's cause (i.e. for Mujâhidûn — those fighting in a holy battle)\[1\] — this is for them.

'And what Allâh gave as booty (Fay') to His Messenger (Muhammad) from them — for this you made no expedition with either cavalry or camels.'[2] Az-Zuhri said: This applies exclusively to the Messenger of Allâh and refers to an 'Arab village called Fâdak, and so on. What Allâh gave as booty (Fay') to His Messenger (Muhammad) from the people of the townships — it is for Allâh, His Messenger (Muhammad), the kindred (of Messenger Muhammad), the orphans, Al-Masâkin (the poor), and the wayfarer (And there is also a share in this booty) for the poor

\[1\] At-Tawbah 9:60.

\[2\] Al-Hashr 59:6.
emigrants, who were expelled from their homes and their property. And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith. And those who came after them. These Verses apply to all the people. There is no one left among the Muslims but he has some right to this wealth, except for some of the slaves whom you own. If I live, if Allâh wills, I will give every Muslim his right." Or he said: "His share." (Saâîîh)

Comments:
The view of 'Umar was that if it is distributed, it would create an impression that perhaps it is their property (particularly so when it is distributed according to the laws of inheritance). While this portrayal is not correct, 'I do not distribute it so that you may both organize it together. If they are not able to do so, it should be handed over to me. I would myself continue to look after it.' Sahîh Al-Bukhârî (see No. 3094) contains a detailed clarification regarding this.

39. The Book Of Al-Bay’ah (Oath Of Allegiance)\textsuperscript{[1]}

Comments:

Bay’at is derived from the root Bay’a, which signifies conclusion of a bargain. While concluding a bargain or making the contract of sale and purchase, generally, the parties hold each other’s hand, or they say one smacks his hand on the other’s hand. From the angle of this correlation, pledge of allegiance or making a covenant is also called Bay’ah. Bay’ah is in reality a contract or covenant. The custom of taking an oath of allegiance existed even before the advent of Islam. Different kinds of pledges or oaths were taken by the Messenger of Allah ﷺ: The pledge of allegiance at the time of accepting Islam, the pledge of allegiance at the time of going for Jihad; allegiance concerning the commandments and prohibitions of the Shar’iah or the Divine law, and perhaps this is the same as the first, while the different types are forthcoming.

The pledge was also given to the Khalifah after the Prophet ﷺ. The pledge of allegiance for Jihad also remained established, which was generally taken by the military chief or commander, but it was very rare. The pledge of allegiance sworn at the time of embracing Islam and the pledge of allegiance for obedience (adherence to the commandments and prohibitions of the Divine law) ceased. It seems the Companions of the Prophet ﷺ considered these two pledges specific to the Messenger of Allah ﷺ. Though this thing is not explicitly proved from the Companions of the Prophet ﷺ, but their action or customary practice provides evidence. It is, therefore, superior that one should refrain from practicing these two kinds of pledges (the pledge of allegiance of Islam and the pledge of obedience). However, the pledge for Jihad and the pledge of allegiance concerning the ruler\textsuperscript{[2]} are legitimate and still valid.

The chain allegiance, however, taken by the Shaikh or the spiritual mentor, when someone desires to become his disciple (mārid or the seeker), is an innovation. Thereupon they think that the disciple has now entered their order; for instance, the Chistiyyah Order, the Naqshbandiyyah Order, etc. This kind of pledge of allegiance is purely a human invention. No evidence or proof is available to support it in the lives of the noble Companions, the mighty successors, the leaders of religion, the traditionists, and the jurists.

\textsuperscript{[1]} Some manuscripts have: “From Al-Mujtaba.” The meaning in Sunan Al-Kubra of this section appears in a different location.

\textsuperscript{[2]} Meaning, the Muslim ruler of the land.
Chapter 1. Pledging To Hear And Obey

4154. It was narrated that ‘Ubdah bin Aṣ-Ṣāmit said: “We pledged to the Messenger of Allāh ﷺ to hear and obey, both in times of ease and hardship, when we felt energetic and when we felt tired, that we would not contend with the orders of whomever was entrusted with it, that we would stand firm in the way of truth wherever we may be, and that we would not fear the blame of the blamers.” (Sahih)

Chapter 2. Pledging Not To Contend With The Orders Of Those In Authority

4155. It was narrated that ‘Ubadah bin Aṣ-Ṣāmit said: “We pledged to the Messenger of Allāh ﷺ to hear and obey, both in times of hardship and ease.” And he mentioned similarly. (Sahih)
not contend with the orders of whomever was entrusted with it, that we would speak the truth or stand firm in the way of truth wherever we may be, and that we would not fear the blame of the blamers.” (Sahih)

Chapter 3. Pledging To Speak The Truth

It was narrated from ‘Ubâdah bin Al-Walîd bin ‘Ubâdah bin As-Sâmît, from his father, that his grandfather said: “We pledged to the Messenger of Allâh ﷺ to hear and obey both in times of hardship and ease, when we felt energetic and when we felt tired, and when others are preferred over us, that we would not contend with the orders of whomever was entrusted with it, and that we would speak the truth wherever we may be.” (Sahih)

Comments:
‘Wherever we may be’: Whether we are at home, or outside of home; in the marketplace or in the court.

Chapter 4. Pledging To Speak Justly

It was narrated that ‘Ubâdah bin As-Sâmît said: “We pledged to
Chapter 5: Pledging Obedience Even When Others Are Preferred Over Us

159. It was narrated from Shubbal bin Saeed, from Sayyir and Yajya bin Abi Waal narrating from his father, that they heard Ubaidah bin Al-Walid saying: "From his grandfather, who said: 'We pledged to the Messenger of Allah to hear and obey in our hardship and ease, when we felt energetic and when we felt tired, and when others are preferred over us, that we would not contend with the orders of whomever was entrusted with it, that we would stand for justice wherever it may be, and that we would not fear the blame of any haram, for the sake of Allah.' (Sahih)

Shubah said: "Sayyir did not mention this statement: 'Wherever it may be' while Yahya mentioned it." Zuubah said: 'If I have added it, Shubah said 'If I have added it.' It may be, while Yahya mentioned it.'
anything to it, then it is from Sayyâr or from Yahya.”

ترجمة: أخرجره مسلم من حديث يحيى بن سعيد به، كما تقدم، ح: 4156، وهو في الكبرى.

Comments:

‘When others are given preference over us’: It is apparent that everybody cannot be given a post of responsibility or an important office, irrespective of whether he be worthy of it.

4160. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “You have to obey when you feel energetic and when you feel tired, during your ease and your hardship, and when others are preferred over you.” (Sahih)

Chapter 6. Pledging To Be Sincere Toward Every Muslim

4161. It was narrated that Jarîr said: “I pledged to the Messenger of Allâh ﷺ to be sincere toward every Muslim.” (Sahih)

4162. Jarîr said: “I pledged to the Prophet ﷺ to hear and obey and to be sincere toward every Muslim.” (Sahih)
Chapter 7. Pledging Not To Flee (From The Battlefield)

4163. Jābir said: “We did not give our pledge to the Messenger of Allah for death, rather we pledged not to flee (from battle).” (Sahih)

Comments:
‘Pledge of allegiance to fight to death’: Taking an oath to fight till death also means the same thing that ‘we would remain steadfast and would not flee from the battlefield, even if fatal conditions befall.’ The purpose of Jābir is ‘we did not say at the time of taking an oath that even if we die in the course of it; we had merely said that we would not flee from the battlefield.’ In a way, there is a difference between the implied meaning and its result. It is possible some of the Companions might have uttered the word death, saying, ‘we will not flee from the battlefield even if we die’ as is elucidated in the forthcoming narration, or perhaps this is how they interpreted it.

Chapter 8. Pledging For Death

4164. It was narrated that Yazīd bin Abī ‘Ubaid said: “I said to Salamah bin Al-Akwa; ‘What pledge did you make to the Prophet on the Day of Al-Huidaibiyah?’ He said: ‘For death.’” (Sahih)

Comments:
Akhār al-muslm, al-imāra, bab ashtabāb ma‘āhib al-Imām al-jīsh al-‘alā ar-Rád al-qatal ...
Chapter 9. Pledging To Engage In Jihâd

4165. It was narrated that Ya’lā bin Umayyah said: “I came to the Messenger of Allâh with my father Umayyah on the Day of the Conquest (of Makkah) and said: ‘O Messenger of Allâh, accept my father’s pledge for emigration (Al-Hijrah).’ The Messenger of Allâh said: ‘I will accept his pledge to fight in Jihâd, for the emigration (Al-Hijrah) has ceased.’” (Hasan)

Comments:
‘Has ceased’: Meaning, after the Conquest of Makkah, it is no longer required to emigrate to Al-Madinah.

4166. It was narrated that ‘Ubâdah bin Aṣ-Ṣâmit said: “While there was a group of his Companions around him, the Messenger of Allâh said: ‘Pledge to me, that you will not associate anything with Allâh, nor steal, nor commit unlawful sexual relations, nor kill your children; you will not utter slander, fabricating from between your hands and feet, and you will not disobey me in goodness (Ma’râf). Whoever fulfills (this pledge), his reward will be with Allâh, and whoever commits any of these actions and is punished for it, it will be an expiation for him.”
Whoever commits any of these actions then Allâh conceals him, then his affair is up to Allâh; if He wills He will forgive him, and if He wills He will punish him.” (Sahîh) Ahmad bin Sa’îd contradicted him.

tkhrij: أخرجه البخاري، الإمام، باب (11) ح:179 من حديث ابن شهاب الزهرى، وهو في الكبير، ح: 565، س: 7784، خ: 4167. It was narrated from ‘Ubâdah bin As-Sâ’mît that the Messenger of Allâh ﷺ said: “Why don’t you pledge to me upon that which the women have pledged: That you will not associate anything with Allâh, that you will not steal, that you will not have unlawful sexual relations, that you will not utter slander, fabricating from between your hands and feet, and that you will not disobey me in goodness (Ma’rûf)?” We said: “Yes, O Messenger of Allâh.” So we gave him our pledge, on that basis. The Messenger of Allâh ﷺ said: “Whoever commits any of these actions after that, and is punished, that will be an expiation. Whoever is not punished, then his affair is up to Allâh; if He wills, He will forgive him, and if He wills, He will punish him.” (Sahîh)

Comments:
1. ‘Ma’rûf’: This is mentioned by way of common usage. Otherwise it is absolutely impossible that Allâh’s Messenger ﷺ could give command to do something bad, or it includes those he puts in authority; and that there is no obedience to them in disobedience to Allâh. An-Nawawi said similarly.
2. ‘That will be an expiation’: It is argued, using similar narrations as proof, that the prescribed legal punishment meted out in the life of the world would
eradicate the sin which was committed. It would not be questioned about by Allâh, Most High.

Chapter 10. Pledging To Emigrate (Al-Hijrah)

4168. It was narrated from ‘Abdullâh bin ‘Amr that a man came to the Prophet ﷺ and said: “I have come pledging to emigrate (Hijrah), and I have left my parents weeping.” He said: “Go back to them, and make them smile as you made them weep.” (Hasan)

Comments:
It is apparent that this was after the Conquest of Makkah, or he told him to return only because of the status of the parents.

Chapter 11. The Importance Of Emigration (Hijrah)

4169. It was narrated from Abû Sa’eed that a Bedouin asked the Messenger of Allâh ﷺ about emigration (Hijrah). He said: “Woe to you, emigration is very important. Do you have any camels?” He said: “Yes. He said: “Do you pay Sadaqah on them?” He said: “Yes.” He said: “Do righteous deeds no matter how far away[1] you are from the Muslims, for Allâh, the Mighty and

[1] “From beyond the Bihâr”, while Bihâr means “seas,” they say the meaning is lands or cities in this context.
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Sublime, will never cause any of your deeds to be lost.”

The commentaries explain this narration in a way similar to the previous. It could have occurred after the Conquest of Makkah, or it was understood that it would be too difficult for this person. This could be implied by his saying that Hijrah is a “Shadid” matter, meaning – in this case – difficult.

Chapter 12. Emigration (Hijrah) Of A Bedouin

4170. It was narrated that ‘Abdulâh bin ‘Amr said: “A man said: ‘O Messenger of Allah! Which emigration (Hijrah) is best?’ He said: ‘To leave what your Lord, the Mighty and Sublime, dislikes.’ He said: ‘There are two kinds of emigration, the emigration of the town dweller and the emigration of the Bedouin. As for the Bedouin, when he is called (to fight in Jihad) he must respond, and he must obey when he is commanded, and as for the town dweller, he is the one who is more severely tested and more greatly rewarded.”’ (Saheeh)

Comments:

The lexical meaning of the term Hijrah is ‘to renounce, to dissociate, to keep away, or part company’. Commonly known emigration entails one’s giving up one’s home, kith and kin, property, and chattels. From this dimension, the Messenger of Allah stated that the most meritorious emigrations is to abandon sins.
Chapter 13. The Explanation
Of Emigration (Hijrah)

4171. It was narrated that Jābir bin Zaid said: "Ibn 'Abbâs said: 'The Messenger of Allâh ﷺ, Abû Bakr and 'Umar were among the Muhâjirûn (emigrants), because they forsook (Hajam) the idolators, and some of the Anṣâr were Muhâjirûn because Al-Madhâbah was a land of Shirk, and they came to the Messenger of Allâh ﷺ on the Night of Al-'Aqabah." (Ḥasan)

Chapter 14. Encouragement To Emigrate

4172. It was narrated from Kathîr bin Murrah that Abû Fâtimah told him that he said: "O Messenger of Allâh, tell me of an action that I may do and persist in it." The Messenger of Allâh ﷺ said to him: "You should emigrate, for there is nothing like it." (Ṣahîh)

Comments:

Things are dictated by the turn of time and circumstances. At times, emigration is superior, at other times the Jihâd, and sometimes one thing and at another time another thing. Likewise, persona too differs from man to man. For someone, emigration is meritorious, for someone else something else; as the Messenger of Allâh ﷺ had prevented the Bedouin from emigrating, see Ahâdîth 4168-69.
Chapter 15. Mention Of The Difference Of Opinion As To Whether Emigration Is Still Obligatory Or Not

4173. It was narrated from 'Amr bin 'Abdur-Rahmân bin Umayyah that his father told him that Ya'la said: “I came to the Messenger of Allâh ﷺ with my father on the day of the Conquest (of Makkah) and said: ‘O Messenger of Allâh, accept my father’s pledge to emigrate.’ The Messenger of Allâh ﷺ said: ‘I will accept his pledge for Jihâd, for the emigration (Hijrah) has ceased.’” (Hasan)

Comments:
(For details please see Hadîth 4165)

4174. It was narrated that șafwân bin Umayyah said: “I said: ‘O Messenger of Allâh, they are saying that no one will enter Paradise except a Muhâjir.’” He said: “There is no more emigration (Hijrah) after the Conquest of Makkah, rather there is Jihâd and intention. When you are called to mobilize (for Jihâd) then do so.” (Sahîh)

4175. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said on the Day of the Conquest (of Makkah): ‘There is no more emigration (Hijrah), rather there is Jihâd and intention.
When you are called to mobilize (for Jihād) then do so.” (Sahih)

Comment:
In other words, now conclusive abandonment of one’s household is not necessary, although one should go from one’s home when called for mobilization.

4176. It was narrated that Nu’aim bin Dijâjah said: “I heard ‘Umar bin Al-Khattâb say: ‘There is no more emigration (Hijrah) after the death of the Messenger of Allâh ﷺ.’” (Sahih)

Comment:
The purpose of ‘Umar was that now there is no need to emigrate and come to Al-Madinah, because the number of Muslims during the lifetime of the Messenger of Allâh ﷺ was less, and therefore, it was the exigency of time that Muslims came to Al-Madinah in as many number as possible. This was so that enough individuals might be available according to the requirements of Jihād.

4177. It was narrated that ‘Abdullâh bin Waqdân As-Sa’dî said: “We came in a delegation to the Messenger of Allâh ﷺ, each of us with a question to ask him. I was the last of them to come in to the Messenger of Allâh ﷺ, and I said: ‘O Messenger of Allâh, I have left people behind me, and they are saying that emigration (Hijrah) has ceased.’ He said: ‘Emigration will not cease so long as the disbelievers...”
are being fought.”” (Ṣaḥīḥ)

أَنَّ الْهِجْرَةَ قَدْ امْتَطَعْتُ، قَالَ: «اَلَّذِيْنَ تَقَطَّعُونَ الْهِجْرَةَ مَا فُوْتُلَّ لَكُمْ.»

تخريج: [صحح] أُخرِجَت البِطَحَاوِيَ فِي مَشْكِلِ الآثَارِ: ٢٥٨/٣ مِن حَدِيثِ الْوَلِيدِ بْنِ مَسْلِمِ وبِهِ صَرَحُ بِالسَّمَاعِ عَنْهُ، وَهُوَ فِي الْكِبْرِىَّ، حَ: ٧٧٩٥، وَصَوْحَهُ أًبَرَ زِرَاعَةِ النَّهْجِيَّ وَغَيْرِهِ، وَلَهُ شَوَاهِدُ عِنْدَ أَبِي حَبَانِ، حَ: ١٥٧٩ وَغَيْرِهِ، وَانْظُرُ الْحَدِيثِ الآثَيِّ.

Comments:
‘Ḥijrah will not cease’, because so long as the disbelievers engage the Muslims, the Muslims would remain tyrannized, overcome, and afflicted in one or the other regions. Hence, emigration from the domain of disbelief to the domain of Islam in itself would continue.

٤١٧٨. It was narrated that ʿAbdullāh bin As-Saʿdī said: “We came in a delegation to the Messenger of Allāh ﷺ and my companions entered and asked their questions. I was the last of them to enter, and he said: ‘What is your question?’ I said: ‘O Messenger of Allāh, when will emigration end?’ The Messenger of Allāh ﷺ said: ‘Emigration will not cease so long as the disbelievers are being fought.’” (Ṣaḥīḥ)

٤١٧٩. Jarīr said: “I came to the Prophet ﷺ and said to him: ‘I pledge to you to hear and obey in what I like and what I dislike.’ The Prophet ﷺ said: ‘Can you do that, O Jarīr,’ or, ‘Are you able for that?’ He said: Say: As much as I
can.’ So he accepted my pledge (for that), and that I be sincere toward every Muslim.” (Sahih)

Comments:

‘As much as I can’: the Messenger of Allāh  himself showed us the path of ease through his tenderness and mercy.

Chapter 17. Pledging To Forsake The Idolaters

4180. It was narrated that Jarīr said: “I pledged to the Messenger of Allāh  to perform Salāh, pay the Zakāh, be sincere toward every Muslim and forsake the idolaters.” (Sahih)

4181. It was narrated that Jarīr said: “I came to the Messenger of Allāh  and he mentioned something similar. (Sahih)

4182. Jarīr said: “I came to the Prophet  when he was accepting (the people’s) pledge, and said: ‘O Messenger of Allāh, extend your hand so that I may give you my pledge, and state your terms, for you know best.’ He said: ‘I accept your pledge that you will worship Allāh,
establish *Salāh*, pay the *Zakāh*, be sincere toward the Muslims, and forsake the idolaters.” (*Sahih*)

4183. It was narrated that Abū Idrīs Al-Khawlānī said: “I heard ‘Ubadah bin Aṣ-Ṣāmit say: ‘I pledged to the Messenger of Allāh ﷺ among a group of people, and he said: I accept your pledge that you will not associate anything with Allāh, you will not steal, you will not have unlawful sexual relations, you will not kill your children, you will not utter slander, fabricating from between your hands and feet, and you will not disobey me when commanded with goodness. Whoever fulfills (this pledge), his reward will be with Allāh, and whoever commits any of these actions and is punished for it, it will be purification for him. Whoever (commits any of these actions then) Allāh conceals him, it is up to Allāh; if He wills He will forgive him, and if He wills, He will punish him.” (*Sahih*)

Chapter 18. The Women’s Pledge

4184. It was narrated that Umm ‘Atiyah said: “When I wanted to give pledge to the Messenger of Allāh ﷺ, I said: ‘O Messenger of
Allâh, a woman helped me (in wailing for the dead) during the Jâhiliyyah; shall I go and help her (in wailing) and then come to you and give you my oath of allegiance?" He said: 'Go and help her.' So I went and helped her, then I came, and gave my pledge to the Messenger of Allâh ﷺ."

(Ṣahîh)

٤١٨٥. It was narrated that Umm ‘Aṭiyyah said: "The Messenger of Allâh ﷺ accepted our pledge that we would not wail (for the dead)."

(Ṣahîh)

٤١٨٦. It was narrated that Umaimah bint Ruqaiqah said: "I came to the Prophet ﷺ with some other Ansârî women to give our pledge. We said: 'O Messenger of Allâh, we give you our pledge that we will not associate anything with Allâh, we will not steal, we will not have unlawful sexual relations, we will not utter slander, fabricating
from between our hands and feet, and we will not disobey you in
goodness.’ He said: ‘As much as you can and are able.’ We said: ‘Allâh
and His Messenger are more merciful toward us. Come, let us
give you our pledge, O Messenger of Allâh!’ The Messenger of Allâh ﷺ
said: ‘I do not shake hands with women. Rather my word to a
hundred women is like my word to one woman.” (Sahîh)

Comments:
‘I do not shake hands with women': For the followers of the Prophet ﷺ this is
a clear example against, clasping the hands of women unrelated. In the same
way, sitting of women before men, unveiled, in discourses and recital sessions
is contrary to the Divine law.

Chapter 19. The Pledge Of The
One Who Has A Deformity

4187. It was narrated from a man
from Al-Asl-Shârif, who was
called ‘Amr, that his father said:
“Among the delegation of Thaqîf
there was a man who suffered from
leprosy. The Prophet ﷺ sent word
to him saying: ‘Go back, for I have
accepted your pledge.”' (Sahîh)

4188. It was narrated that Al-
Hirmâs bin Ziyâd said: “I stretched
forth my hand to the Prophet ﷺ
for him to accept my pledge, when
I was a child, but he did not accept my pledge.” (Sahih)

Comments:
The Islamic pledge of allegiance is the name of covenant, which is a responsibility in itself. It calls upon the swearer of the pledge to strive. It does not absolve man of all his responsibilities, as is commonly held: ‘Pledge allegiance to so and so holy man and you would attain salvation. Fulfillment of the obligatory duties made incumbent by the Divine law is not necessary.’ In other words, every sort of responsibility is taken upon the one to whom the pledge of allegiance is given. And when a child is not accountable before the law, then there is no justice in requiring that from him.

Chapter 21. The Pledge Of Slaves

4189. It was narrated that Jâbir said: “A slave came and pledged to the Prophet to emigrate, and the Prophet did not realize that he was a slave. Then his master came looking for him. The Prophet said: ‘Sell him to me,’ and he bought him for two black slaves. Then he did not accept the pledge from anyone until he asked: ‘Is he a slave?”’ (Sahih)

Comments:
A slave is not free to do whatever he pleases. He is subservient to his master’s command. A slave’s Islam is, however, valid, but his taking the pledge of allegiance for emigration, or Jihâd, etc. is not valid.

Chapter 22. Canceling The Pledge

4190. It was narrated from Jâbir bin ‘Abdollâh that a Bedouin pledged Islam to the Messenger of Allâh, then the Bedouin was stricken with the fever in Al-
Madīnah. So he came to the Messenger of Allāh ﷺ and said: “O Messenger of Allāh, cancel my pledge,” but he refused. Then he came to him again and said: “Cancel my pledge,” but he refused. Then the Bedouin left (Al-Madinah) and the Messenger of Allāh ﷺ said: “Al-Madinah is like the bellows; it expels its dross and brightens its good.” (Sahih)

Comments:

When Islam spread far and wide, some people began to embrace it for achieving monetary gains. So long as they received monetary gains, they remained steadfast upon it; and if they encountered any affliction, or if they received no monetary benefits, they used to loathe the religion. This Bedouin also belonged to this genre. Probably, he might also have taken the pledge of emigration. Fever might have frightened him, and he wanted to abandon Al-Madinah and not Islam itself.

Chapter 23. Returning To The Desert Life After Having Emigrated

4191. It was narrated from Salamah bin Al-Akwa‘ that he entered upon Al-Hajjaj who said: “O son of Al-Akwa‘, you have turned on your heels (i.e., deserted Islam) by staying in the desert with the Bedouins.” He said: “No; the Messenger of Allāh ﷺ gave me permission to stay in the desert with the Bedouins.” (Sahih)

Comments:

Hajjaj was a governor at that time. He questioned Salamah on the basis that the Messenger of Allāh ﷺ had prohibited returning to Bedouin life after Hijrah, in a narration mentioning the curse on one who does that. See No.
5105. But Salamah was particularly exempt from this matter, and in similar cases when *Fitnah* erupts. See No. 5039 and *Al-Bukhārī*'s 7088, who narrated these in the same chapter.

**Chapter 24. Pledging To Do As Much As One Can**

4192. It was narrated that Ibn 'Umar said: "We used to pledge to the Messenger of Allāh ﷺ to hear and obey, then he said: 'In as much as you can.'" *(Sahih)*

**Comments:**

The purpose of the chapter is at the time of pledging allegiance, one should make mention of one’s capability also. It might also have been the objective to demonstrate that in the act of one’s swearing allegiance, one’s ability and range of capabilities are implied, irrespective of whether one makes mention of it or not. No one may be obligated to compliance beyond one’s ability.

4193. Ibn 'Umar said: "When we gave our pledge to the Messenger of Allāh ﷺ to hear and obey, he would say to us: ‘In as much as you can.’" *(Sahih)*

**Translation:** *Akhrij: Aṣḥāb Al-Bayāth, Al-Adl, Bab: Al-Bayāth Al-Samaw Al-Taqwa Al-Mīmā*.

4194. It was narrated that Jarīr bin 'Abdullāh said: "I gave my pledge to the Prophet ﷺ to hear and obey, and he told me to add the words: ‘In as much as you can, and to be
sincere toward every Muslim.”

(Sahih)

Chapter 25. Mentioning The Obligation Of The One Who Gives His Pledge To A Ruler, And Gives The Grasp Of His Hand and The Sincerity Of His Heart

4195. It was narrated that Umaimah bint Ruqaiqah said: “We gave pledge to the Messenger of Allah among a group of women, and he said to us: ‘In as much as you can and are able.’” (Sahih)
Ummah of yours, soundness (of religious commitment) has been placed in its earlier generations, and the last of them will be afflicted with calamities and things that you dislike. Then there will come tribulations which will make the earlier ones pale into insignificance, and the believer will say: This will be the end of me, then relief will come. Then (more) tribulations will come and the believer will say: This will be the end of me, then relief will come. Whoever would like to be taken far away from the Fire and admitted to Paradise, let him die believing in Allah and the Last Day, and let him treat people as he would like to be treated. Whoever pledges to a ruler and gives him the grasp of his hand and the sincerity of his heart, then let him obey him as much as he can, and if another comes and challenges him, let them strike the neck of (i.e., kill) the second one.”

He said: “I drew near to him and said: ‘Did you hear the Messenger of Allah say that?’ He said: ‘Yes,’ and quoted the Hadith without interruption (in the chain).” (Sahih)

Comments:
1. ‘In its earliest generations’: We learn here, that the Companions were the most excellent people of their nation. Their religion was protected and secure.
2. ‘Pale into insignificance’ means the turmoil that follows would be substantially more massive than the previous one; the former turmoil would appear to be lighter in comparison with the latter, although in reality it would be immensely colossal, as is elaborated in the Hadith.
Chapter 26. The Exhortation To Obey The Imâm

4197. It was narrated that Yahya bin Huṣain said: “I heard my grandmother say: ‘I heard the Messenger of Allāh ﷺ say, during the Farewell Pilgrimage: If an Ethiopian slave is appointed over you who rules according to the Book of Allāh, then listen to him and obey.’” (Sahih)

Comments:

When the ruler appoints a commander or governor of a province, he must be obeyed regardless of his origin and previous status. In this case an example of Ethiopian slave was given.

Chapter 27. Encouragement To Obey The Imâm

4198. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever obeys me, obeys Allāh, and whoever disobeys me, disobeys Allāh. Whoever obeys my governor (Amīr), he has obeyed me, and whoever disobeys my governor, he has disobeyed me.’” (Sahih)

Comments:

1. The Messenger of Allāh ﷺ conveyed the message of Allāh, Most High.
did not fabricate the commands on his own. That is why obedience to the Prophet is in reality obedience to Allâh.

2. 'My Amîr' means the one whom Allâh's Messenger appointed. For instance, Allâh's Messenger appointed Mu'adh bin Jabal, 'Ali, and Abu Mûsâ Al-Ash'ârî as Amîr and sent them to Yemen.

Chapter 28. The Saying Of Allâh, The Most High: "And those of you (Muslims) who are in authority" [1]

4199. It was narrated from Ibn 'Abbâs (concerning the Verse): "O you who believe! Obey Allâh and obey the Messenger (Muhammad)." [2] that he said: This was revealed concerning 'Abdullâh bin Hudhaifah bin Qais bin 'Adiyy, whom the Messenger of Allâh appointed in charge of an expedition." (Sahîh)

Chapter 29. The Stern Warning Against Disobeying The Imâm

4200. It was narrated from Mu'âdhdh bin Jabal that the Messenger of Allâh said: "Military campaigns are of two types: As for the one who seeks the Face of Allâh, obeys the imâm, spends what is precious and avoids mischief, whether he is asleep or awake, he is earning reward. But as for the one who fights in order to show off and gain a reputation, and disobeys the imâm and spreads

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mischief in the land, he comes back empty-handed.” (*Da'if*)

Comments:

Jihād in the way of Allāh is an act of great merit, provided it is done under the guidance of the Amīr. Disobedience to the Amīr ruins even an act of the stature of Jihād. Next to the purity or sincerity of intention, obedience to the commander is of immense significance.

Chapter 30. Rights And Duties Of The Imām

4201. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The imām is like a shield whose orders should be obeyed when they (the Muslims) fight, and where they should seek protection. If he enjoins fear of Allāh and behaves justly, then he will be rewarded, but if he enjoins otherwise, then it will be a burden (of sin) on him.” (Sahīḥ)

Comments:

‘Is a shield’: The imām or Amīr happens to be the precious capital of the country. He should be protected in every condition, because battles are fought congruent with his opinion and reflection. If he, Allāh forbid, is killed, the whole military strategy of the country is likely to go awry.

Chapter 31. Sincerity To The Imām

4202. It was narrated that Tamīm Ad-Dārī said: “The Messenger of Allāh ﷺ said: ‘Religion is sincerity (An-Nāṣīḥah).’ They said: ‘To whom, O Messenger of Allāh?’ He
said: ‘To Allāh, to His Book, to His Messenger, to the imāms of the Muslims, and to their common folk.”’ *(Sahih)*

Comments:

*An-Nasihah* implies sincere advice to the truth and what is best. If there is no sincerity, polytheism, hypocrisy, ostentation, and treachery will emerge. And sincerity to Allāh is that one worships only Allāh, Most High, calls upon Him only, reposes trust in Him alone, and fears Him alone. Sincerity to the Book of Allāh is that one acts upon it and respects it. Sincerity to the Messenger of Allāh is that one obeys him, loves him more than any other person, and is prepared to lay down his life for the sake of compliance with his commands and cares for no one in his stead. Sincerity with the rulers consists in pledging one’s allegiance to them, remaining loyal to them, obeying them as far as possible, staying within the limits of the Divine law, not rising in rebellion against them, and giving them good advice. And sincerity with common Muslims is that one remains their well-wisher, does not deceive them, does not cause them any harm, keeps others away from his own evil, and gives them good advice.

4203. It was narrated that Tamīm Ad-Dārī said: “The Messenger of Allāh said: ‘Religion is sincerity *(An-Nasihah).*’ They said: ‘To whom, O Messenger of Allāh?’ He said: ‘To Allāh, to His Book, to His Messenger, to the imāms of the Muslims, and to their common folk.’” *(Sahih)*

4204. It was narrated from Abū Hurairah that the Messenger of Allāh said: “Religion is sincerity,
religion is sincerity (An-Naṣīḥah), religion is sincerity.” They said: “To whom, O Messenger of Allāh?” He said: “To Allāh, to His Book, to His Messenger, to the imāms of the Muslims and to their common folk.” (Ṣaḥīḥ)

4205. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Religion is sincerity (An-Naṣīḥah).” They said: “To whom, O Messenger of Allāh?” He said: “To Allāh, to His Book, to His Messenger, to the imāms of the Muslims and to their common folk.” (Ṣaḥīḥ)

Chapter 32. The Inner Circle Of The Imām

4206. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘No ruler is appointed but he has two groups of advisers: A group which urges him to do good and tells him not to do evil, and a group which does its best to corrupt
him. Whoever is protected from their evil is indeed protected. And he (the ruler) belongs to the group that has the greater influence over him.” *(Sahih)*

4207. It was narrated from Abū Sa'eed that the Messenger of Allâh ﷺ said: “Allâh never sends a prophet or appoints a Khalîfah but he has two groups of advisers: A group that tells him to do good and a group that tells him to do evil and urges him to do it. And the one who is truly protected is the one who is protected by Allâh, the Mighty and Sublime.” *(Sahih)*

Comments:
From this narration, following the narrations about advice, we learn that the ruler will be influenced by his advisers. If the advisers are good, the ruler would be encouraged to goodness, and if the advisers are bad, the ruler would be encouraged to do evil, irrespective of whether he is good himself.

4208. It was narrated that Abû Ayyûb said: “I heard the Messenger of Allâh ﷺ say: ‘No prophet has ever been sent, nor has there been any Khalîfah after him, but he has two groups of advisers, a group that tells him to do good and a group that tells him to do evil. Whoever is protected from the evil
group, then he is indeed protected.” (Sahih)

Comments:

"Adviser": The Arabic term used in the text is Bitânah. The lexical meaning of the term Bitânah is the one who possesses knowledge of the inward, or the intrinsic state or circumstances of the case, or affair of someone: a particular person, or special, intimate, friend or associate. This expression is applied to the adviser also; the friend is also so called because both of them happen to be aware of each other's secrets.

Chapter 33. The Minister Of The Imam

4209. It was narrated that Al-Qâsim bin Muhammad said: "I heard my paternal aunt say: 'The Messenger of Allah ﷺ said: 'Whoever among you is appointed to a position of authority, if Allah wills good for him. He will give him a righteous minister who will remind him if he forgets, and help him if he remembers.'" (Sahih)

Comments:

"Leader is an Arabic expression. Its lexical meaning is the one who takes upon himself a burden. It means a companion or a supporter, and the one appointed by a leader. A good companion and supporter is also great bounty of Allah, Most High.

Chapter 34. The Punishment Of One Who Is Commanded To Commit Sin And Obey The Command

4210. It was narrated from Abû...
‘Abdur-Rahmān from ‘Alī that the Messenger of Allāh سُنَّة sent an army and appointed a man in charge of them. He lit a fire and said: “Enter it.” Some people wanted to enter it, and others said: “We are trying to keep away from it.” They mentioned that to the Messenger of Allāh سُنَّة, and he said to those who had wanted to enter it: “If you had entered it you would have stayed there until the Day of Resurrection.” And he spoke good words to the others. And he said: “There is no obedience if it involves disobedience toward Allāh. Rather obedience is only (required) in that which is good.” (Sahih)

Comments:
‘You would have remained it fire until the Day of Resurrection’ means they would have been punished in their graves.

4211. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh سُنَّة said: ‘The Muslim must hear and obey whether he likes it or not, unless he is commanded to commit an act of disobedience. If he is commanded to commit an act of disobedience, then he is not required to hear and obey.”” (Sahih)
Chapter 35. Mentioning The Warning To Those Who Help The Leader To Do Wrong

4212. It was narrated that Ka'b bin 'Ujrah said: “The Messenger of Allâh ﷺ came out to us, and there were nine of us. He said: ‘After me there will be rulers, whoever believes in their lies and helps them in their wrongdoing is not of me, and I am not of him, and he will not come to me at the Cistern. Whoever does not believe their lies and does not help them in their wrongdoing, he is of me, and I am of him, and he will come to me at the Cistern.’” (Sahîh)

Comments:

‘After me’ meaning after a long period of time, because Allâh’s Messenger ﷺ himself had predicted a thirty-year long rule of Caliphe, following the Prophetic model.

Chapter 36. Those Who Do Not Help The Leader To Do Wrong

4213. It was narrated that Ka'b bin 'Ujrah said: “The Messenger of Allâh ﷺ came out to us and we were nine, five and four, some 'Arabs and some non-'Arabs. He said: ‘Listen. Have you heard that after me there will be rulers, whoever enters upon them and believes their lies and helps them in their wrongdoing is not of me, and I am not of him, and he will..."
not come to me at the Cistern? Whoever does not enter upon them or believe their lies or help them in their wrongdoing is of me and I am of him, and he will come to me at the Cistern.” (Ṣaḥīḥ)

Chapter 37. The Virtue Of The One Who Speaks The Truth Before An Unjust Ruler

4214. It was narrated from Ṭāriq bin Shihāb that a man asked the Prophet ﷺ, when he had put his leg in the stirrup: “Which kind of Jihād is best?” He said: “A word of truth spoken before an unjust ruler.” (Ḥasan)

Comments:
It is the best form of Jihād, because it is likely that one will lose his life by it. On the other hand, a person could defend himself in a battle, but here that is not possible. Hands rise against him from every direction, and he is killed in a very ruthless manner.

Chapter 38. The Reward Of The One Who Fulfills The Pledge He Made

4215. It was narrated that ‘Ubaydah bin As-Samit said: “We were with the Prophet ﷺ in a gathering and he said: ‘Pledge to me that you will..."
not associate anything with Allâh, you will not steal, and you will not have unlawful sexual relations.' He recited the Verse to them (and said): Whoever does any of these things, and Allâh conceals him, then it is up to Allâh, the Mighty and Sublime: If He wills, He will punish him, and if He wills, He will forgive him.’’ (Saâhîh)

Comments:
See No. 4166.

Chapter 39. It Is Disliked To Be Eager For Positions Of Authority

4216. It was narrated from Abû Hurairah that the Prophet ﷺ said: “You will become keen for positions of authority, but that will become a regret and loss. What a good life they will live, but how hard it will be for them when they die.” (Saâhîh)

Comments:
‘‘Regret and loss:’’ Because it is the source of fighting, division, and bloodshed and the like.
Issues concerning *Aqīqah* or sacrifice for a newborn.

*Aqīqah* refers to the animal which is sacrificed on behalf of the newborn by way of thankfulness (to Allāh) on the seventh day after the birth of the child. This is a *Sunnah* of the Prophet ﷺ. The one who is able to do it must do the *Aqīqah*, otherwise a burden remains over the child. If one is not capable of doing it, then it is a different matter.

(Chapter 1. For A Boy, Two Sheep)

4217. It was narrated from Ṭāhir bint Shu‘ailb, from his father, that his grandfather said: "The Messenger of Allāh ﷺ was asked about the ‘Aqīqah and he said: ‘Allāh, the Mighty and Sublime, does not like *Al-‘Uqīq*’ as if he disliked the word *(Al-‘Aqīqah)*. He said to the Messenger of Allāh ﷺ: ‘But one of us may offer a sacrifice when a child is born to him.’ He said: ‘Whoever wants to offer a sacrifice for his child, let him do so, for a boy; two sheep, *Mukāfa‘atān*, (of equal age), and for a girl, one.’ (One of the narrators) Dāwūd said: ‘I asked Zaid bin Aslam about the word *Mukāfa‘atān* and he said: ‘Two similar sheep that are slaughtered together.’” *(Hasan)*

Comments:

1. ‘As if he disliked the word’ means he did not like the term *Uqīq* as has already been explained by the transmitter. The expression *Uqīq* means disobedience. It is not a good term.

2. Sacrificing two sheep in *Aqīqah* if the baby is male and one sheep if the baby...
is female is an agreed upon matter; there is no vagueness in it. In the matter of inheritance also, there is a difference in the matter of male and female heirs.

4218. It was narrated from 'Abdullāh bin Buraidah, from his father, that the Messenger of Allāh ﷺ offered the 'Aqīqah for Al-Hasān and Al-Husāin. (Hasan)

Chapter 2. The ‘Aqīqah For A Boy

4219. It was narrated from Salmān bin 'Āmir Ad-Ḍabbī that the Messenger of Allāh ﷺ said: “For a boy there should be an ‘Aqīqah, so shed blood for him, and remove the harm from him.” (Ṣaḥīḥ)

Comments:

‘Shed blood for him’: It is a command. Hence, minimally it is the Sunnah of the Prophet ﷺ. Some people of knowledge have deemed it compulsory on account of this, and similar command. And Allāh knows best!

4220. It was narrated from Umm Kurz that the Messenger of Allāh ﷺ said: “For a boy two sheep, Mukāfā'atān (of equal age), and for a girl, one sheep.” (Ṣaḥīḥ)
Chapter 3. The 'Aqiqah For A Girl

4221. It was narrated from Umm Kurz that the Messenger of Allâh ﷺ said: “For a boy two sheep, Mukâfa'atân (of equal age), and for a girl, one sheep.” (Sahîh)

Chapter 4. How Many Sheep Should Be Slaughtered As An 'Aqiqah For A Girl?

4222. It was narrated that Umm Kurz said: “I came to the Prophet ﷺ and asked him about the sacrificial meat. I heard him say: ‘For a boy, two sheep, and for a girl, one sheep, and it does not matter if they are male or female.’” (Hasan)

4223. It was narrated from Umm Kurz that the Messenger of Allâh ﷺ said: “For a boy, two sheep, and for a girl, one sheep, and it does not matter if they are male or female.” (Hasan)
4224. It was narrated that Ibn ‘Abbās said: "The Messenger of Allāh ﷺ offered an ‘Aqīqah for Al-Hasan and Al-Husain, may Allāh be pleased with them, two rams for each." (Ṣaḥīḥ)

Chapter 5. When Should The ‘Aqīqah Be Performed?

4225. It was narrated from Qatādah, from Al-Hasan, from Samurah bin Jundab that the Messenger of Allāh ﷺ said: "Every boy is in pledge for his ‘Aqīqah, so slaughter (the animal) for him on the seventh day, and shave his head, and name him." (Ḥasan)

Comments:
1. ‘In pledge’: As it is essential to pay the recompense in order to get one’s collateral or pledge released, in the same manner, the ‘Aqīqah is essential for the liberation of the newborn baby.
2. ‘On the seventh day’: In other words, the ‘Aqīqah cannot be performed before it.
3. If the baby dies before the seventh day, what is apparent is that there is no need to perform its ‘Aqīqah, because it did not survive till the day of ‘Aqīqah.
4226. It was narrated from Ḥabīb bin Ash-Shahīd: “Muḥammad bin Sirīn said to me: ‘Ask Al-Ḥasan (Al-Basrī) from whom he heard this Hadīth about the ‘Aqīqah.’ I asked him about that and he said: ‘I heard it from Samurah.’” (Ḥasan)
41. The Book Of Al-Fara' And Al-'Atirah

(Chapter 1. There Is No Fara' And No 'Atirah)

4227. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “There is no Fara' and no 'Atirah.” (Sahih)

4228. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ forbade Fara' and 'Atirah,” or, “There is no Fara' and no 'Atirah.” (Sahih)

4229. Mikhnaif bin Sulaim said: “While we were standing with the Messenger of Allāh ﷺ at 'Arafat, he said: ‘O people, it is upon each

[1] Al-Fara': This refers to pre-Islamic sacrifices that were common in Arabia, and may mean one of three things: (i) the first offspring of camels or sheep, which the people used to sacrifice to their idols; (ii) a sacrifice offered when one’s herd of camels reached the number one wanted; (iii) a meal given on the occasion of the birth of camels.

[2] 'Atirah: A sacrifice which the people of pre-Islamic Arabia used to offer to their idols during the month of Rajab.
family to offer a sacrifice (Udhiyah) and an ‘Aţirah each year.’” (One of the narrators) Mu‘ādh said: “Ibn ‘Awn used to offer slaughter the ‘Aţirah, and I saw that with my own eyes during Rajab.” (Da‘if)

Comments:

The first half is another proof by those who hold the view that the Udhiyah is required; because he said: “Ya Ahli baitin..” meaning; it is required upon every household. They also consider the second half, mentioning ‘Aţirah, to be either abrogated, or merely recommended.

4230. ‘Amr bin Shu‘aib bin Muhammad bin ‘Abdullāh bin ‘Amr (narrated) that his father and Zaid bin Aslam said: “O Messenger of Allāh! (What about) the Fara’?” He said: “It is a duty,[1] but if you leave it (the animal) until it becomes half-grown and you load upon it (in jiḥād) in the cause of Allāh or give it to a widow, that is better than if you slaughter it (when it is just born) and its flesh is difficult to separate from its skin, then you turn your vessel upside down (because you will no longer be able to get milk from the mother) and you cause your she-camel to grieve (at the loss of its young).” They said: “O Messenger of Allāh, (what about)

[1] “Haqqun”, it carries the meaning of: ‘it is not falsehood,’ as well, and perhaps this is the intent.
the 'Atîrah?' He said: "The 'Atîrah is a duty."[1] (Hasan)

Abû 'Abdur-Rahmân (An-Nasâ') said: Abû 'Ali Al-Hanafi (one of the narrators); they are four brothers: One of them is Abû Bakr, and Bishr, and Sharîk, and the other.

Comments:

The import of the Prophet’s is sacrificing or slaughtering in Allâh’s name is well and good, but one should do something which is more beneficial. The young one was slaughtered no sooner than it was born. But it gave no benefit.

4231. It was narrated that Yahyâ – bin Zurîrah bin Karîm bin Al-Hârîth bin ‘Amr Al-Bâhîlî – said: ‘I heard my father say, that he heard his grandfather Al-Hârîth bin ‘Amr, narrate that he met the Messenger of Allâh during the Farewell Pilgrimage, when he was atop his slit-eared camel. (He said): ‘I said: O Messenger of Allâh, May my father and mother be ransomed for you; pray for forgiveness for me. He said: May Allâh forgive you (plural). Then I came to him from the other side, hoping that he would supplicate just for me alone, and not them. I said: O Messenger of Allâh, pray for forgiveness for me. He said: May Allâh forgive you (plural). Then a man among the people said: O Messenger of Allâh, (what about) the 'Atîrah and Fara'? He said: Whoever wishes to offer an 'Atîrah may do so, and whoever does not wish to, may not. Whoever wishes to offer a Fara may do so, and whoever

[1] See the previous footnote.
Chapter 2. The Explanation Of ‘Atarah

4233. It was narrated that Nubaishah said: “It was said to the Prophet ﷺ: ‘During the Jâhiliyyah we used to offer the ‘Atarah.’” He said: ‘Slaughter for the sake of Allâh, the Mighty and Sublime, no matter what month it is; do good for the sake of Allâh, the Mighty and Sublime, and feed the poor.”’ (Sahîh)
The purpose is to emphasize that there is no restriction of a particular month. The poor could be fed anytime. The restriction of the month of Rajab is not adequate. Specifying a particular month on our own and thereupon holding it compulsory or meritorious is not appropriate.

4234. It was narrated that Nubaishah said: "A man called out while he was in Mina and said: 'O Messenger of Allâh, we used to sacrifice the 'Atîrah during the Jâhilyyah in Rajab; what do you command us to do?' He said: 'Sacrifice during whatever month it is, do good for the sake of Allâh, the Mighty and Sublime, and feed (the poor).' They said: 'O Messenger of Allâh, we used to sacrifice the Fara during the Jâhilyyah; what do you command us to do?' He said: 'For every flock of grazing animals, feed the firstborn as you feed the rest of your flock until it reaches an age where it could be used to carry loads, then sacrifice it, and give its meat in charity.'" (Saûlî)

4235. It was narrated from Nubaishah, a man of Hudhail, that the Prophet ﷺ said: "I used to forbid you to store the meat of the sacrifices for more than three days so that there would be enough for everyone. But now Allâh, the Mighty and Sublime, has bestowed plenty upon us, so eat some, give some in charity and store some. For these days are the days of eating, drinking and remembering
Allāh." A man said: “O Messenger of Allāh, we used to sacrifice the ‘Aṭirah during the Jāhiliyyah in Rajab; what do you command us to do?” He said: “Sacrifice to Allāh, the Mighty and Sublime, whatever month it is, do good for the sake of Allāh, the Mighty and Sublime, and feed (the poor).” He said: “O Messenger of Allāh, we used to sacrifice the Fara‘ during the Jāhiliyyah; what do you command us to do?” He said: “For every flock of grazing animals, feed the firstborn as you feed the rest of your flock, until it reaches an age where it could be used to carry loads, then sacrifice it, and give its meat in charity to the wayfarer, for that is good.” (Sahih)

Chapter 3. The Explanation Of Fara‘

4236. It was narrated that Nubaishah said: “A man called out to the Prophet and said: ‘We used to sacrifice the ‘Aṭirah – i.e., during the Jāhiliyyah – in Rajab; what do you command us to do?’ He said: ‘Sacrifice, whatever month it is, do good for the sake of Allāh, the Mighty and Sublime, and feed (the poor).’ He said: ‘We used to sacrifice the Fara‘ during the Jāhiliyyah; what do you command us to do?’ He said: ‘For every flock of grazing animals, feed the firstborn as you feed the rest of
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your flock until it reaches an age where it could be used to carry loads, then sacrifice it, and give its meat in charity, for that is good."

(Sahîh)

4237. It was narrated that Nubaishah Al-Hudhaylî said: "A man said: 'O Messenger of Allâh, we used to sacrifice the 'Âîrah during the Jâhilîyah in Rajab; what do you command us to do?' He said: 'Sacrifice to Allâh, the Mighty and Sublime, whatever month it is, do good for the sake of Allâh, the Mighty and Sublime, and feed (the poor).'" (Sahîh)

4238. It was narrated that Abû Razîn Lâqî bin 'Amr Al-Uqailî said: "I said: 'O Messenger of Allâh, we used to offer sacrifices during the Jâhilîyah in Rajab, and eat of (their meat) and offer some to those who came to us.' The Messenger of Allâh ﷺ said: 'There is nothing wrong with that.'" (One of the narrators) Wâkî bin 'Udus said: "I will not leave it." (Hasan)

Comments:

For achieving the pleasure of Allâh, Most High, and for one's food, an animal could be slaughtered at any time. It could also be given to others to eat.
Chapter 4. The Skin Of Dead Animals (Those Not Slaughtered Or Killed Properly)

4239. It was narrated from Ibn ‘Abbâs, from Mâimûnah, that the Prophet  passed by a dead sheep that had been thrown aside. He said: “Who does this belong to?” They said: “Mâimûnah.” He said: “Why did she not make use of its skin?” They said: “It is dead meat (i.e., it was not slaughtered properly).” He said: “Allâh, the Mighty and Sublime, has only forbidden us to eat it.” (Sahîh)

4240. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh  passed by a dead sheep that he had given to a freed slave woman of Mâimûnah, the wife of the Prophet . He said: ‘Why don’t you make use of its hide?’ They said: ‘O Messenger of Allâh, it is dead meat.’ The Messenger of Allâh  said: ‘It is only forbidden to eat it.’” (Sahîh)

4241. Ibn ‘Abbâs said: “The Messenger of Allâh  saw a dead sheep that belonged to the freed slave woman of Mâimûnah, and
had come from the Sadaqah." He said: "Why don't you take off its hide and make use of it?" They said: "It is dead meat." He said: "It is only unlawful to eat it." (Sahih)

442. It was narrated from Ibn 'Abbâs: "Maimûnâh told me that a sheep died, and the Prophet ﷺ said: 'Why don't you tan its skin and make use of it?'" (Sahih)

443. Ibn 'Abbâs said: "The Prophet ﷺ passed by a sheep belonging to Maimûnâh that had died and said: 'Why don't you take its skin and tan it and make use of it?'" (Sahih)

444. Ibn 'Abbâs said: "The Prophet ﷺ passed by a dead sheep and said: 'Why don't you make use of its skin?'" (Sahih)
4245. It was narrated that Sawdah, the wife of the Prophet ﷺ, said: “A sheep of ours died, and we tanned its skin, and continued to make Nabidh in it until it wore out.” (Sahih)

4246. It was narrated that Ibn 'Abbâs said: “The Messenger of Allah ﷺ said: ‘Any skin that is tanned has been purified.’” (Sahih)

4247. It was narrated from Ibn Wa'lah that he asked Ibn 'Abbâs: “We are attacking the Maghrib, and they are people who worship idols, and they have waterskins in which they keep milk and water.” Ibn 'Abbâs said: “Tanning is purification.” Ibn Wa'lah said: “Is this your own opinion, or something that you heard from the Messenger of Allah ﷺ?” He said: “No, (I heard it) from the Messenger of Allah ﷺ.” (Sahih)

Comments:
From such narrations, we learn that the animal slaughtered by a polytheist is not lawful, but if one tans the hide (of the animal), then the hide is pure.
4248. It was narrated from Salamah bin Al-Muḥabbaq that during the campaign of Tabûk, the Prophet of Allâh ﷺ called for water from a woman. She said: “I only have a waterskin of mine made from a dead animal.” He said: “Didn’t you tan it?” She said: “Of course.” He said: “Tanning it purifies it.” (Daʿîf)

4249. It was narrated that ‘Aishah said: “The Prophet ﷺ was asked about the hides of dead animals.” He said: “Tanning it purifies it.” (Sahîh)

Comments:
Tanning could be done by means of anything which ends the moisture of the hide, and erases its bad odor.

4250. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ was asked about the hides of dead animals.” He said: “Tanning it purifies it.” (Sahîh)
4251. It was narrated from ‘Aīshah that the Prophet said: “The dead animal is purified by tanning it.” (Sahih)

4252. It was narrated that ‘Aīshah said: “The Prophet said: ‘The dead animal is purified by tanning it.’” (Sahih)

Chapter 5. With What The Skin Of A Dead Animal Is Tanned

4253. It was narrated from Maimūnah, the wife of the Prophet, that some men of Quraysh passed by the Messenger of Allāh dragging a sheep, the size of a donkey. He said to them: “Why don’t you take its skin?” They said: “It is dead meat.” The Messenger of Allāh said: “Purify it with water and Qaraz.”[1] (Hasan)

[1] Qaraz: the leaves of mimosa flava used for tanning
Comments:

Some scholars have argued on the basis of this narration that during the process of tanning, it is essential to make use of water. And Allâh Knows best!

4254. *It was narrated that* 'Abdullâh bin 'Ukaim said: *"The letter of the Messenger of Allâh was read to us when I was a young boy: 'Do not make use of the skins and sinew of dead animals.'"* *(Hasan)*

Comments:

'Abdullâh bin Hakim is not a Companion (of the Prophet), although he lived during the lifetime of the Prophet and was a Muslim. But he did not meet the Prophet. In the terminology of the science of Hadîth, such a person is called Mukhâdthar. Mukhâdthar means the one who is cut off or separated from being called one of the Companions of the Prophet, in spite of belonging to that period of time.

4255. *It was narrated that* 'Abdullâh bin 'Ukaim said: *"The Messenger of Allâh wrote to us: 'Do not make use of the skins and sinew of dead animals.'"* *(Hasan)*

Comments:

It has been transmitted from 'Abdullâh bin Hakim that Allâh's Messenger wrote to the tribe of Juhainâh commanding them not to utilize the skin of dead animals (untanned) and their ligaments or sinews.
4256. It was narrated that 'Abdullâh bin 'Ukaim said: "The Messenger of Allâh ﷺ wrote to Juhainah: ‘Do not make use of the skin and sinew of dead animals.’”

(Hasan) Abû 'Abdur-Rahmân (An-Nasâ‘î) said: The most correct about this topic, regarding the skins of the dead animal when it is tanned, is the narration of Azzuhri, from 'Ubaidullâh bin 'Abdullâh, from Ibn 'Abbâs, from Maimûnah, and Allâh knows best.\[1\]

Chapter 6. Concession Allowing Use Of The Hides Of Dead Animals If They Have Been Tanned

4257. It was narrated from 'Āishah that the Messenger of Allâh ﷺ ordered that the hides of dead animals be made use of if they had been tanned. (Da‘îf)

Comments:

‘Allâh’s Messenger ﷺ ordered’ means gave them permission, granted them

\[1\] No. 4239.
concession. It might probably have been a command, because wastage of property is not permitted.

Chapter 7. Prohibition Of Making Use Of The Hides Of Predators

4258. It was narrated from Abû Al-Malih, from his father, that the Prophet forbid (the use of) the hides of predators. (Hasan)

Comments:
The hides or skins of beasts are generally utilized by arrogant people. Therefore, its use was forbidden, in the same way as silk and gold have been forbidden to Muslim men.

4259. It was narrated that Al-Miqdâm bin Ma‘di Karib said: “The Messenger of Allâh forbid silk, gold and saddlecloths (Miyâtîth) made of leopard skin. (Hasan)

4260. It was narrated that Khâlid said: “Al-Miqdâm bin Ma‘di Karib came to visit Mu‘âwiya and said to him: ‘I adjure you by Allâh, do you know that the Messenger of Allâh forbid wearing the Hides of predators and riding on them?’ He said: ‘Yes.’” (Hasan)
Chapter 8. The Prohibition Of Using The Fat Of Dead Animals (Al-Maitah)

4261. It was narrated from Jābir bin ‘Abdullāh that, during the year of the Conquest, while he was in Makkah, he heard the Messenger of Allāh ﷺ say: “Allāh, the Mighty and Sublime, and His Messenger have forbidden the sale of alcohol, dead meat, pigs and idols.” It was said to him: “O Messenger of Allāh, what do you think of the fat of dead animals, for it is used to caulk ships, it is daubed on animal skins, and people use it to light their lamps?” He said: “No, it is unlawful.” Then the Messenger of Allāh ﷺ said: “May Allāh, the Mighty and Sublime, curse the Jews, for Allāh forbade them the fat (of dead animals) but they rendered it, sold it and consumed its price.” (Saḥīḥ)

Notes:


4262. It was narrated that Ibn ‘Abbās said: “It reached ‘Umar that Samurah had sold some wine, and he said: ‘May Allāh ruin Samurah! Does he not know that the Messenger of Allāh ﷺ said: May Allāh curse the Jews, for animal fat was forbidden to them, but they rendered it. Sufyān (one...
of the narrators) said: “Meaning: They melted it down.” (Saḥīḥ)

Chapter 10. If A Mouse Falls Into The Cooking Fat

4263. It was narrated from Ibn ‘Abbās, from Maimūnah, that a mouse fell into some cooking fat and died. The Prophet ﷺ was asked (about that) and he said: “Throw it away, and whatever is around it, and eat (the rest).” (Saḥīḥ)

4264. It was narrated from Ibn ‘Abbās, from Maimūnah, that the Prophet ﷺ was asked about a mouse that had fallen into some solid cooking fat. He said: “Take it, and whatever is around it, and throw it away.” (Saḥīḥ)

4265. It was narrated from Ibn ‘Abbās, from Maimūnah, that the Prophet ﷺ was asked about a mouse that fell into the cooking fat. He said: “If it (the fat) is solid, then throw it away, and whatever is around it. If it is liquid then do not
use it at all.” (Da‘if)

Comments:
If the clarified butter is, however, liquefied, the mouse is likely to float in it after having died. In this instance, the whole clarified butter would be considered its surrounding. It shall, therefore, have to be completely destroyed. Even otherwise, in the liquefied clarified butter, it is difficult to ascertain the purity of the clarified butter close to the mouse.

4266. Ibn ‘Abbâs said: "I heard Sa‘eed bin Jubair say: ‘The Messenger of Allâh ﷺ passed by a dead goat and said: “Why didn’t the owners of this sheep make use of its skin?”

Chapter 11. If A Fly Falls Into A Vessel

4267. It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “If a fly falls into the vessel of one of you, let him dip it in.” (Hasan)
Comments:

1. 'Let him dip it in': Of course, if it is immersed, it is likely to die (especially when the food is hot). Thus, we learn that in the case of the fly, etc., the drink does not become polluted if they die in it.

2. In another version, Allâh’s Messenger explained that in one of the fly’s wings is disease, in the other is a cure. When it falls into anything, the fly dips its wing containing disease. You, therefore, immerse the other wing also, so that it would work as a cure or antidote against that disease.
Chapter 1. The Command To Mention The Name Of Allāh When Hunting

4268. It was narrated from ʿAdiyy bin Ḥātim that he asked the Messenger of Allāh ﷺ about hunting. He said: “When you release your dog, mention the name of Allāh over him, and if you catch up with him and he has not killed (the game), then slaughter it and mention the name of Allāh over it. If you catch up with him and he has killed (the game) but has not eaten any of it, then eat, for he caught it for you. If you find that he has eaten some of it, then do not eat any of it, because you do not know which of them killed it.” (Sahih)

Chapter 2. The Prohibition Of Eating That Over Which The Name Of Allāh Has Not Been Mentioned

4269. It was narrated that ʿAdiyy bin Abī Ḥātim said: “I asked the Messenger of Allāh ﷺ about...
hunting with a *Mi’rād*. He said: ‘If you strike (the game) with its sharp point, then eat, but if you strike it with its broad side, then the animal has been killed with a blow.’ I asked him about dogs and he said: ‘If you release your dog and he catches (the game) but does not eat it, then eat, because his catching it is its slaughter. If you find another dog with your dog and you fear that it caught (the game) with him and killed it, then do not eat, for you said the name of Allāh over your dog, but you did not say His name over the other one.”

(Sahih)

Chapter 3. Hunting With A Trained Dog

It was narrated from ‘Adiyy bin Ḥātim that he asked the Messenger of Allāh ﷺ: “I release my trained dog and he catches (game).” He said: “If you release the trained dog and you say the name of Allāh over him, and he catches (something), then eat.” I said: “Even if he kills it?” He said: “Even if he kills it.” I said: “And I shoot with the *Mi’rād*.” He said: “If it hits (the game) with its sharp point, then eat, but if it hits it with its broad side, then do not eat.”

(Sahih)

[1] A hunting instrument, part of which has a sharp or metal end, and part of which does not, it is sometimes referred to as a hunting adz.
Comments:
The sign of a trained hunting dog is it catches the game, it does not eat it. Even so, it catches it with its mouth and claws. The game caught by such a trained dog is lawful, even if one does not get a chance to slaughter it. If the hunting dog is not trained, then slaughtering the game is a prerequisite.

Chapter 4. Hunting With A Dog That Has Not Been Trained

4271. Ābū Tha‘labah Al-Khushanî said: “I said: ‘O Messenger of Allâh, we live in a land where people hunt, and I hunt with my bow and with my trained dog, and with my dog which is not trained.’ He said: ‘Whatever you catch with your bow, mention the name of Allâh over it and eat. Whatever you catch with the trained dog, mention the name of Allâh over it and eat. Whatever you catch with your untrained dog and you reach it while it is still alive, then slaughter it, and eat.’” (Sahîh)

Chapter 5. If The Dog Kills The Game

4272. It was narrated that ‘Adiy bin Ḥātim said: “I said: ‘O Messenger of Allâh, I release my
trained dogs and they catch (game) for me; can I eat it?' He said: 'When you release your trained dogs and they catch (game) for you, then eat.' I said: 'Even if they kill it?' He said: 'Even if they kill it.' He said: 'So long as no other dogs have joined them.' I said: 'I shoot with the Harād and they penetrate (the game).' He said: 'If they penetrate it, then eat, but if the broad side strikes it, then do not eat.'" (Sahih)

Chapter 6. If He Finds Another Dog With His Dog Over Which He Did Not Mention The Name Of Allāh

4273. It was narrated from ‘Adiyy bin Ḥātim that he asked the Messenger of Allāh ﷺ about hunting and he said: "If you release your dog and other dogs over which you have not mentioned the name of Allāh join him, then do not eat (what they catch), because you do not know which of them killed it (the game)." (Sahih)

Comments:
We learn that if the name of Allāh is recited while releasing them, even if it is recited by someone else, the game is lawful.

Chapter 7. If He Finds Another Dog With His Dog

4274. It was narrated that ‘Adiyy bin Ḥātim said: "I asked the Messenger of Allāh ﷺ about dogs
and he said: ‘If you release your dog and say the name of Allāh, then eat, but if you find another dog with your dog then do not eat, for you only said the name of Allāh over your dog, not any other.’” (Sahīh)

4275. It was narrated from Ash-Sha‘bî that; “Adiyy bin Ḥātim – who was a neighbor, Dakhīl and Rabīṭan at An-Nahrīn – narrated that he asked the Prophet, saying: ‘I release my dog and I find another dog with my dog, and I do not know which of them caught (the game).’ He said: ‘Do not eat, for you only said the name of Allāh over your dog, and not over any other dog.’” (Sahīh)

4276. A similar report was narrated from ’Adiyy bin Ḥātim. (Sahīh)

[1] An-Nawawī said: “The people of language say: ‘The Dakhīl and the Dakhīl is the one who comes into a person and mixes with him in his affairs. And Rabīṭ, here means Murābīt and it means to stay (somewhere), and Rabīṭ means staying (somewhere). They say the meaning here is clinging himself to worship and away from the world.”

[2] “The two rivers” what is apparent is that it refers to the Tigris and the Euphrates since they lived in Al-Kūfah. This was stated by Shaikh Sa‘īd-ur-Rahmān Al-Mubārakpūrī in Minnat Al-Mun‘īm.
4277. It was narrated that ‘Adiy bin Ḥātim said: “I asked the Messenger of Allāh ﷺ: ‘I release my dog.’ He said: ‘If you release your dog and mention the name of Allāh, then eat. But if he has eaten some of it, then do not eat, for he caught it for himself. If you release your dog then you find another dog with it, then do not eat, for you said the name of Allāh over your dog, and not over any other.’” (Ṣaḥīḥ)

4278. It was narrated that ‘Adiy bin Ḥātim said: “I asked the Messenger of Allāh ﷺ: ‘I release my dog, and I find another dog with mine, and I do not know which of them caught (the game).’ He said: ‘Do not eat it, for you said the name of Allāh over your dog, but not over any other.’” (Ṣaḥīḥ)

Chapter 8. If The Dog Eats
From The Game

4279. It was narrated that ‘Adiy bin Ḥātim said: “I asked the Messenger of Allāh ﷺ about
hunting with the Mi'rad. He said: ‘Whatever is struck with the sharp edge, eat, and whatever is hit with its broad side, it is an animal killed by a blow.’” He said: “And I asked him about hunting dogs. He said: ‘If you release your dog and mention the name of Allâh over it, then eat.’ I said: ‘Even if he kills it?’ He said: ‘Even if he kills it. But if he has eaten some of it, then do not eat. And if you find another dog with your dog and he has killed (the game), then do not eat, for you only said the name of Allâh over your dog, not over any other.’” (Sahîh)

4280. It was narrated from ‘Adîyy bin Hâtim at-Tâ’î that he asked the Messenger of Allâh about hunting. He said: “If you release your dog and mention the name of Allâh over him, and he kills (the game) but does not eat any of it, then eat. But if he has eaten from it, then do not eat, for he caught it for himself, and not for you.” (Sahîh)

Comments:

‘Not for you’: The purpose is to state that such dog is not trained. Hence, its hunt is not permitted. Repetition of the Tradition to such an extent is to bring out all the minute details concerning the matter to the fore. Moreover, the purpose is also to demonstrate that this tradition is not Gharib or strange. (In Hadîth terminology, Gharib refers to Hadîth which comes through only one source).
Chapter 9. The Command To Kill Dogs

4281. It was narrated that Az-Zuhri said: “Ibn As-Sabbâq said: “Maimûnah told me that Jibrîl, peace be upon him, said to the Messenger of Allâh (ﷺ): ‘We (Angels) do not enter a house in which there is a dog or a picture.’ The next day the Messenger of Allâh (ﷺ) commanded that all dogs be killed, even small dogs.” (Sahîh)

Comments:
1. ‘Do not enter’ scholars say that it refers to the angels of mercy. Otherwise, the Recording Angels, the Guarding Angels, and the Angels of Death do enter every house.
2. ‘Picture’ means the picture of a living being, because pictures or portraits are often worshipped, irrespective of whether they are in the form of statues, photographs, or hand-painted portraits. But it is so when the pictures are hung or mounted with reverence; for instance, they are hung on walls or they are on curtains.

4282. It was narrated from Ibn ‘Umar that the Messenger of Allâh (ﷺ) commanded that dogs be killed, except those which were exempted. (Sahîh)

Comments:
The description concerning the exempt dogs appears in the forthcoming Tradition.

4283. Sâlim bin ‘Abdullâh narrated that his father said: “I heard the Messenger of Allâh (ﷺ) raise his voice with the command
to kill dogs. All dogs were to be killed except dogs used for hunting or herding livestock." (Sahih)

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4284. It was narrated from Ibn 'Umar that the Messenger of Allâh commanded that all dogs be killed except dogs used for hunting or herding livestock. (Sahîh)
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Chapter 10. The Kind Of Dogs Which Are To Be Killed
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4285. It was narrated from 'Abdullâh bin Mughaffal that the Messenger of Allâh said: "Were it not that dogs form one of the communities (or nations – of creatures), I would have commanded that they be killed. But kill those that are all black. Any people who keep a dog, except for dogs used for farming, hunting or herding livestock, one Qîrât will be deducted from their reward each day." (Hasan)
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[1] Some versions mention two, and a Qîrât is a weight, and scholars differ in its precise description for this narration.
Comments:
‘One of the communities’: (Ummah min al-Umam). Allāh, Most High, has not created any community or creation in vain, irrespective of whether it might prove harmful to someone momentarily, but collectively each and every creation is beneficial to man either directly or indirectly. For instance, the dogs serve in giving protection, they do hunting also; there are certain places where hunting without dogs is not possible at all. There are several other benefits of them, which are known to Allāh alone. He is the Creator, the Provider of sustenance.

Chapter 11. The Abstinence Of The Angels From Entering A House In Which There Is A Dog

4286. It was narrated from ‘Alī bin Abī Tālib that the Prophet said: “The angels do not enter a house in which there is a picture, a dog or a person who is Junub.” (Hasan)

Comments:
Staying in the state of major ritual impurity needlessly is disliked.

4287. It was narrated that Abū Ṭalḥah said: “The Messenger of Allāh said: ‘The angels do not enter a house in which there is a dog or a picture.’” (Ṣaḥīḥ)

4288. Maimūnā, the wife of the Prophet, narrated: “The Messenger of Allāh was upset one morning and Maimūnā said
to him: ‘O Messenger of Allâh, you look upset today.’ He said: ‘Jibrîl, peace be upon him, had promised to meet me last night but he did not come, and by Allâh, he never failed to keep an appointment.’

The day passed, then he thought of a puppy that was beneath a table of ours. He ordered that it be taken out, then he took some water in his hand and sprinkled it over the place where it had been. That evening, Jibrîl, peace be upon him, came and met him. The Messenger of Allâh ﷺ said to him: ‘You promised to meet me last night.’ He said: ‘Yes, but we do not enter a house in which there is a dog or a picture.’ The next day the Messenger of Allâh ﷺ commanded that dogs be killed.” (Sahîh)

Chapter 12. The Concession For Keeping Dogs For Herding Livestock

4289. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Whoever keeps a dog, two Qirâts will be detracted from his reward each day, except a trained hunting dog, or a dog for herding livestock.’” (Sahîh)
Comments:

This detailed discussion has preceded above in the Hadith 4285. Although there was mention of one Qirât there, here is mentioned two Qirâts. It is possible this might have been due to the difference between one dog and another. It means the reward decreases to the measure of two Qirâts when the dog is more harmful, and when the dog is less injurious, the decrease in the reward is to the measure of one Qirât. Or it might be the difference of one place to another. In the urban population, two Qirâts, whereas in the desert or an open place one Qirât, etc. (The term Qirât (pl. Qavdrit) means a measure of weight with various meanings, either a twelfth of a dirham or particularly in following the funeral until the burial, it has been said to be a huge weight like that of Mount Uhud).

4290. As-Sâ‘îb bin Yazîd narrated that Sufyân bin Abî Zuhair Ash-Shanâ‘î came to visit them and said: “The Messenger of Allâh ﷺ said: ‘Whoever keeps a dog which he does not need for farming or livestock, one Qirât will be deducted from his (good) deeds each day.’ It was said to him: ‘Did you hear this from the Messenger of Allâh ﷺ?’ He said: ‘Yes, by the Lord of this Masjid.’” (Sahih)

Chapter 13. The Concession For Keeping Dogs For Hunting

4291. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Whoever keeps a dog except one that is trained for hunting or a dog for herding livestock, two Qirâts will be deducted from his reward each day.’” (Sahih)
4292. It was narrated from Sālim, from his father, that the Messenger of Allāh ﷺ said: “Whoever keeps a dog, except a dog for hunting or herding livestock, two ṣafāt will be deducted from his reward each day.” (Sahih)

4293. It was narrated from ‘Abdullāh bin Mughaffal that the Prophet ﷺ said: “Whoever keeps a dog, except a dog for hunting, herding livestock or farming, one ṣafāt will be deducted from his reward each day.” (Hasan)

Comments:
The decrease in the reward is either due to hardship caused to people or due to the angels not entering the house, because the arrival of angels creates an inclination in the people of the house to perform good deeds.

4294. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever keeps a dog except a dog for hunting, farming or herding livestock, one ṣafāt will be deducted from his good deeds each day.” (Sahih)
4295. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever keeps a dog that is not a dog used for hunting, herding livestock or guarding land, two Qirāts will be deducted from his reward each day.” (Sahih)

4296. It was narrated from Sālim bin ‘Abdullāh that his father said: “The Messenger of Allāh ﷺ said: ‘Whoever keeps a dog except a dog for herding livestock or a dog for hunting, one Qirāt will be deducted from his reward each day.’”' ‘Abdullāh said: “Abū Hurairah said: ‘Or a dog for farming.’” (Sahih)

Comments:
A hunting dog signifies the dog which is practically used for hunting, meaning hunting is done by means of it, not that it is of hunting dogs pedigree as is nowadays understood.

Chapter 15. The Prohibition Of The Price Of A Dog

4297. It was narrated from Abū Bakr bin ‘Abdur-Rahmān bin Al-Ḥārith bin Hishām that he heard Abū Mas‘ūd ‘Uqbah say: “The Messenger of Allāh ﷺ forbade the
price of a dog, the gift of a female fornicator[1] and the fees of a for­runeteller.” (Sahih)

Comments:
1. According to the dominant majority of the people of knowledge, buying and selling of dogs is forbidden, irrespective of whether keeping it is permissible or not permissible.
2. ‘The earnings of a prostitute’, because adultery is a crime, an enormity. Therefore, its earning is also unlawful. And this is an agreed upon matter.
3. ‘The fees of a for­runeteller’: Kähin signifies one who predicts the future. They used to have connections with jinn or genii and devils. Hence, they used to misguide people. Since such a vocation is forbidden, its earnings are also forbidden. And Hulw, translated as fees, refers to gifts or bribes as well.

4298. Abû Hurairah said: “The Prophet  said: ‘The price of a dog, the fees of a for­runeteller and the gift of a female fornicator are not permissible.”’ (Hasan)

4299. It was narrated that Wâqî’ bin Khadij said: “The Messenger of Allahu said: ‘The worst of earn­ings are the gift of a female fornicator, the price of a dog and the earnings of a cupper.’” (Sahih)

[1] And it is also understood to be prostitute due to the context.
Comments:

‘Hajjam or cupper’: In those days, the person who practiced cupping used to be called a Hajjam. Since the cupper is required to suck the bad blood, Allâh’s Messenger ﷺ did not consider this vocation appropriate for earning a livelihood. For earning a livelihood, some good vocation should be adopted. But, if someone practices cupping out of beneficence or compassion, it ought to be done gratis, so that one may gain a recompense (from Allâh).

Chapter 16. The Concession For The Price Of A Hunting Dog

4300. It was narrated from Jâbir that the Prophet ﷺ forbade the price of cats and dogs, except a hunting dog. (Pa’îf)

Abû Abdur-Rahmân (An-Nasâ’î) said: The Hadîth of Hajjāj from Hammâd bin Salamah is not authentic:

Comments:

Imâm An-Nasâ’î states that this report is not authentic or sound. Other traditionists or Muhaddithin also have supported the view of Imâm An-Nasâ’î. The contention is over the portion that says: ‘Except a hunting dog’ meaning; its price is allowed. The preserved version recorded by Muslim and others does not mention that.
kill it.” He said: “Advise me about my bow.” He said: “Whatever your arrow returns to you, eat.” He said: “Even if it gets away from me?” He said: “Even if it gets away from you, so long as you do not find the mark of an arrow other than yours on it, or you find that it has gone rotten.” (Another chain). *(Hasan)*

Comments:

‘Has gone rotten’: From the outward phrasing, it appears that it should not be eaten if it smells bad, although stench does not render an animal or meat unlawful. But since in foul-smelling substances, pollution occurs from the medical point of view, it is inappropriate to eat them. It should be utilized only in very compelling situations.

Chapter 17. Domesticated Animals That Turn Wild

4302. It was narrated that Râfi’ bin Khâdîj said: “While we were with the Messenger of Allâh, at Dhu’l-Hûlafâh in Tihâmah, they acquired some camels and sheep (as spoils of war). The Messenger of Allâh was among the last of the people, and the first of them hastened to slaughter (the animals) and set up pots (for cooking the meat). The Messenger of Allâh came and ordered that the pots be overturned, then he divided it making ten sheep equivalent to one camel. While they were like that, a camel ran away. The people had only a few horses, so they went...
after it and it got away from them. A man shot an arrow at it and stopped it. The Messenger of Allâh ﷺ said: ‘Some of these animals are untamed like wild animals, so if one of them goes out of your control, do the same.’” (Sahîh)

Comments:
The root of the matter is that the domestic animals should be slaughtered at the throat, after overpowering them, small animals after laying them on their sides on the ground and the camel should be slaughtered while in its standing posture, having one of its knees tied down. Domestic animals may not be slaughtered like game by shooting them arrows, because it is not certain where the arrow would strike them. But since wild animals cannot be overpowered by men easily, they must be shot with arrows or the like, having mentioned the name of Allâh or Bismillâh. It matters not, where they are hit. When they become weak because of loss of blood, they should be caught and slaughtered. But even if they fall dead due to the bleeding caused by the arrow, there is no harm in eating them.

Chapter 18. One Who Shoots At The Game And It Falls Into Water

4303. It was narrated that ‘Adîyy bin Hâtim said: “I asked the Messenger of Allâh ﷺ about hunting and he said: ‘When you shoot your arrow, mention the name of Allâh, and if you find that it (the game) has been killed, then eat it, unless you find that it fell into some water, and you do not know whether the water killed it or your arrow.”” (Sahîh)

تخريج: أخرجه مسلم، الأصاحي، باب جواز القتيل بكل ما أنهز الدم إلا السمن وسائر العظام، ح: 1968/1969 من حديث حسين بن علي، والبخاري، والبخاري، باب قسمة الغنم، ح: 2488 من حديث سعيد بن مسروق به، وهو في الكبرى، ح: 4809.!
4304. It was narrated from ‘Adiyy bin Ḥāṭim that he asked the Messenger of Allāh ﷺ about hunting and he said: “When you release your arrow or your dog, mentioned the name of Allāh, and when your arrow kills (the game), then eat.” He said: “What if it gets away from me for a night, O Messenger of Allāh?” He said: “If you find your arrow, and you do not find the mark of anything else, then eat it. But if it falls into the water, do not eat it.” (Sahih)

Chapter 19. The One Who Shoots An Arrow But (The Game) Gets Away From Him

4305. It was narrated that ‘Adiyy bin Ḥāṭim said: “I said: ‘O Messenger of Allāh, we are a people who hunt, and one of us may shoot his arrow but (the game) gets away from him for a night or two. What if he follows its tracks, and finds it dead with his arrow in it?’ He said: ‘If you find the arrow in it, and you do not find any sign of predators, and you know that your arrow killed it, then eat it.’” (Sahih)

Comments:
See No. 4301.

4306. It was narrated from ‘Adiyy bin Ḥāṭim that the Messenger of
Allāh said: “If you see your arrow in it, and you do not see any other mark, and you know that (your arrow) killed it, then eat it.” (Sahih)

4307. It was narrated that ‘Adiyy bin Ḥātim said: “I said: ‘O Messenger of Allāh, I shoot game and I follow its tracks after one night. He said: ‘If you find your arrow in it, and no predator has eaten from it, then eat it.’” (Sahih)

Chapter 20. If the Game Has Turned Rotten

4308. It was narrated from Abū Tha’labah from the Prophet, that the one who catches up with the game (he shot) after three days may eat from it, unless it has turned rotten. (Sahih)

Comments:
(For details please turn to Hadith 4301)

4309. It was narrated that ‘Adiyy bin Ḥātim said: “I said: ‘O Messenger of Allāh, I release my dog and he catches the game, but I

تَرَى فِي مَهْمَةِ قَالَ: حَدَّثَنَا حَالِدٌ عَنْ شِبْحَةٍ عَنْ أَبِي بُكْرَةَ عَنْ سَعِيدٍ بْنِ جُعْرٍ عَنْ عَلِيِّ بْنَ خَالِدٍ قَالَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا رَأِيَتِ سَهْمٍ فِيهِ وَلَمْ تَرْفِيهِ أَنَّهُ عِبْرَةٌ وَعَلَى أَنَّهُ مُكَلَّفَةً فَكُلِّهُ.”

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: 4812.

(المعجم 20) - الصَّيْدُ إِذَا أَتَّقَ (النَّحَةَة 20)

تخريج: [صحيح] انظر الحديث السابقين، وهو في الكبرى، ح: 4814.

من حديث معن بن عيسى بن، وهو في الكبرى، ح: 1931/10/1.

تخريج: أخرجه مسلم، الصيد والذباح، باب: إذا غاب عنه الصيد ثم وجدته، ح: 4815.
cannot find anything with which to
slaughter it, so I slaughter it with a
sharp-edged stone or a stick.’ He
said: ‘Shed the blood with whatever
you want, and mention the name of
Allah.’” (Hasan)

Comments:
‘Shed the blood with whatever you want’: For an animal to be slaughtered, it
is essential to cause its blood to flow from the neck, whether it is done with
whatever thing is available - iron, stone, stick, etc. But it should necessarily be
sharp-edged, so that it does not cause needless hardship to the
animal. The
exception to such items includes teeth and nails; see No. 4408.

Chapter 21. Hunting With A
Mi’rād

4310. It was narrated that ‘Adiyy
bin Ḥātim said: “I said: ‘O
Messenger of Allah, I release my
trained dogs and they catch (the
game) for me – should I eat of it?’
He said: ‘If you release your trained
dogs, and mention the name of
Allah, and they catch it for you, then
eat.’ I said: ‘Even if they kill it?’ He
said: ‘Even if they kill it, so long as
another, strange dog has not joined
them.’ I said: ‘And I shoot the game
with the Mi’rād and I hit it – should I
eat?’ He said: ‘If you shoot the
Mi’rād and say the name of Allah,
and it penetrates (the target), then
eat, but if it hits it with its broad
edge, then do not eat it.”’ (Sahih)

Comments:
(For details please turn to Hadith 4269)
Chapter 22. What Is Stuck With The Broad Edge Of The Mi'rad

4311. It was narrated that Ash-Sha'bî said: “I heard 'Adîyy bin Hâtim say: ‘I asked the Messenger of Allâh about the Mi'rad and he said: ‘If the sharp point hits (the game), then eat, but if the broad edge of it hits it, and it is killed, then it has been killed by a blow, so do not eat.”' (Sahîh)

Chapter 23. What Is Struck With The Sharp Side Of The Mi'rad

4312. It was narrated that 'Adîyy bin Hâtim said: “I asked the Messenger of Allâh about hunting with the Mi'rad and he said: ‘If the sharp edge hits (the game), then eat, but if the broad edge of it strikes it, do not eat it.’” (Sahîh)

4313. It was narrated that 'Adîyy bin Hâtim said: “I asked the Messenger of Allâh about hunting with Mi'rad and he said: ‘If the sharp edge hits (the game), then eat, but if the broad edge of it strikes it, then it has been killed by a blow.’” (Sahîh)
Chapter 24. Following Game

4314. It was narrated from Ibn 'Abbâs that the Prophet said: "Whoever lives in the desert, he becomes hard-hearted, and whoever follows game becomes preoccupied with it (and neglectful toward other duties), and whoever follows the ruler will put himself through trial." (Sahîh)

The wording is of Ibn Al-Muthanna.

Comments:
'Hard-hearted': Environment casts great influence upon human temperament. The desert life happens to be very toilsome. It makes man hard-tempered; making a living in the desert is not possible. Besides, such a person rarely runs into people. He, therefore, lacks tenderness and refinement of character.

Chapter 25. Rabbits

4315. It was narrated that Abû Hurairah said: "A Bedouin brought a rabbit to the Messenger of Allâh that he had grilled and placed it before him. The Messenger of Allâh refrained from eating but he told the people to eat. The Bedouin also refrained from eating, and the Messenger of Allâh said..."
to him: ‘What is keeping you from eating?’ He said: ‘I fast three days of each month.’ He said: ‘If you are going to fast, then fast the bright days (Al-Ghurr).’ (Sahih)

4316. It was narrated that Ibn Al-Hawtakiyyah said: “Umar, may Allah be pleased with him, said: ‘Who was present with us on the day when we stopped at Al-Qāḥah?’[1] Abū Dharr said: ‘I was. A rabbit was brought to the Messenger of Allah, and the man who brought it said: I saw it bleeding (menstruating). The Prophet did not eat, then he said: “Eat.” A man said: “I am fasting.” He said: “What fast are you observing?” He said: “Three days each month.” He said: “Why don’t you fast the bright shining days, the thirteenth, fourteenth and fifteenth?” (Hasan)

Comments:
‘Nights brightly illuminated throughout by the moon or the moonlit nights’: Even so, fasting these days is meritorious. Why? Allah knows best! It is possible that due to the full moon, human temperament might probably be remaining full of agility and vitality, during these nights and days; for instance, the sea. Mention here is made of the nights, but the days are meant, because fasts are during the days, not the nights. Well, the fast begins in darkness.

4317. Anas said: “We disturbed a rabbit in Marr Az-Zahrân so I

caught it, and brought it to Abū Tālḥah who slaughtered it, and sent me with its thighs and haunches to the Prophet ﷺ, and he accepted it.” (Saḥīḥ)

Comments:
1. The Arabic terms used in the text of the narration are Fakhzayn and Warkayn. Fakhzayn means thighs. But the expression Fakhzayn (two-thighs) with regard to the animal denotes fore-legs. In the same way, the term Warkayn (singular. Wark) means hips or haunches. But the Warkayn of an animal signifies its hind legs.
2. ‘And he accepted it’: This is a conclusive evidence that eating the hare is lawful.

4318. It was narrated that Ibn Șafwân said: “I caught two rabbits but I could not find anything with which to slaughter them, so I slaughtered them with a sharp-edged stone. I asked the Prophet ﷺ about that and he commanded me to eat them.” (Hasan)

4319. It was narrated from Ibn ʿUmar that the Messenger of Allâh ﷺ was asked about mastigures when he was on the Minbar and he said: “I do not eat them, but I do not say that they are Harâm.” (Saḥīḥ)

[1] It is a lizard which grows to be of a foot length or longer. They are not the same as the gecko for which there are orders, or encouragement, to kill. Its scientific name is Uromastyx.
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Comments:
The Arabic expression used is Dhabb, which is generally taken to mean lizard. The species of lizard referred to here is large, somewhat akin to the size of the iguana of South America, or the sand lizard.

4320. It was narrated from Ibn ‘Umar that a man said: “O Messenger of Allâh, what do you think about mastigures?” He said: “I do not eat them but I do not say that they are Haram.” (Sahîh)

4321. It was narrated from Khâlid bin Al-Walîd that a grilled mastigure was brought to the Messenger of Allâh and was placed near to him. He reached out his hand to eat it, and someone who was present said: “O Messenger of Allâh, it is the meat of a mastigure.” He withdrew his hand and Khâlid bin Al-Walîd said to him: “O Messenger of Allâh, is mastigure Haram?” He said: “No, but it is not found in the land of my people, and I find it distasteful.” He said: “Then Khâlid bent over the mastigure and ate some of it, and the Messenger of Allâh was looking at him.” (Sahîh)

4322. It was narrated from Ibn ‘Abbâs that Khâlid bin Al-Walîd said that he entered upon Maimûnâh bint Al-Ḥârîth, who was his maternal
aunt, with the Messenger of Allâh, and some meat of a mastigure was offered to the Messenger of Allâh. The Messenger of Allâh would not eat anything until he knew what it was. One of the women said: "Why don’t you tell the Messenger of Allâh what he is eating?" So she told him that it was the meat of a mastigure, and he stopped eating. Khâlid said: "I asked the Messenger of Allâh: ‘Is it Harâm?’ He said: ‘No, but it is a food that is not known in the land of my people, and I find it distasteful.’" Khâlid said: "I pulled it over toward myself and ate it, and the Messenger of Allâh was watching me.” And Ibn Al-Aṣamm narrated it from Maimûnah, and he was in her apartment. (Sahîh)

4323. It was narrated that Ibn ‘Abbâs said: “My maternal aunt gave some cottage cheese, cooking fat, and mastigures to the Messenger of Allâh. He ate some of the cottage cheese and cooking fat, and left the mastigures, as he found them distasteful. But they were eaten upon the table-spread of the Messenger of Allâh, and if they were Harâm they would not have been eaten upon the table-spread of the Messenger of Allâh, and he would not have told others to eat them.” (Sahîh)
4324. It was narrated from Ibn 'Abbâs that he was asked about eating mastigures. He said: “Umm Hufaid gave some cooking fat, cottage cheese, and mastigures to the Messenger of Allâh ﷺ, and he ate some of the cooking fat and cottage cheese, but he did not eat the mastigures because he found them distasteful. If they were Ḥarâm they would not have been eaten at the table-spread of the Messenger of Allâh ﷺ and he would not have told others to eat them.” (Sâhîh)

Comments:
Umm Hufayd was the sister of Maimunah ﷺ; and they both were also the maternal aunts of Ibn 'Abbâs and Khalid bin Al-Walid. From these narrations, it becomes unequivocally clear that the Dabb is not unlawful, although Allâh’s Messenger ﷺ did not like it.

4325. It was narrated that Thâbit bin Yazid Al-Ansârî said: “We were with the Prophet ﷺ on a journey. We stopped to camp and the people caught some mastigures. I took a mastigure and grilled it, and brought it to the Prophet ﷺ. He took a palm stalk, and started counting his fingers with it, and said: ‘A nation from among the Children of Israel was turned into beasts of the Earth, and I do not know what kind of animals they were.’ I said: ‘O Messenger of Allâh, the people have eaten some of them.’ He did not tell them to eat it, and he did not forbid them from eating it.” (Sâhîh)

تخريج: [صحيح] أنظر الحديث السابق، وهو في الكُبَّرِ، ح: 4831.
4326. It was narrated that Thâbit bin Wadi‘ah said: “A man brought a mastigure to the Messenger of Allah  and he started looking at it, and turning it over. He said: ‘A nation was transformed, it is not known what they did, and I do not know if this is one of them.’” (Sahîh)

4327. It was narrated from Al-Barâ’ bin ‘Âzib, from Thâbit bin Wadi‘ah, that a man brought a mastigure to the Prophet  and he said: “A nation was transformed, and Allah knows best.” (Sahîh)

Comments:
From the Traditions occurring under this chapter, it is clearly evident that the Dhabb is lawful. It could be eaten without any doubt or suspicion. Allah’s Messenger  was, however, not inclined toward it.

Chapter 27. Hyenas

4328. It was narrated that Ibn Abî ‘Ammâr said: “I asked Jâbir bin ‘Abdullâh about hyenas and he told me to eat them. I said: ‘Are they game (that can be hunted)?’ He said: ‘Yes.’ I said: ‘Did you hear that from the Messenger of Allah ?’ He said: ‘Yes.’” (Sahîh)

Comments:
See No. 2839.
Chapter 28. Prohibition Against Eating Predators

4329. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Every predator possessing fangs is forbidden to eat.” (Sahih)

Comments:
Every beast of prey invariably possesses fangs, and in hunting the fangs play a vital role. They happen to be four in all: a pair on each jaw, upper and lower. It has molars on the back of its middle teeth, next to the fangs.

4330. It was narrated from Abū Tha‘labah Al-Khushaini that the Prophet ﷺ forbade eating any predator that has fangs.” (Sahih)

Comments:
‘Any animal used for target practice': This signifies an animal which is caught
and tied or confined in such a way that it may not run away; then it is killed
tortuously by pelting stones at it or shooting arrows. This method, besides
being tyrannical, is contrary to the principles of slaughtering and hunting.

Chapter 29. Permission To Eat Horse Meat

4332. It was narrated that Jâbir said: “On the Day of Khaibar, the
Messenger of Allâh ﷺ forbade the flesh of donkeys but he permitted
the flesh of horses.” (Sahîh)

Comments:

According to the dominant majority of the people of knowledge, the horse is
a lawful or Halâl animal, because the narrations concerning its lawfulness are
evidently explicit; and are authentic of superior rank. Among the various
imâms, only Imâm Abû Hanîfah ﷺ is the proponent of its unlawfulness, but
many of his followers did not agree with him on this issue.

4333. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ
allowed us to eat the flesh or horses but he forbade the flesh of
donkeys.” (Sahîh)

4334. It was narrated that Jâbir said: “On the Day of Khaibar, the
Messenger of Allâh ﷺ allowed us to eat the flesh of horses but he
forbade us from the flesh of donkeys.” (Sahîh)
4335. It was narrated that Jâbir said: “We used to eat horse meat during the time of the Messenger of Allâh ﷺ.” (Sahîh)

Chapter 30. Prohibition Against Eating Horse Meat

4336. It was narrated from Khâlid bin Al-Walîd that he heard the Messenger of Allâh ﷺ say: “It is not permissible to eat the flesh of horses, mules or donkeys.” (Daʻîf)

Comments:
Imâm An-Nawawî has stated that this narration is weak. Imâm An-Nasâ’î has mentioned in the Sunan Al-Kubra that the previous narration is more authentic. Even if this one is authentic, it is abrogated, because the wordings giving permission which occur in the report of permissibility corroborate its abrogation.

4337. It was narrated from Khâlid bin Al-Walîd that the Messenger of Allâh ﷺ forbade eating the flesh of horses, mules and donkeys, and any predator that has fangs. (Daʻîf)
4338. It was narrated from ‘Atâ’, that Jâbir said: “We used to eat horseflesh.” I said: “And mules?” He said: “No.” (Sahîh)

Chapter 31. Prohibition Of Eating The Flesh Of Domesticated Donkeys

4339. It was narrated from Al-Hasan bin Muḥammad, and ‘Abdullâh bin Muḥammad, that their father said: “Ali said to Ibn ‘Abbâs, may Allâh be pleased with them both: ‘The Prophet forbade Mut’ah marriage, and the flesh of domesticated donkeys on the Day of Khaibar.’” (Sahîh)

Comments:
(For details please turn to Hadîth 3367)

4340. It was narrated from Al-Hasan bin Muḥammad, and ‘Abdullâh bin Muḥammad, from their father, that ‘Ali bin Abî Tâlib, may Allâh be pleased with him, said: “The Messenger of Allâh forbid Mut’ah and the flesh of domesticated donkeys on the Day
of Khaibar." (Sahih)

وَرَسُولُ اللَّهِ ﷺ عَنَّ مَعَاهَا النَّاسِ يَا مَا بَيْنَ هَذِهِنَّ دَيْنِيَّةٍ
وَعَنْ لَحْوَهُ الْحُرُمِ الإِنْسَيَّةِ.


4341. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade (the flesh of) domesticated donkeys on the Day of Khaibar. (Sahih)

تخريج: أخرج البخاري، الدرب الأحمر، باب لحوم الحمر الإنسانية، ح: 522 من حديث

4342. A similar report was narrated from Ibn ‘Umar, but he did not mention Khaibar. (Sahih)

تخريج: أخرج البخاري، المغازي، باب غزوة خيبر، ح: 4218 من حديث محمد بن عبيد،

وسلم، الصيد والذباح، باب تحريم أكل لحم الحمر الإنسانية، ح: 566/1936، بعد، ح: 1936 من حديث عبد الله بن عمر بن، وهو في الكبرى، ح: 4849.

4343. It was narrated that Al-Barâ’ said: “On the Day of Khaibar, the Messenger of Allâh ﷺ forbade the flesh of domesticated donkeys, cooked or raw.” (Sahih)

تخريج: أخرج البخاري، المغازي، باب غزوة خيبر، ح: 4226، وتسليم، الصيد والذباح،

باب تحريم أكل لحم الحمر الإنسانية، ح: 561/1936 من حديث أحمد بن أبي صافر، وهو في

الكبرى، ح: 4850.

4344. It was narrated that ‘Abdullâh bin Abî Awfa said: “On the Day of Khaibar we caught

تخريج: أخرج البخاري، المغازي، باب غزوة خيبر، ح: 4244 من حديث محمد بن عبد الله بن

يَّرُيدَ الْمَفْرَى، قال: حَدَّثَنَا شُعْبَانُ عَنْ أَبِي
some donkeys outside the village and we cooked them. Then the
caller of the Prophet ﷺ called out:
'The Messenger of Allâh ﷺ has
forbidden the flesh of donkeys, so
turn over your cooking pots with
whatever is in them.' So we turned
them over.” (Sahîh)

Exercise: The caller of the Prophet ﷺ called out: 'The Messenger of Allâh ﷺ has forbidden the flesh of donkeys, so turn over your cooking pots with whatever is in them.' So we turned them over. (Sahîh)

Comments:
'So we turned them over' meaning we threw away the meat and destroyed it.
This negates the viewpoint of those people who are under the impression that
donkeys are not unlawful in themselves.

4345. It was narrated that Anas said: “The Messenger of Allâh ﷺ reached Khaibar in the morning, and they came out to us carrying their shovels. When they saw us they said: ‘Muhammad and the army!’ And they rushed back into the fortress. The Messenger of Allâh ﷺ raised his hands, then he said: ‘Allâhu Akbar, Allâhu Akbar, Khaibar is destroyed. Verily, when we descend
in field of a people (i.e. near to them), evil will be the morning for those who had been warned!' [1] We acquired some donkeys there and we cooked them. Then the caller of the Prophet ﷺ called out: ‘Allâh and His Messenger forbid you to eat the flesh of donkeys, for it is an
abomination.” (Sahîh)

Comments:
See No. 69.

4346. It was narrated from Abū Tha‘labah Al-Khushānī that they went on a military campaign with the Messenger of Allāh ﷺ to Khāibār, and the people were starving. They found some domesticated donkeys there, so the people slaughtered some of them. The Prophet ﷺ was told about that, and he ordered ‘Abdūr-Rahmān bin ‘Afw to announce to the people: “The flesh of domesticated donkeys is not permissible for the one who testifies that I am the Messenger of Allāh.” (Ṣaḥīḥ)

4347. It was narrated from Abū Tha‘labah Al-Khushānī that the Messenger of Allāh ﷺ forbade eating any predator with fangs, and the flesh of domesticated donkeys. (Ṣaḥīḥ)

Comments:
Domestic donkeys means those people keep in their houses. The explicit mention of ‘domestic’ is due to the reason that the wild donkey is not forbidden or Ḥanīm, as follows.

Chapter 32. Permissibility Of Eating The Flesh Of Onagers (Wild Donkeys)

4348. It was narrated that Jābir said: “On the Day of Khāibār we ate the flesh of horses, and onagers, but the Prophet ﷺ forbade us (from eating) donkeys.” (Ṣaḥīḥ)
Comments:

It is called a wild donkey and its hooves only are like those of the donkey. Otherwise, in reality, it is a wild cow, which happens to be a cow from the angle of its feature and form.

4349. It was narrated that 'Umair bin Salamah Ad-Damrî said: "While we were traveling with the Prophet in part of Athâyâ Ar-Rawhâ', and they were in Ihrâm, we saw a wounded onager. The Messenger of Allah said: 'Leave it, for soon the one who wounded it will come.' Then a man from Bahz came, and he was the one who had wounded the onager. He said: 'O Messenger of Allah, it is up to you what you do with this onager.' The Messenger of Allah ordered Abû Bakr to distribute it among the people.' (Sâhih)

4350. It was narrated that from Ibn Abî Qatâdah, from Abû Qatâdah, that he caught an onager and brought it to his companions who were in Ihrâm whereas he was not, and they ate from it. Then they said to one another: "Let us ask the Messenger of Allah about it." So we asked him and he said: "You did well." Then he said to us: "Do you have anything left of it?" We said: "Yes." He said: "Give us some." So we brought him some, and he ate from it, while he was in Ihrâm. (Sâhih)
Chapter 33. Permissibility Of Eating The Flesh Of Chickens

4351. It was narrated from Zahdam that some chicken was brought to Abū Mūsā and a man moved away from the people. He said: “What is the matter with you?” He said: “I saw it eating something that I consider filthy, and I swore I would not eat it.” Abū Mūsā said: “Come and eat, for I saw the Messenger of Allāh ﷺ eating it.” And he told him to offer expiation for his vow (Kafārat Al-Yamin). (Sahih)

Comments:

‘I saw it’: It does not mean that particular chicken which was brought roasted. It rather signifies chickens in general. The purpose of Abū Mūsā was to stress that it was not something new or unusual. Chickens may eat some or the other kind of filth. Nevertheless, ‘I have witnessed the Messenger of Allāh ﷺ partaking the chicken.’ We learn from this, that a small quantity of filth in such case makes no difference. If an animal, however, eats filth to the extent that the color, smell, or the taste of its filth appears on its flesh or milk, then it is Haram to eat its flesh or drink its milk. If it is less than this, there is no harm at all.

4352. It was narrated that Zahdam Al-Jarmī said: “We were with Abū Mūsā and his food was brought, including chicken. Among the people there was a man from Banu Taimullāh who had a reddish
complexion, as if he were a freed slave. He did not come close and Abû Mûsâ said: 'Come (and eat) for I saw the Messenger of Allâh ﷺ eating it.'” (Sahih)

4353. It was narrated from Ibn ‘Abbâs that on the Day of Khilâbar, the Prophet of Allâh ﷺ forbade eating any birds with talons and any predators with fangs. (Daif)

Comments:
The relevance of this narration with the chapter is that the chicken is not a bird that catches its prey with its talons. Hence, it is lawful.

Chapter 34. Permissibility Of Eating Small Birds

4354. It was narrated from ‘Abdullâh bin ‘Amr that the Messenger of Allâh ﷺ said: "There is no person who kills a small bird or anything larger for no just reason, but Allâh, the Mighty and Sublime, will ask him about it.” It was said: "O Messenger of Allâh, what does ‘just reason’ mean?” He said: "That you slaughter it and eat it, and do not cut off its head and throw it aside.”[1] (Hasan)

[1] This appears again, see Nos. 4450 and 4451.
Chapter 35. Dead Meat From The Sea

4355. It was narrated from Abû Hurairah, that the Prophet (said), concerning the water of the sea: “Its water is pure (and purification) and its ‘dead meat’ is permissible (to eat).” (Sahîh)

Comments:
The seawater, from the angle of its taste, happens to be different from common water. The filth of the creatures that live in it, and of those who travel by sea, mixes in the seawater and dissolves. If any of them dies, it rots and dissolves invariably in it. This might create a doubt that the seawater is perhaps impure. That is why Allâh’s Messenger stated it. Because there is an immense amount of water and, secondly, Allâh, Most High, has, out of His Perfect Power, devised such a plan that the water neither gets polluted nor contaminated, nor does the filth leave any trace in it. And Allâh is Most Powerful and Wise.

4356. It was narrated that Jábir bin ‘Abdullâh said: “The Prophet sent us, a group of three hundred, and we carried our provision on our mounts. Our supplies ran out until each man of us had one date per day.” It was said to him: “O Abû ‘Abdullâh, what good is one date for a man?” He said: “When we ran out of dates it became very difficult for us. Then we found a whale that had been cast ashore by the sea, and we ate from it for eighty days.” (Sahîh)
Further detail of this Hadith appears in the forthcoming narration. It proves that sea creatures are lawful, irrespective of whether they are caught or cast out by the waves or float dead on the surface of the sea. This is because the sea generally throws out dead creatures.

4357. It was narrated that ‘Amr said: “I heard Jābir say: ‘The Messenger of Allāh ﷺ sent us, three hundred riders led by ‘Ubaidah bin Al-Jarrāḥ, to lie in wait for the caravan of the Quraisyh. We stayed on the coast and became very hungry, so much so that we ate Khabat.[1] Then the sea cast ashore a beast called (Al-Anbar), and we ate from it for half a month, and daubed our bodies with its fat, and our health was restored. Abū ‘Ubaidah took one of its ribs and looked for the tallest camel and the tallest man in the army, and he passed beneath it. Then they got hungry again and a man slaughtered three camels, then they got hungry and a man slaughtered three camels, then they got hungry and a man slaughtered three camels. Then Abū ‘Ubaidah told him not to do that.” (One of the narrators) Sufyān said: “Abū Az-Zubair said, narrating from Jābir: “We asked the Prophet ﷺ and he said: ‘Do you have anything left of it?’” He said: “We took out, such-and-such an amount of fat from its (the whale’s) eyes, and four men could fit into its eye socket. Abū ‘Ubaidah had a sack of...

dates and he used to give them out by the handful, then he started to give one date at a time, and when we ran out of dates it became very difficult for us.” (Sahih)

Comments:
1. In this narration, there is an inversion of the sequence of events; the aquatic animal (the whale) already existed before the army reached the shore. In the same manner, the event of slaughtering the camels belongs to the period before the discovery of the aquatic animal. The incident of distributing the dates also belongs to the period prior to the discovery of the whale. The incident of extracting fat from the whale also is related to the seashore, and not to Al-Madinah, as is apparently explicit.

4358. It was narrated that Jābir said: “The Prophet ﷺ sent us with Abū ‘Ubaidah on a campaign. Our supplies ran out, then we passed by a whale that had been cast ashore by the sea. We wanted to eat from it, but Abū ‘Ubaidah told us not to. Then he said: ‘We are the envoys of the Messenger of Allāh ﷺ for the sake of Allāh: so eat.’ So we ate from it for several days. When we came to the Messenger of Allāh ﷺ we told him about that and he said: ‘If you have anything left of it then send it to us.’” (Sahih)

4359. It was narrated that Jābir said: “The Messenger of Allāh ﷺ sent us with Abū ‘Ubaidah and we numbered over three hundred men.
He supplied us with a sack of dates and gave them out by the handful. When he ran short, he gave us one date at a time, until we used to suck on it like an infant, and we would drink water with it. When we ran out of it it became very difficult for us. We used to hit the Khabat leaves with our bows (to knock them down) and swallow them, then drink water with it. We became known as Jaish Al-Khabat (the Khabat army). Then, when we were about to turn inland, we saw a beast like a hill, called Al-Anbar. Abū 'Ubaidah said: 'It is dead meat, do not eat it.' Then he said: 'The army of the Messenger of Allāh in the cause of Allāh, the Mighty and Sublime, and we are forced by necessity; eat in the name of Allāh.' So we ate from it and we made some of it into jerked meat. Thirteen men could sit in its eyesocket. Abū 'Ubaidah took one of its ribs and seated a man on the biggest camel that the people had, and they passed beneath it. When we came to the Messenger of Allāh, he said: 'What kept you so long?' We said: 'We were waiting for the caravans of the Quraish,' and we told him about the beast. He said: 'That is provision that Allāh granted to you. Do you have anything of it with you?' We said: 'Yes.' (Sahih)

Comments:
1. 'We were more than three hundred and ten,' meaning less than three hundred and twenty.
2. 'Thirteen men': In the previous narration, 'four' was mentioned, but the number four does not negate the thirteen. Four might have been walking around it, and thirteen might have sat in it together.
Chapter 36. Frogs

4360 It was narrated from 'Abdurrahmân bin 'Uthmân that a physician made mention of the use of frogs in a remedy in the presence of the Messenger of Allah ﷺ, and the Messenger of Allah ﷺ forbade killing them. (Sahih)

Comments:

Since it is proved that it is unlawful to kill the frog, then it is also unlawful to consume.

Chapter 37. Locusts

4361. It was narrated from Abû Ya'fûr that he heard 'Abdullâh bin Abî Awfa say: “We went on seven campaigns with the Messenger of Allah ﷺ, and we used to eat locusts.” (Sahih)

Comments:

Locust need not be slaughtered because it does not contain flowing blood.

4362. It was narrated that Abû Ya'fûr said: “I asked 'Abdullâh bin Abî Awfa about killing locusts and he said: ‘I went on six campaigns with the Messenger of Allah ﷺ, and we ate locusts.’” (Sahih)
Chapter 38. Killing Ants

4363. It was narrated from Abū Hurairah from the Messenger of Allah: “An ant bit one of the prophets, and he ordered that the ant nest be burned. Then Allah revealed to him: ‘One ant bit you, and you destroyed one of the nations that glorify Allah.’” (Sahih)

Comments:
1. To kill ants unnecessarily is not permitted. If they become harmful to human beings, then they could be killed. Allah, Most High, did not express His displeasure upon the killing of one single ant but upon killing numerous of them, because they were guiltless.
2. Burning them with fire might probably have been allowed in their Shari'ah or the Divine law; it is forbidden in our Shari'ah.
3. Forbiddance to kill it is the evidence of its being unlawful.

4364. It was narrated from Al-Hasan: “One of the prophets stopped beneath a tree and an ant bit him, so he gave instructions that their nest be burned with all the ants inside it. Then Allah revealed to him: ‘Why did you not punish just one ant?’” Al-Ash'ath said: “A similar report was narrated from Ibn Sīrīn, from Abū Hurairah, from the Prophet, in which were added the words: ‘For they glorify Allah.’” (Sahih)
4365. A similar report was narrated from Abū Hurairah, but was not attributed to the Prophet (Sahih).

تخريج: [صحيح] تقدم قبله، وهو في الكبير، ح: 487، ورواه حبيب بن الشهيد وسلمه ابن علقمة عن محمد بن سيرين عن أبي هريرة. فالطريقان المرفع والموقوف صحيحان، والله أعلم.
The Book Of Ad-Dahāyā (Sacrifices)

(Chapter 1. The One Who Wishes To Offer A Sacrifice Should Not Remove Any Of His Hair)

4366. It was narrated from Umm Salamah that the Prophet ﷺ said: 
"Whoever sees the new crescent of Dhul-Hijjah and wants to offer a 
sacrifice, let him not remove any of his hair or nails until he has 
offered the sacrifice." (Ṣahih)

Comments:

‘Whoever sees the new crescent of Dhul-Hijjah’: The meaning is when the 
crescent of the month of Dhul-Hijjah appears. It is, however, not necessary 
that everyone sights it.

4367. It was narrated that ‘Amr bin Muslim said: ‘Ibn Al-Musayyab 
told me that Umm Salamah, the 
wife of the Prophet ﷺ, told him 
that the Messenger of Allâh ﷺ said: ‘Whoever wants to offer a 
sacrifice, let him not remove anything from his nails or cut his 
hair for the first ten days of Dhul-
Hijjah.’” (Ṣahih)
Comments:
'Ten days': means until slaughtering the sacrificial animal on the tenth day. One ought to have his haircut after the animal is slaughtered.

4368. It was narrated that Sa‘eed bin Al-Mūsāyyab (r) said: “Whoever wants to offer a sacrifice when Dhul-Hijjah begins, let him not remove anything from his hair or nails.” I (the narrator) mentioned that to ‘Ikrimah, and he said: “Should he not also keep away from women and perfume?” [1] (Sahih)

Comments:
The intent of ‘Ikrimah is that when one is required to avoid having his hair cut, the use of women and fragrance should also be forbidden, because resemblance with the Muhliin would be complete only in that event. He might originally have considered it the personal utterance or statement of Sa‘eed bin Musayyab and perhaps the Marfu’ narration might not have reached him.

4369. It was narrated from Umm Salamah (r) that the Messenger of Allāh ﷺ said: “When the (first) ten (days of Dhul-Hijjah) begin, and one of you wants to offer a sacrifice, let him not remove anything from his hair or skin.” (Sahih)

[1] The Shaikh has graded this narration Sahih, and said that it preceded in No. 4366. Perhaps he means that it is Sahih in meaning. As for the chain – and it contains that – it is statement of ‘Ikrimah, weak by itself since it is narrated by Shaikh bin ‘Abdullāh. Similarly Shaikh Al-Albānī and others graded it weak, and removed the need to speculate about why ‘Ikrimah made such statement. And Allāh knows best.
Chapter 2. The One Who Cannot Find A Sacrifice

4370. It was narrated from 'Abdullāh bin 'Amr bin Al-As that the Messenger of Allāh ﷺ said to a man: "I have been instructed to take the Day of Sacrifice as an 'Id which Allāh, the Mighty and Sublime, has ordained for this Ummah." The man said: "What do you think if I cannot find anything but a female sheep that has been loaned to me so that I may benefit from its milk – should I sacrifice it?" He said: "No. Rather cut something from your hair and your nails, trim your mustache and shave your pubic hairs, and you will have a complete reward with Allāh, the Mighty and Sublime, as if you had offered the sacrifice." (Sahih)

Comments:

We learn from this, that even the one who does not have the ability to offer a sacrifice should, as far as possible, try to follow the rulings of those offering a sacrifice; for instance, he should not get his hair cut, etc., from the moment of the sighting of the crescent. And when those offering sacrifices go for their hair cut, he should also have his hair cut, along with them. Thereupon, he would also get the recompense of the sacrifice.

Chapter 3. The Imām

Slaughtering His Sacrifice In The Prayer Place

4371. It was narrated from Nāfi' that 'Abdullāh told him that the Messenger of Allāh ﷺ used to offer the sacrifice at the prayer place. (Sahih)
4372. It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ offered the sacrifice on the Day of Sacrifice in Al-Madīnah. He said: “If he did not offer the Nahr (sacrifice a camel) he would have offered Dhabīḥah (sacrificed a sheep) at the prayer place.” (Hasan)

Comments:
Even so, he did not take the camel to the place of offering the Eid prayer. He would rather slaughter it in the city. If there was a small sacrificial animal, he would take it to the place of prayer, because slaughtering a big animal takes time and also it requires the help of several people.

Chapter 4. The People
Slaughtering The Sacrifice In The Prayer Place

4373. It was narrated that Jundub bin Sufyān said: “I attended (the day of) sacrifice with the Messenger of Allāh ﷺ. He led the people in prayer, then when he finished praying he saw some sheep that had been sacrificed. He said: ‘Whoever slaughtered (his sacrifice) before the prayer, let him slaughter a sheep in its place, and whoever has not slaughtered, let him offer a sacrifice in the name of Allāh, the Mighty and Sublime.’” (Sahīḥ)
Comments:

The time for offering sacrifice is prescribed. Slaughtering animals prior to that is invalid, as the times for ritual prayers are prescribed. A ritual prayer performed before its prescribed time shall have to be re-prayed. In the same manner is the time for slaughtering sacrificial animals after the Eid prayer.

Chapter 5. Animals That Are Not Allowed For Sacrifice: The Animal With One Bad Eye

4374. It was narrated that Abu Ad-Dahhak 'Ubaid bin Fairuz, the freed slave of Banu Shaibun, said: “I said to Al-Bara’ bin ‘Azib: “Tell me of the sacrificial animals that the Messenger of Allah disliked or forbade.” He said: ‘The Messenger of Allah stood up, and my hands are shorter than his, and he said: “There are four that will not do as sacrifices: The animal that clearly has one bad eye; the sick animal that is obviously sick; the lame animal with an obvious limp; and the animal that is so emaciated that it is as if there is no marrow in its bones.’” I said: ‘I dislike that the animal should have some fault in its horns or teeth.’ He said: ‘What you dislike, forget about it and do not make it forbidden to anyone.’” (Sahih)

Comments:

‘Do not make it for bidden for anyone’ means do not give an edict of unlawfulness to anyone. A slight defect deserves to be overlooked, although the one who offers the sacrifice should slaughter the best animal on his own. The details concerning the horns and ears appear in the forthcoming narration.
Chapter 6. Lame Animals

4375. ‘Ubaid bin Fairūz said: “I said to Al-Barā’ bin ‘Āzīb: ‘Tell me of the sacrificial animals that the Messenger of Allāh ﷺ disliked or forbade. He said: “The Messenger of Allāh ﷺ gestured like this with his hand, and my hands are shorter than the hand of the Messenger of Allāh ﷺ. (and he said): ‘There are four that will not do as sacrifices: The animal that clearly has one bad eye; the sick animal that is obviously sick; the lame animal with an obvious limp; and the animal that is so emaciated that it is as if there is no marrow in its bones.’” He said: “And I dislike that the animal should have some fault in its horns or ears.” He said: “What you dislike, forget about it, and do not make it forbidden to anyone.” (Ṣaḥīḥ)

Comments:
Here we learn that a slight limp which is not discernible without investigating or if it is felt when the camel runs, then it is not a defect for a sacrifice.

Chapter 7. Emaciated Animals

4376. It was narrated from ‘Ubaid bin Fairūz that Al-Barā’ bin ‘Āzīb said: “I heard the Messenger of Allāh ﷺ say” – and he gestured with his fingers, but his fingers were shorter than the fingers of the Messenger of Allāh ﷺ – he said: “It is not permissible to offer as a sacrifice an animal that clearly has one bad eye, a lame animal that is...
obviously lame, a sick animal that is obviously sick, or an animal that is so emaciated that it is as if there is no marrow in its bones.” (Sahih)

Chapter 8. An Animal With Its Ears Slit From The Front

4377. It was narrated that ‘Ali, may Allâh be pleased with him, said: “The Messenger of Allâh commanded us to examine the eyes and ears (of animals), and not to sacrifice an animal with its ears slit from the front, an animal with its ears slit from the back, a animal with its tail cut, nor an animal with a round hole in its ear.” (Hasan)

Comments:
The polytheists used to cut the ears of the animals which they sacrificed in the name of their idols. In the matter of an animal whose ear is slit, there remains apprehension that it might have been earmarked for some idol. Therefore, every animal of this sort is forbidden for a sacrifice.

Chapter 9. An Animal With Its Ears Slit From The Back

4378. It was narrated that ‘Ali said: “The Messenger of Allâh commanded us to examine the eyes and ears (of animals) and not to
sacrifice an animal with a bad eye, nor an animal with its ears slit from the front, nor an animal with its ears slit from the back, nor an animal with its ears slit lengthwise, nor an animal with a round hole in its ear. (Hasan)

Chapter 10. An Animal With A Round Hole In Its Ear

4379. It was narrated that ‘Ali bin Abî Tâlib, may Allâh be pleased with him, said: “The Messenger of Allâh forbade sacrificing an animal with its ears slit from the front, an animal with its ears slit from the back, an animal with its ears slit lengthwise, an animal with a round hole in its ear, or an animal with its nose cut off.” (Hasan)

Comments:
A nose, ear, lip, etc. In the Arabic language, an animal with such blemish is called Jada’a.

Chapter 11. An Animal With Its Ears Slit Lengthwise

4380. It was narrated from ‘Ali bin Abî Tâlib, may Allâh be pleased with him, that the Messenger of Allâh said: “Do not sacrifice an animal with its ears slit from the front, an animal with its ears slit from the back, an animal with its ears slit lengthwise, an animal with a round hole in its ears, or an animal with one bad eye.” (Hasan)
4381. ‘Ali said: “The Messenger of Allah commanded us to examine the eyes and ears (of animals for sacrifice).” (Hasan)

Chapter 12. An Animal With A Broken Horn

4382. ‘Ali said: “The Messenger of Allah forbade us from sacrificing an animal with a broken horn.” I (the narrator) mentioned that to Sa‘eed bin Al-Musayyab and he said: “Yes, unless half or more of the horn is missing.” (Hasan)

Comments:
The Arabic term used in the text of the report is A‘adab. Sa‘eed bin Al-Musayyab has offered the explanation of this very expression. He states that an animal whose horn is slightly broken is not called A‘adab. Rather if half or more than half part of the horn is broken, then sacrificing such an animal is forbidden. In other words, the position of the horns is not like that of the ears. In them, a slight defect is excused.

Chapter 13. The Musannah And The Jad’ah

4383. It was narrated that Jâbir
said: “The Messenger of Allâh said: ‘Do not slaughter anything but a Musinnah, unless that is difficult, in which case you can slaughter a Jadh’ah sheep.’” (Sahîh)

4384. It was narrated from ‘Uqbah bin ‘Âmir that the Messenger of Allâh gave him some sheep to distribute among his Companions. A small goat was left over and he mentioned that to the Messenger of Allâh. He said: “Sacrifice it yourself.” (Sahîh)

Comments:
‘A small goat’; The term used is the Âtûd, which signifies a kid or a young goat which grazes around without its mother, and reaches the age of one year. The Jadh’ah or the young sheep also happens to be similar to it.

4385. It was narrated from ‘Uqbah bin ‘Âmir that the Messenger of Allâh divided some sacrificial animals among his Companions, and I got a Jadh’ah sheep. I said: ‘O Messenger of Allâh, I got a Jadh’ah sheep.’ He said: ‘Sacrifice it.’” (Sahîh)

تخريج: أخرجه البخاري، الشام، باب قسمة الغنم والعبد فيها، ح: ١٥٠٠، ٤٤٧٩، ومسلم، الأضاحي، باب سن الأضحية، ح: ١٤٥٥ عن قتيبة بن معاوية، وهو في الكبير، ح: ٤٤٤٨.

Comments:
‘A small goat’: The term used is the Atûd, which signifies a kid or a young goat which grazes around without its mother, and reaches the age of one year. The Jadh’ah or the young sheep also happens to be similar to it.
4386. It was narrated that 'Uqbah bin 'Amir said: “The Messenger of Allah divided some sacrificial animals among his Companions, and I got a Jadh'ah sheep. I said: ‘O Messenger of Allah, I got a Jadh'ah sheep.’ He said: ‘Sacrifice it.” (Sahih)

4387. It was narrated that 'Uqbah bin 'Amir said: “We sacrificed a Jadh'ah sheep with the Messenger of Allah.” (Sahih)

4388. It was narrated from ‘Âshîm bin Kulaib that his father said: “We were on a journey and the day of Al-Adhâ came, so we started to buy sheep, a Musinnah for two or three Jadh'ahs. A man from Muzainah said to us: ‘We were with the Messenger of Allah on a journey when this came, and we started to look for sheep, (offering to buy) a Musinnah for two or three Jadh'ahs. Then the Messenger of Allah said: “A Jadh'ah is sufficient for that which a Thanâ is sufficient.” (Sahih)
4389. It was narrated that 'Aṣım bin Kulaib said: “I heard my father narrating from a man who said: ‘We were with the Messenger of Allāh two days before Al-Adhā and we started to offer two Jādīḥahs for one Thaniyāh. Then the Messenger of Allāh said: ‘A Jādīḥah is sufficient for that for which a Thaniyāh is sufficient.’” (Ṣaḥīḥ)

Chapter 14. Rams

4390. It was narrated from Anas that the Messenger of Allāh used to sacrifice two rams. And Anas said: “And I sacrifice two rams.” (Ṣaḥīḥ)

4391. It was narrated that Anas said: “The Messenger of Allāh sacrificed two Amīlah rams.” (Ṣaḥīḥ)

4392. It was narrated that Anas said: “The Prophet sacrificed two horned, Amīlah rams, slaughtering

[1] They disagree over its description, most of them say it is black and white, while its whiteness is more than its blackness, and they also say that it is pure white.
them with his own hand, pronouncing the name of Allah, and saying: ‘Allah Akbar,’ and placing his foot on their sides.” (Sahih)  

Comments:  
The objective for placing the foot on the side of the neck was in order to confine the animal, so that when the knife plunges it, it may not rise to its feet; also so that the knife could move rapidly and vigorously. The head might not move hither and thither, and the animal feels minimal pain.

4393. It was narrated that Anas bin Malik said: “The Messenger of Allah addressed us on the Day of Sacrifice, and he went toward two Amlah rams and sacrificed them.” An abridgement. (Sahih)  

4394. It was narrated from ‘Abdur-Rahman bin Abi Bakrah that his father said: “Then he” – meaning the Prophet on the Day of Sacrifice – “went toward two Amlah rams and sacrificed them, then (he went toward) a small flock of sheep and distributed them among us.” (Sahih)  

4395. It was narrated that Abu Sa’eed said: “The Messenger of Allah sacrificed a horned, intact ram, with black feet, some black at the stomach and black around its eyes.” (Sahih)
Chapter 15. What Is Equivalent To A Camel For Sacrifice

4396. It was narrated that Râfi' bin Khâdîj said: “When distributing the spoils of war, the Messenger of Allah used to make ten sheep equivalent to one camel.” Shu'bâh said: “I know most of it from what I heard from Sa'îd bin Masrûq, and Sufyân narrated it to me.” (Sahîh)

Comments:
Animals offered as sacrifice may be camels, cows, goats, and sheep. Since everyone is not capable of sacrificing a big animal; sacrificing a small animal is compulsory (Wâjib), meaning a sheep or goat. Sacrificing a cow and a camel is commendable. In the same manner, sacrificing one animal is compulsory; more than one is commendable.

4397. It was narrated that Ibn 'Abbâs said: “We were with the Messenger of Allah on a journey, when the Day of Sacrifice came, so we shared a camel among ten men, and a cow among seven.” (Hassan)
Comments:

We learn from this, that the sacrifice should be offered while traveling also, as
is done at one's home. It should be borne in mind that upon one whole house
or family, only one sacrifice is compulsory, and not upon each individual. A
single cow suffices for seven men and their families and one single camel for
ten men and their families. A house signifies the husband, wife and their
children, or an individual or two staying with them. A married man would be
reckoned as a separate household, irrespective of whether several married
brothers might have been residing together. They would all be considered as
separate households.

Chapter 16. What Is Equivalent To A Cow For Sacrifice

4398. It was narrated that Jâbir said: “We would make Tamâtâ’ when the Prophet was with us,
and we would sacrifice a cow on behalf of seven people, sharing it among ourselves.” (Sahîh)
"O Messenger of Allâh, I hastened to slaughter my sacrifice, so that I could feed my family, and the members of my household,' or 'my family and my neighbors.' The Messenger of Allâh ﷺ said: ‘Offer another sacrifice.’ He said: ‘I have a suckling she-goat kid that is dearer to me than two sheep raised for meat.’ He said: ‘Sacrifice it, for it is the better of your two sacrifices. But no Jad'ah will do as a sacrifice for anyone after you.’” (Sahîh)

Comments:

There is no mention in this narration that one ought not to offer sacrifice before the imâm or the prayer leader. But since Allâh’s Messenger ﷺ used to slaughter his sacrificial animals in front of the people, after performing the Eid prayer, the rest of the people used to sacrifice afterward. It could be said that the sacrifice should be offered after the imâm. But if the imâm does not offer the sacrifice, or if he does not do so in the Eid Musalla (place of the Eid prayer) even after the sermon, then there is no restriction upon the people that they should sacrifice their animals only after the Imâm has done so.

4400. It was narrated that Al-Barâ’ bin ‘Azib said: “The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice and said: ‘Whoever prays as we pray and offers the sacrifice as we do, has done the rituals properly. Whoever offered the sacrifice before the prayer, that is just a sheep for meat.’”” Abû Burdah said: ‘O Messenger of Allâh, by Allâh, I offered my sacrifice before I went out to pray. I knew that this day is a day of eating and drinking, so I hastened to eat and to feed my family and my neighbors.’ The Messenger of Allâh ﷺ said: ‘That was just a sheep for meat.’ He said: ‘I have a
Jadh'ah she-goat that is better than two sheep for meat; will it suffice for me (as a sacrifice)? He said: ‘Yes, but it will never suffice for anyone after you.’ (Sahih)

4401. It was narrated that Anas said: “The Messenger of Allâh ﷺ said on the Day of Sacrifice: ‘Whoever slaughtered his sacrifice before the prayer, let him repeat it.’ A man stood up and said: ‘O Messenger of Allâh, this is a day when people want to eat meat.’ He mentioned that his neighbors were poor and it was as if the Messenger of Allâh ﷺ believed him. He said: ‘I have a Jadh'ah that is dearer to me than two sheep for meat.’ So he granted him a concession (allowing him to sacrifice it) but I do not know whether it applied to anyone else or not. Then he went toward two rams and sacrificed them.” (Sahih)

4402. It was narrated from Abû Burdah bin Niyâr that he slaughtered (his sacrifice) before the Prophet ﷺ, and the Prophet ﷺ told him to repeat it. He said: “I have a Jadh'ah she-goat that is dearer to me than two Musínahs.” He said: “Sacrifice it.” According to the Hadîth of 'Ubaidullâh, he said: “I cannot find anything but a Jadh'ah,” and he told him to slaughter it. (Sahih)
4403. It was narrated that Jundab bin Sufyân said: “We slaughtered the sacrifice with the Messenger of Allâh one day, and the people slaughtered their sacrifices before the prayer. When he finished (the prayer) the Prophet saw that they had slaughtered their sacrifices before the prayer. He said: “Whoever slaughtered his sacrifice before the prayer, let him slaughter another in its place, and whoever did not slaughter his sacrifice until we had prayed, let him slaughter it in the name of Allâh, the Mighty and Sublime.”

(Sâhîh)

Comments:
When complete details are not mentioned in a single narration, it is recorded with various chains of transmitters, so that all the details are known to come to. While making a decision, all the details are kept in view.

Chapter 18. Permissibility Of Slaughtering With Marwah (Granite)[1]

4404. It was narrated from Muhammad bin Safewn that he caught two rabbits and he could not find a knife with which to slaughter them, so he slaughtered them with Marwah. Then he came to the Prophet and said: “O Messenger of Allâh! I caught two rabbits but I could not

[1] In Hâdi As-Sârî, Ibn Hajar says that it is a sharp stone after which the mountain across from Safâ was named. In Tuhfat Al-Ahwadhî, it is given the additional description of being “white.”
find a knife with which to slaughter them, so I slaughtered them with Marwah; can I eat them?” He said: “Eat (them).” (Hasan)

Comments:
The objective of Ad-Dhabh is to cause the blood to flow; with whatever object it is made to flow with, provided it is sharp-edged and slaughters at one go. One should not exert pressure upon the throat, but one should rather slay quickly, so that the animal feels minimal pain.

4405. It was narrated from Zaid bin Thabit that a wolf bit a sheep so he slaughtered it with Marwah, and the Prophet allowed him to eat it. (Hasan)

Chapter 19. Permissibility Of Slaughtering With A Stick

4406. It was narrated that ‘Adiy bin Hâtim said: “I said: ‘O Messenger of Allah, I release my dog and I catch the game, but I cannot find anything to slaughter it with, so I slaughter it with a Marwah or a stick.’ He said: ‘Shed the blood with whatever you wish, and say the name of Allâh.’” (Hasan)
4407. It was narrated that Abū Sa‘eed Al-Khudrī said: “A man from among the Ansār had a she-camel which used to graze in front of Uhud. Something happened to it, and he slaughtered it with a stake.” – (Ayyūb, one of the narrators, said) I said to Zaid: “A stake of wood or of iron?” He said: “No, of wood.” – “Then he went to the Prophet and asked him, and he told him to eat it.” (Ṣaḥīḥ)

Comments:

‘He told him to eat it’ means he gave him permission to eat it or in reality it signifies a command, because from the point of view of the Divine law it is not allowed to waste lawful things.

Chapter 20. Prohibition Of Slaughtering With Nails

4408. It was narrated from Rāfi‘ bin Khadīj that the Messenger of Allāh said: “If the blood is shed and the name of Allāh is mentioned, then eat, unless (it is slaughtered) with teeth or nails.” (Ṣaḥīḥ)

Comments:

Teeth and nails are not meant for slaughtering, rather they serve other objectives. Hence, slaughtering by means of teeth or nails is a beastly act, as Allāh’s Messenger mentioned in the following report, that nails are the knife of the Abyssinians or the Ethiopians.
Chapter 21. Slaughtering With The Teeth

It was narrated that Râfi' bin Khâdi‘j said: “I said: ‘O Messenger of Allâh, we are going to meet the enemy tomorrow and we do not have any knives.’ The Messenger of Allâh ﷺ said: ‘If the blood is shed and the name of Allâh is mentioned, then eat, unless (it is slaughtered) with teeth or nails, and I will tell you about that. As for teeth, they are bones, and as for nails, they are the knives of the Ethiopians.’” (Sâhih)

Chapter 22. The Command To Sharpen The Blade

It was narrated that Shâdâd bin Aws said: “There are two things that I memorized from the Messenger of Allâh ﷺ, who said: ‘Allâh has decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.’” (Sâhih)

Comments:
Good behavior with every creation (of Allâh) is essential. Hence, if someone is to be killed retributively, he should not be tortured to death. He should rather be killed by means of an easiest possible manner. In the same way,
animals also should be slaughtered by inflicting upon them the most minimal pain.

Chapter 23. Concession
Allowing The Process of Nahār
For What Is Normally Slaughtered By Dhabh And Dhabh For What is Normally Slaughtered By Nahār

4411. It was narrated that Asmā' bint Abī Bakr said: “We slaughtered (Nahāmā) a horse during the time of the Messenger of Allāh ﷺ and ate it.” (Sahīh)

Chapter 24. Slaughtering That Which Has Been Bitten By A Beast Of Prey

4412. It was narrated from Zaid bin Thābit that a wolf attacked a sheep so they slaughtered it with a Manwah, and the Prophet ﷺ allowed it to be eaten. (Hasan)

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[1] Nahār is normally used for camels, while Dhabh for smaller animals. Nahār refers to poking the jugular vein with a spear or sharp item, while Dhabh involves cutting, and more than cutting the jugular vein.
Chapter 25. Mention Of An Animal That Fell Into A Well And Its Throat Cannot Be Reached

4413. It was narrated from Abû ‘Ushara’ that his father said: “I said: ‘O Messenger of Allâh, is slaughtering only in the throat or upper chest?’ He said: ‘If you stab it in the thigh, that will suffice.’” (Da’if)

Chapter 26. An Animal That Runs Away And No One Can Catch It

4414. It was narrated that Râfî’ said: “I said: ‘O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives.’ He said: ‘If the blood is shed and the name of Allâh is mentioned, then eat, unlike (it is slaughtered) with teeth or nails.’ Then the Messenger of Allâh got some spoils of war and a camel ran away. A man shot an arrow at it and stopped it. He (the Prophet) said: ‘Some of these animals’ – or ‘these camels’ – ‘are untamed like wild animals, so if one of them goes out of your control, do the same.’” (Sahîh)

Comments:

(For detail please turn to Hadîth 4302)
4415. It was narrated that Râfî' bin Khâdîj said: “I said: ‘O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives.’ He said: ‘If the blood is shed and the name of Allâh is mentioned, then eat, unlike (it is slaughtered) with teeth or nails, and I will tell you about that. As for teeth, they are bones, and as for nails, they are the knives of the Ethiopians.’ We acquired some spoils of war including sheep or camels, and a camel ran away, so a man shot an arrow at it and stopped it. The Messenger of Allâh ﷺ said: ‘Some of these animals’ – or ‘these camels’ – ‘are untamed like wild animals, so if one of them goes out of your control, do the same.’” (Sahîh)

Comments:
(For the details concerning the beginning this narration, please turn to Hadîth 4408)

4416. It was narrated that Shaddâd bin Aws said: “I heard the Messenger of Allâh ﷺ say: ‘Allâh, the Mighty and Sublime, has decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.” (Sahîh)
Chapter 27. Slaughtering Well

4417. It was narrated that Shaddād bin Aws said: “The Messenger of Allāh ﷺ said: ‘Allāh has decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.’” (Sahīh)

4418. It was narrated that Shaddād bin Aws said: “I heard two things from the Messenger of Allāh ﷺ. He said: ‘Allāh, the Mighty and Sublime, has decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.’” (Sahīh)

4419. It was narrated that Shaddād bin Aws said: “Two things that I memorized from the Messenger of Allāh ﷺ: ‘Allāh, the Mighty and Sublime, has decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.’” (Sahīh)
Chapter 28. A Man Placing His Foot On The Side Of The Sacrificial Animal

4420. Anas said: “The Messenger of Allâh ﷺ sacrificed two horned, Amlâh rams, saying: ‘Allâhu Akbar’ and pronouncing the Name of Allâh. I saw him slaughtering them with his own hand, and placing his foot on their sides.”

I said: You heard it from him?[1] He said: Yes. (Sahîh)

Chapter 29. Saying The Name Of Allâh, The Mighty And Sublime, Over The Sacrificial Animal

4421. Anas bin Mâlik said: “The Messenger of Allâh ﷺ used to sacrifice two horned, Amlâh rams. He used to pronounce the name of Allâh and say: ‘Allâhu Akbar,’ and I saw him slaughtering them with his own hand, and placing his foot on their sides.” (Sahîh)

[1] It appears that the one asking the question was Shur‘bah bin Hajjâj and the one responding was Qatâdah bin Di‘âmah.
In a way, it is essential to recite Bismillah wallahu akbar over every animal to be slaughtered. A common sacrificial animal would be considered lawful if one forgets to recite the name of Allāh over it, although it should not be abandoned deliberately.

Chapter 30. The Takbīr
(Saying: Allāhu Akbar) Over It

6722. It was narrated that Anas said: “I saw him” – meaning the Prophet ﷺ – “slaughtering them with his own hand, and placing his foot on their sides, pronouncing the name of Allāh and saying: ‘Allāhu Akbar,’ (sacrificing) two horned, Amlah rams.” (Sahih)

Chapter 31. A Man
Slaughtering His Sacrificial Animal With His Own Hand

4423. It was narrated that Anas bin Mālik told them that the Prophet ﷺ sacrificed two Amlah horned rams, putting his foot on their sides and slaughtering them, pronouncing the name of Allāh, and saying: Allāhu Akbar.” (Sahih)

Comments:

Offering a sacrifice of an animal is a worship; it cannot be done vicariously. Hence, the sacrificial animal should be slaughtered by one’s own hand by formulating the intention in one’s own heart. The tasks following the slaughter, for instance, taking the skin off the animal, cutting the flesh, etc., are tasks which are advantageous to one’s own self or the poor. They are not included in worship. Hence, these tasks could be carried out by anyone else also.
Chapter 32. Someone Else
Slaughtering A Man's
Sacrificial Animal

4424. It was narrated from Jâbir bin ‘Abdullah that the Messenger of Allâh \(\text{ﷺ}\) slaughtered some of his sacrificial animals with his own hand, and someone else slaughtered some of them. (\(\text{Sahîh}\))

Comments:
This event took place during the Farewell Pilgrimage. Allâh’s Messenger \(\text{ﷺ}\) had sacrificed one hundred camels. Out of them, Allâh’s Messenger \(\text{ﷺ}\) slaughtered sixty-three camels with his own blessed hand, and the remaining thirty-seven were slaughtered by ‘Ali, on behalf of the Prophet \(\text{ﷺ}\).

Chapter 33. \(\text{Nahr}\) For What Is Normally Slaughtered By
\(\text{Dhabh}\)

4425. It was narrated that Asmâ’ said: “We slaughtered (\(\text{Naḥmân}\)) a horse during the time of Messenger of Allâh \(\text{ﷺ}\) and ate it.” In his \(\text{Hadîth}\) Qutaibah (one of the narrators) said: “And we ate its meat.” (\(\text{Sahîh}\))

‘Abdah bin Sulaimân contradicted him.

Comments:
(For detail, see \(\text{Hadîth} 4411\))

4426. It was narrated that Asmâ’ said: “We slaughtered (\(\text{Naḥmân}\)) a horse during the time of the Messenger of Allâh \(\text{ﷺ}\), while we were in Al-Madînah, and we ate it.” (\(\text{Sahîh}\))
Chapter 34. The One Who Offers A Sacrifice To Other Than Allâh

4427. It was narrated that 'Amir bin Wâthilah said: "A man asked 'Ali: 'Did the Messenger of Allâh used to tell you anything in secret that he did not tell the people?' 'Ali got so angry that his face turned red, and he said: 'He used not to tell me anything in secret that he did not tell the people except that he told me four things when he and I were alone in the house. He said: Allâh curses the one who offers a sacrifice to anyone other than Allâh, Allâh curses the one who gives refuge to an offender[1] and Allâh curses the one who changes boundary markers.'" (Sahih)

Comments:

Some irreligious people had made some very strange things popular. One of them was that Allâh's Messenger had imparted the original teaching, concerning the Revelation, only to 'Ali, which far exceeds the teaching contained in the Qur'ân. This is pure absurdity. That is why 'Ali became angry. May Allâh be pleased with him, and he be with Him. Then 'Ali stated that no such specific teaching was imparted exclusively to him, 'but it is quite possible that I was all alone with him incidentally at the time when he gave certain commands. But that command is also meant for the whole nation, it is not exclusively for me.'

[1] Muhdi'ithān and it is also reported Muhdathān, the first means: Who has committed an offence for which Qisâs or retaliation is due. The second refers to an innovator. The first pronunciation is more popular, as it is here.
Chapter 35. The Prohibition Against Eating The Meat Of Sacrificial Animals After Three Days, And Storing It

4428. It was narrated from Ibn ‘Umar that the Messenger of Allâh forbade eating the meat of sacrificial animals after three days. (Sahîh)

Comments:

‘After three days’ means after the three days following the Day of Sacrifice. This restriction was in the beginning, when the people offering sacrifices were very few. The poor and the needy were numerous. The objective of the Messenger of Allâh was that all the poor and the needy should benefit from the sacrifices. The prohibition was a temporary measure, with a view to meeting the demand of those poor people who flocked to the town for meat. But as the number of people offering sacrifices increased, the number of poor people dwindled. This prohibition also underwent change, as follows. See No. 4437.

4429. It was narrated that Abû ‘Ubaid – the freed slave of Ibn ‘Awf – said: “I saw ‘Ali bin Abi Tâlib – may Allâh honor his face – on the day of ‘Id. He started with the prayer before the Khuibah, then he prayed with no Adhân and no Iqâmah. Then he said: ‘I heard the Messenger of Allâh forbidding anyone from keeping anything of his sacrificial animal for more than three days.’” (Sahîh)
4430. ‘Ali bin Abi Talib said: “The Messenger of Allâh ﷺ has forbidden you from eating the meat of your sacrificial animals for more than three days.” (Sahih)

4431. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ forbade eating the meat of the sacrificial animals after three days, then he said: “Eat, take some with you (if travelling), and store some.” (Sahih)

4432. It was narrated from Ibn Khabbâb who is ‘Abdullâh bin Khabbâb that Abû Sa’eed Al-Khudrî arrived from a journey and his family offered him some meat from the sacrificial animal. He said: “I am not going to eat it until I ask about it.” So he went to his half-brother through his mother, Qatâdah bin An-Nu’mân, who had been present at Badr, and asked him about that. He said: “The opposite of what you were
forbidden occurred after that, and (permission was granted) to eat the sacrificial meat after three days.”
(Sahih)

4433. It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allâh forbade (eating) the meat of sacrificial animals after three days. Then Qatâdah bin An-Nu‘mân, who was the brother of Abû Sa‘eed through his mother, and had been present at Badr, came and they offered him (some of the meat). He said: “Didn't the Messenger of Allâh forbid it?” Abû Sa‘eed said: “Something happened later. The Messenger of Allâh forbade us to eat it for more than three days, then he allowed us to eat it and store it.”
(Sahih)

Comments:
This narration is contrary to the above-quoted narration. In the former narration, the report concerning the permission is transmitted by Abû Qatadah and Abû Sa‘eed is refusing to eat; whereas in the latter narration, the transmitter of the report giving permission is Abû Sa‘eed, while Abû Qatadah is refusing. The former narration is authentic, because it is consistent with the one in Sahih Al-Bukhârî.

4434. It was narrated from Ibn Buraidah that his father said: “The Messenger of Allâh said: I used to forbid you from doing three things: To visit graves, but now visit them, for you may benefit from that. And I used to forbid you (from eating) the meat of sacrificial
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4435. It was narrated from Ibn Buraidah that his father said: “The Messenger of Allah ﷺ said: ‘I used to forbid you (from eating) the meat of sacrificial animals after three days, and to (make) Nabidh except in a waterskin, and to visit graves. But now eat whatever you want of the meat, or take some with you (when traveling) or store it; and whoever wants to visit graves, it will remind him of the Hereafter; and drink, but beware of any kind of intoxicant.’” (Ṣaḥīḥ)

Chapter 37. Storing Meat
From The Sacrificial Animals

4436. It was narrated that ‘A‘ishah said: “Some Bedouins came to Al-Madīnah at the time of (‘Eid) Al-
Adha and the Messenger of Allâh ﷺ said: 'Eat, and store (the meat) for three days.' After that they said: 'O Messenger of Allâh, the people used to benefit from their sacrifices by melting down the fat, and (also) making waterskins from them.' He said: 'Why are you asking?' He said: 'Because you forbade us from keeping the meat of the sacrificial animals.' He said: 'I only forbade that because of the Bedouins who came. (Now) eat it, store it and give it in charity.'" (Sahîh)

**Comments:**
This Hadîth demonstrates that the prohibition in the previous year was due to special circumstances, which were created on account of the arrival of the desert convoy. Otherwise, in principle everything belonging to the sacrificial animal; for instance, meat, fat, and hide, etc., could be taken advantage of for a long period of time.

4437. It was narrated from ‘Abdur-Rahmân bin ‘Abîs that his father said: "I came in to ‘Aîshah and said: 'Did the Messenger of Allâh ﷺ forbid (eating) the meat of the sacrificial animals after three days?" She said: 'Yes. Hardship had befallen the people, and the Messenger of Allâh ﷺ wanted the rich to feed the poor.' Then she said: 'I remember the family of Muḥammad ﷺ eating the trotters after fifteen days.' I said: 'Why is that?' She laughed and said: 'The family of Muḥammad never ate their fill of bread and something to go with it, for three days in row, until he met Allâh, the Mighty and Sublime.'" (Sahîh)
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Comments:
Due to his extremely generous nature, the condition of the Prophet's household thus remained simple.

4438. It was narrated from 'Abdur-Rahmān bin 'Abis that his father said: "I asked 'Āishah about the meat of the sacrificial animals and she said: 'We used to keep the trotters for the Messenger of Allāh for a month, then he would eat them.'" (Ṣaḥīḥ)

4439. It was narrated that Abū Sa'eed Al-Khudrī said: "The Messenger of Allāh forbade keeping the meat of the sacrificial animals for more than three days, then he said: 'Eat and feed others.'" (Ṣaḥīḥ)

Chapter 38. Animals
Slaughtered By The Jews[^1]

[^1] Here, the author began mentioning a number of topics that relate to slaughtering in general, and some of them preceding it the previous book.
and saw the Messenger of Allāh ﷺ there, smiling.” (Sahih)

Chapter 39. The Slaughter Performed By The One Who Is Unknown

4441. It was narrated from ‘Āishah that some Bedouin people used to bring us meat, and we did not know whether they had mentioned the Name of Allāh (when slaughtering it) or not. The Messenger of Allāh ﷺ said: “Mention the Name of Allāh and eat.” (Sahih)

Comments:
The purpose of the chapter is that the slaughterer in actuality is either a Muslim or one of the People of the Book, but it is not known whether he recited Bismillah at the time of slaughtering the animal or not. In such situation, one should not entertain any doubt, because concerning a Muslim or one belonging to the People of the Book, it is assumed that he must have been slaughtering taking the name of Allāh, Most High.

Chapter 40. Interpretation Of The Saying Of Allāh, The Mighty and Sublime: “Eat Not Of That On Which Allāh’s Name Has Not Been Pronounced”[1]

4442. Hārūn bin Abī Wakī‘ – who is Hārūn bin ‘Antarah – narrated from his father, from Ibn ‘Abbās, concerning the saying of Allāh, the

Mighty and Sublime: “Eat not of that on which Allâh’s name has not been pronounced”[1] – that he said: “The idolators argued with them and said: ‘Whatever Allâh kills you do not eat, and whatever you kill you eat!’” (Hasan)

Comments:
We learn here, that in this noble Verse, the meaning is that animal which dies of its own, and one does not get an opportunity to slaughter it. In the same manner, the animal which is slaughtered in the name of other than Allâh is unlawful, and the animal which is slaughtered by a polytheist is unlawful, irrespective of whether he recites the name of Allâh, or of other than Allâh.

Chapter 41. Prohibition Of (Eating) An Animal Which Was Used As A Target

4443. It was narrated that Abû Tha’labah said: “The Messenger of Allâh ﷺ said: ‘An animal that has been taken as a target is not lawful.’” (Sahîh)

Comments:
Mujâththama signifies a bird, a hare, or any animal that is confined or tied or set up, and then shot at, or cast at, until it is dead. (For details, please turn to Hadith 4431).

4444. It was narrated that Hishâm bin Zaid said: “Anas and I entered upon Al-Ḥakam – that is, Ibn Ayyûb – and there were some people shooting at a chicken in the house of the governor. He said: ‘The Messenger of Allâh ﷺ forbade using animals as targets.”’ (Sahîh)

It was narrated that ‘Abdullâh bin Ja’far said: “The Messenger of Allâh ﷺ passed by some people who were shooting arrows at a ram. He denounced that and said: ‘Do not disfigure animals (by using them as targets).’” (Hasan)

**Comments:**

*Mathl* is to disfigure or mutilate someone. Targeting an animal and shooting arrows at it would constitute mutilation while it is still living.

It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ cursed those who take anything that has a soul as a target.” (Sahih)

It was narrated that Ibn ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘May Allâh curse the one who disfigures an animal.’” (Sahih)
4449. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade us from using anything with a soul as a target." (Sahîh)

Comments:
To target a living being is tyranny and tyranny is Harâm or unlawful, whether it is done to man or animal so much so that upon inanimate objects also. (For details, please turn to Hadîth 4331).

Chapter 42. The One Who Kills A Small Bird For No Reason
4450. It was narrated from 'Abdullâh bin 'Amr, who attributed it to the Messenger of Allâh ﷺ: "There is no person who kills a small bird or anything larger, for no just reason, but Allâh will ask him about it." It was said: "O Messenger of Allâh, what does 'just reason' mean?" He said: "That you slaughter it and eat it, and do not cut off its head and throw it aside." (Hasan)
4451. It was narrated that ‘Amr bin Sharīd said: “I heard Sharīd say: ‘I heard the Messenger of Allāh say: Whoever kills a small bird for no reason, it will beseech Allāh on the Day of Resurrection saying: O Lord, so and so killed me for no reason, and he did not kill me for any beneficial purpose.’” (Hasan)

Chapter 43. The Prohibition Against Eating The Flesh Of Al-Jallālah

4452. It was narrated from ‘Amr bin Shu‘aib, from his father, from his father Muḥammad bin ‘Abdullāh bin ‘Amr – or on one occasion he said: from his father, from his grandfather – that on the Day of Khaibar, the Messenger of Allāh forbade the flesh of domesticated donkeys and of Al-Jallālah (animals that eat dung), and (he forbade) riding them and eating their meat.” (Hasan)
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Comments:

So far as the flesh of domestic donkeys is concerned, it is absolutely unlawful, whether or not they eat filth, although riding them is permitted. Its sweat, etc., is pure. But the filth-eating animal, whichever it might be, if it eats filth to such an extent that its traces are sensed in its flesh, for instance, if it stinks or tastes bad, or its color changes, then its eating is unlawful. And riding such animals is also unlawful.

Chapter 44. Prohibition Of The Milk Of Al-Jallâlah

4453. It was narrated that Ibn ʿAbbâs said: “The Messenger of Allah forbade (eating) animals that had been taken as targets, the milk of Al-Jallâlah (animals that eat dung), and drinking directly from waterskins.” (Ṣaḥîḥ)

Comments:

Milk is also produced out of flesh. In such a case, the milk is also forbidden. The rest of the details have preceded earlier.
Chapter 1. Encouragement To Earn A Living

4454. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ said: "The best (most pure) food that a man eats is that which he has earned himself, and a man's child (and his child's wealth) is part of his earnings."" (Sahîh)

Comments:
'A man's child is also part of his earnings': In other words, a man should eat from the earnings of his own hands, or from the earnings of his children.

4455. It was narrated from 'Aishah that the Prophet ﷺ said: "Your children are part of the best of your earnings, so eat from what your children earn." (Sahîh)

Comments:
'Meaning, corresponding to one's needs, not that one goes around squandering or wasting one's children's wealth, or needlessly harasses them.

4456. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ said: 'The best (most pure) food that a man eats is that which he
has earned himself, and his child (and his child’s wealth) is part of his earnings.” (Sahih)

Comments:
What type of work and earning is best? The erudite scholars have specified it variously from the point of view of their own viewpoints. Some have deemed trade as the best profession, because it is a clean, tidy, and respectable profession. Allâh’s Messenger ﷺ had adopted it. Some scholars deem the work of a man’s own hand as the best, because the Prophet ﷺ generally did one or another type of manual labor. Some consider agriculture as the best earning. The root of the matter is that one may adopt any vocation according to Allâh-bespoken capability and disposition, provided it is lawful.

Chapter 2. Avoiding Doubtful Sources Of Earning

4458. An-Nu‘mân bin Bashîr said: “I heard the Messenger of Allâh ﷺ say: ‘That which is lawful is plain and that which is unlawful is plain, and between them are matters which are not as clear. I will strike a parable for you about that:
Indeed Allâh, the Mighty and Sublime, has established a sanctuary, and the sanctuary of Allâh is that which He has forbidden. Whoever approaches the sanctuary is bound to transgress upon it.’ Or he said: ‘Whoever grazes around the sanctuary will soon transgress upon it, and whoever indulges in matters that are not clear, he will soon transgress beyond the limits.”’

(Ṣâliḥ)

Comments:

‘That which is lawful is plain and clear’ means the lawfulness of certain things is absolutely clear. The Divine law contains clear commands concerning their lawfulness. In the same manner, there are certain things which are absolutely unlawful. There exists a clear command regarding their unlawfulness. Lawful things could be done without any wavering in the mind, while it is obligatory to avoid unlawful things. Certain things, however, happen to be dubious which contain within them rational causes of their being lawful as well as of their being unlawful. Or there happens to be arguments based on the Divine law on both the sides, or there happens to be the difference of opinions of the jurists. That thing becomes doubtful in these situations. It is necessary to avoid it, because its lawfulness is not absolute. The heart does not happen to be at peace. The doubt of unlawfulness remains. Hence, such a thing ought to be avoided, so that one’s heart might remain at peace.

4459. It was narrated that Abû Hurairah said: “The Messenger of Allâh said: ‘There will come a time when a man will not care where his wealth comes from, whether (the source is) Ḥalâl or Ḥarâm.’”

(Ṣâliḥ)
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Comments:

In other words, people's sole aim would become to earn wealth. Wealth would come, albeit from anywhere. There would remain no distinction between the lawful and the unlawful. Today, this atmosphere generally prevails. Numerous departments, associations, and organizations deem achievement of wealth their first and foremost goal. Lawfulness and unlawfulness comes later. So much so that various religious institutions and establishments also have dyed themselves in the same color. Indeed we belong to Allāh and are going to return to Him.

4460. It was narrated that Abû Hurairah said: "The Messenger of Allāh ﷺ said: 'There will come a time when there will be no one left who does not consume Ribâ, and whoever does not consume it will nevertheless be affected by residue.'" (Da'īf)

Comments:

Most of the business world runs on interest. Monetary establishments manufacturing houses deal in usury, as well as the so-called Ḥalāl mortgage or lending companies.

Chapter 3. Trade

4461. It was narrated that 'Amr bin Taghlib said: 'The Messenger of Allāh ﷺ said: 'One of the portents of the Hour will be that wealth becomes widespread and
abundant, and trade will become widespread, but knowledge will disappear.[1] A man will try to sell something and will say: “No, not until I consult the merchant of banu so and so.” And people will look throughout a vast area for a scribe, and will not find one.’’

(Sahih)

Comments:

‘Widespread and abundant’: ‘Widespread’ signifies all the people will have wealth and abundant means everyone will have a lot of wealth.

Chapter 4. What Traders Must Avoid In Their Dealings

4462. It was narrated that Ḥakīm bin Hizâm said: “The Messenger of Allâh ﷺ said: ‘The two parties to a transaction have the choice so long as they have not separated. If they are honest and open, their transaction will be blessed, but if they tell lies and conceal anything, the blessing of their transaction will be lost.’’ (Sahih)

(Sahih)

(المجمع: ) - ما َيَّحَبُّ عَلَى الْتَجَارِ يِنَّ (الْفَوْقِيَّةَ فِي مَبَيْعِهِمْ (الْتحَفَّةٌ 4)

Comments:

[1] Literally, the text says: “Knowledge will be manifest.” Most manuscripts have Al-‘Im (knowledge) here. Some have Al-Jahl (ignorance); and in Al-Kubra it is Al-Qalm (the pen). In accord with other narrations, scholars explained that it means much will be written down, but of little benefit. See As-Sahihah, No. 2767.
Comments:
Both buyer and seller have the option to cancel at the place of the agreement
the bargain at anytime before they physically part company. If either of them
cancels the bargain, it will be incumbent upon the other party to accept it. But
if the place of bargain changes then the bargain could be annulled only with
the consent of both the parties.

Chapter 5. The One Who Sells
His Product By Means Of
False Oaths

4463. It was narrated from Abū Dharr that the Prophet ﷺ said:
"There are three to whom Allāh will not speak on the Day of
Resurrection, or will He look at them, or sanctify them, and theirs
will be a painful torment." Abū Dharr said: "May they be lost and
doomed." He said: "The one who drags his Izār (below the ankles)
the one who sells his product by means of false oaths, and the one
who reminds others (Al-Mannān) of what he has given to them."
(Sahih)

4464. It was narrated from Abū Dharr that the Prophet ﷺ said:
"There are three at whom Allāh will not look on the Day of
Resurrection, or will He sanctify them, and theirs will be a painful
torment: the one who does not give anything but he reminds (the
recipient of his gift), the one who drags his Izār (below the ankles),
and the one who sells his product by means of false oaths." (Sahih)

4465. It was narrated from Abû Qatâdah Al-Ansârî that he heard the Messenger of Allâh ﷺ say: "Beware of taking oaths a great deal when selling, for it may help you to make a sale but it destroys the blessing." (Sahiîh)

4466. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Taking oaths may help you to make a sale but it takes (blessing) away from the earnings." (Sahiîh)

Comments:
Swearing false oaths in order to sell commodities is something far from a believer, and one should not even swear truthful oaths, because when swearing oaths becomes someone’s customary practice, the distinction between truth and falsehood disappears, and the sanctity of the name of Allâh ends. An oath should only be sworn when one absolutely cannot do without it. Concerning the understanding of obliteration of blessedness, please turn to Hadith 4462.

Chapter 6. Taking Oaths To Cheat In Selling

4467. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There are three to whom Allâh will not speak on the Day of Resurrection, or will He look at them, or sanctify them, and theirs will be a painful torment: A
man who has surplus water when traveling but he withholds it from a wayfarer; a man who swears allegiance to an imam for worldly gains, and if he gives him what he wants he is loyal to him but if he does not give him anything he is not loyal to him; and a man who sells a man his product after 'Asr, swearing by Allâh that he bought it for such and such a price, and the other believes him.” (Sahih)

Chapter 7. The Command To Give Charity For The One Who Did Not Believe That What He Swore About Was True

4468. It was narrated that Qays bin Abî Gharazah said: “We used to trade in the markets of Al-Madinah and we used to call ourselves As-Samâsir (brokers) and the people called us that, but the Messenger of Allâh ḥ came out to us and called us by a name that was better than what we called ourselves. He said: ‘O merchants (Tujjâr)! Selling involves (false) oaths and idle talk, so mix some charity with it.” (Sahih)

Comments:
(For detail, please turn to Hadith 3828)
Chapter 8. The Two Parties To A Transaction Have The Choice Before They Separate

4469. It was narrated that ِHazîm bin Ḥizâm said: “The Messenger of Allâh ﷺ said: ‘The two parties to a transaction have the choice so long as they have not separated. If they are honest and open, their transaction will be blessed, but if they tell lies and conceal anything, the blessing of their transaction will be lost.’” (Sahîh)

Comments:
(For detail, please turn to Hadîth 4462)

Chapter 9. Mentioning The Differences Reported From Nâfî'

4470. It was narrated from Mâlik, from Nâfî', from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “The two parties to a transaction both have the choice so long as they have not separated, otherwise they have both chosen to conclude the transaction.” (Sahîh)

(المعجم 8 - ُوجُوبُ الخِيَارِ لِصَئِلَةِ فَايِّقُهُمَا (التَّحَقَةُ 8)

4469 - َّبُحَرَّأ أَبُو الأَشْيَبْ عَنْحَالِد قَالَ: حَدَّثَنَا شَيْبَةَ وَهَوَّنَ ابْنِيَ عَلِيّ بْنِ طَلِيبٍ وَعَنْهُ ابْنِ جِرَاحٍ عَنْ عَبْدِ اللَّهِ بْنِالتَّرَمِيحِ عَنْ حَكِيمٍ بْنِ جَزَامٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْبَيْعَانِ بِالْخِيَارِ مَا كَفَّرَ أَبَيْنا وَكَفَّرَ كَبْرَةُ بَيْعَهَا وَإِنَّ كَبْرَةَ بَيْعَهَا مُجْهَبُ بَيْعَهَا”.


تَحْرِيِّخُ: أَخْرِجَهُ البَخَارِيُّ، البَيْعُو، بَابُ البَيْعَانِ بِالْخِيَارِ مَالِمُ، يَفْقِرُوا، ح: ٢١١١، وَمُسلمُ، البَيْعُو، بَابُ ثُبُوتِ خِيَارِ المَجْلِسِ لِلْمَتَابِيعِينِ، ح: ١٥٣١٧، مُحِدُّتِهِ مَالِكُ بَه، وَهُوَ فِي الْمُوطَأِ (ْيَهِيَ)، ح: ٢٣٦٠، وَالْبَيْلَرُ، ح: ٢٦٥٥٠.

4471. It was narrated from Yahîa, from ‘Ubaydullâh who said: “Nâfî' narrated to me from Ibn ‘Umar, that the Messenger of Allâh ﷺ said:” (Sahîh)
said: ‘The two parties to a transaction both have the choice so long as they have not separated, or they have chosen.’” (Sahih)

4472. It was narrated from Ismā‘īl, from Nāfi’, that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘The two parties to a transaction both have the choice so long as they have not separated, unless they have both chosen to conclude the transaction. If they have both chosen to conclude the transaction, then the transaction is binding.’” (Sahih)

4473. It was narrated from Ibn Juraij: “Nāfi’ dictated to me, from Ibn ‘Umar who said: The Messenger of Allāh ﷺ said: ‘The two parties to a transaction both have the choice so long as they have not separated, unless they have both chosen to conclude the transaction. If they have both chosen to conclude the transaction, then the transaction is binding.’” (Sahih)

4474. It was narrated from Ayyūb, from Nāfi’, from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “The two parties to a transaction
both have the choice so long as they have not separated or one of them says to the other: ‘Decide!’”

(Sahîh)

تخريج: أخرجه البخاري، البیعو، باب: إذا لم يوقت الیخاء، هل يجوز البيع؟ ح: 2109، وصلم، البيعو، باب ثبوت خیار المجلس للمتجارین، ح: 1531 من حدیث أيوب السخیانی به، وهو في الکبری، ح: 1531.

4475. It was narrated from Ayyûb, from Nâfî', from Ibn ‘Umar, who said: “The Messenger of Allâh ﷺ said: ‘The two parties to a transaction both have the choice so long as they have not separated or chosen to conclude the transaction.’” Or perhaps Nâfî' said: “Or one of them has said to the other: ‘Decide!’” (Sahîh)


4476. It was narrated from Al-Laith, from Nâfî', from Ibn ‘Umar who said: “The Messenger of Allâh ﷺ said: ‘The two parties to a transaction both have the choice so long as they have not separated or they have chosen to conclude the transaction.’” Or perhaps Nâfî' said: “Or one of them has said to the other: ‘Decide!’” (Sahîh)


4477. It was narrated from Al-Laith, from Nâfî', from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “When two men enter into a transaction, each of them has the choice until they separate.” On one
occasion he said: “So long as they have not separated and one has not told the other to decide. If one tells the other to decide and they agree upon something, then the transaction is binding. If they separate after entering into a transaction and neither of them has canceled the transaction, then the transaction is binding.” (Sahih)


4478. It was narrated from Yahya bin Sa‘eed who said: “I heard Nafi‘ narrating from Ibn ‘Umar, from the Messenger of Allâh ﷺ: “The two parties to a transaction both have the choice so long as they have not separated unless they have chosen to conclude the transaction.” Nafi‘ said: ‘When ‘Abdullâh bought something he liked, he would leave straightaway.”’ (Sahih)

تخريج: أخرجه مسلم من حديث عباد الوهاب الثقفي فإنه في الحديث المقدم: ٤٧٦، وهو في الكبرى، ح: ٤١٥.

4479. It was narrated from Yahya bin Sa‘eed, who said: “Nafi‘ narrated to us from Ibn ‘Umar, who said: “The Messenger of Allâh ﷺ said: There is no transaction between the two parties until they separate, unless they have chosen to conclude the transaction.”” (Sahih)

تخريج: [ صحيح ] انظر الحديث السابق، وهو في الكبرى، ح: ٦٧.

Chapter 10. Mentioning The Differences Reported From ‘Abdullâh bin Dînâr

4480. It was narrated from Ismâ‘îl,
from ‘Abdullâh bin Dînâr, from Ibn ‘Umar, who said: "The Messenger of Allâh ﷺ said: 'When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction.'"

(Sâhîh)

4481. It was narrated from Ibn Al-Hâd, from ‘Abdullâh bin Dînâr, from ‘Abdullâh bin ‘Umar, that he heard the Messenger of Allâh ﷺ say: "When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction."

(Sâhîh)

4482. It was narrated from Sufyân, from ‘Amr bin Dînâr; from Ibn ‘Umar, who said: The Messenger of Allâh ﷺ said: "When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction."

(Sâhîh)

4483. It was narrated from Yazîd bin ‘Abdullâh, from ‘Abdullâh bin Dînâr, from Ibn ‘Umar, that he said: "The Messenger of Allâh ﷺ said: 'When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction.'"
heard the Messenger of Allāh say: “When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction.”

(Sahih)

4484. It was narrated from Shu'bah who said: “Abdullāh bin Dinār narrated to us, from Ibn ‘Umar, who said: The Messenger of Allāh said: “When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction.”

(Sahih)

4485. It was narrated from Suғyān, from ‘Abdullāh bin Dinār, from Ibn ‘Umar, from the Prophet who said: “Two traders have the choice as long as they have not separated, or, they have chosen to conclude the transaction.”

(Sahih)

4486. It was narrated from Al-Ḥasan, from Samurah, that the Prophet of Allāh said: “Two traders have the choice as long as they have not they separated, or until they reach a deal that suits both of them and they confirm it three times.”

(Ḥasan)
Comments:
Both of them should make it explicitly clear. In this instance, the option of return would not exist even if the seller and the buyer physically remain in the company of the other.

4487. It was narrated from Al-Hasan, from Samurah, who said: "The Messenger of Allah (ﷺ) said: "Two traders have the choice as long as they have not separated, or until they reach a deal that suits both of them or that is satisfactory (to both)."" (Hasan)

Chapter 11. Requirement For
The Two Parties To A
Transaction To Choose Before
They Physically Part

4488. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet (ﷺ) said: "The two parties to a transaction have the choice so long as they have not separated, unless they reach an agreement before parting, and it is not permissible to hasten to leave for fear that the other party may change his mind." (Hasan)

Comments:
Both parties in a transaction have a right to annul it so long as they have not separated or parted company. Even attempting to destroy this right falls into the category of annihilation, or infringement upon one's rights. Well-wishing
and sincerity demands that the second party should be given full opportunity
to exercise his right.

Chapter 12. Cheating When Trading

4489. It was narrated from Ibn 'Umar that a man told the Messenger of Allâh ﷺ that he was always being cheated. The Messenger of Allâh ﷺ said to him: "When you make a deal, say: 'There is no intention of cheating.'" So, whenever the man engages in a deal he says, "There is no intention of cheating."" (Sahîh)

4490. It was narrated from Anas that there was a man whose mental faculties were lacking, and he used to buy and sell. His family came to the Prophet ﷺ and said: "O Prophet of Allâh, stop him." So the Prophet of Allâh ﷺ called him, and told him not to do that. He said: "O Prophet of Allâh, I cannot bear to be away from business." He said, "If you engage in a deal, then say: 'There is no intention to deceive.'"[1] (Sahîh)

The Prophet ﷺ told him to do that so that people would realize that he was not very smart, so they would be kind to him and treat him fairly, as people at that time were like brothers and cared for others more than they cared for themselves.
Chapter 13. Al-Muḥaffalah
(Animals That Have Not Been Milked)

4491. Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'If any one of you sells a sheep or a milch-camel, let him not refrain from milking it.'"[1] (Sahih)

Chapter 14. Prohibition Of (Selling) Al-Musarrāh, And It Is To Bind The Udders Of The Camel Or The Sheep, And To Avoid Milking Them For Two Or Three Days, Until the Milk Gathers In Them, Increasing The Profits Of The Sale When It Is Seen That It Has A Great Amount Of Milk

4492. It was narrated from Abū Hurairah that the Prophet ﷺ said: "Do not go out to meet the riders,[2] and do not bind the udders of camels and sheep. Whoever has bought anything in that manner has two choices: If he wishes he may keep it, or if he wants to return it he may return it, along with a Šā’ of dates." (Sahih)

[1] That is, for a day or to prior to sale, to make it appear to produce more milk than it actually does.

[2] Meaning the merchants coming to the city, in order to buy from them before they reach the market.
Comments:
1. The explanation of the term مسأرة has already been provided in the heading of the chapter. Since the objective of this tricky method is to deceive the buyer, and one is thus highly likely to be deceived, the Divine law, therefore, gives the buyer a right to annul the bargain. There is no vagueness in it at all.

2. A ساء of dates: (The ساء is a volume measure equalling approximately 2.03 liter). This is by way of compensation of the milk which had collected in the udders and which was utilized by the buyer. A question is likely to arise in one’s mind. The quantity of the milk could be more or less; why was the compensation specified? This, in fact, is in order to eliminate the possibility of dispute. Otherwise, if the price is specified, it is likely to give rise to mutual disagreement.

3. In the regions where dates are not common, the staple food of that region, wheat in our province would be given. In our place, a ساء of dates would be very expensive. Specification of dates is in consonance with the Arabic environment where dates were their staple food, and which were abundant and easy to obtain.

4493. It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “Whoever buys a مسأرة, if he is pleased with it when he milks it, he may keep it, and if he is not pleased with it, he may return it, along with a ساء of dates.” (Sahih)

4494. Abû Hurairah said: Abû Al-Qāsim ﷺ said: “Whoever buys a مسأرة, he has the choice (of annulling the deal) for three days. If he wishes to keep it, he may keep it, and if he wishes to return it, he may return it, along with a ساء of dates.”
Comments:
1. ‘Abūl Qāsim’ was the agnomen of the Messenger of Allāh ﷺ.
2. ‘For three days’ because one becomes aware of the genuine milk within these days, and the deception becomes unmasked.

Chapter 15. A Slave’s Earnings Belong To His Guarantor[1]

4495. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ ruled that what a slave earns belongs to his guarantor.” (Hasan)

Chapter 16. The Muhājir Selling For A Bedouin

4496. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ forbade meeting (the traders on the way), a Muhājir selling for a Bedouin, keeping the milk in the udder of an animal (so as to increase its price), artificially inflating prices, a man to urge the cancellation of sale already agreed

[1] Meaning, his master who put him to work at the time he earned that income.
upon, and a woman to ask that her sister (in faith) be divorced.”

(Sahih)

Chapter 17. The Town-Dweller Selling For A Desert-Dweller

4497. It was narrated from Anas that the Prophet forbade a town-dweller to sell for a desert-dweller, even if he was his father or brother. (Sahih)

4498. It was narrated that Anas bin Mālik said: “It was forbidden to us for a town-dweller to sell for a desert-dweller, even if he was his father or brother.” (Sahih)

4499. It was narrated that Anas said: “It was forbidden to us for a town-dweller to sell for a desert-dweller.” (Sahih)
4500. Jābir said: “The Messenger of Allāh ☦ said: ‘A town-dweller should not sell for a desert-dweller. Leave the people alone and let Allāh provide for them from one another.’” (Sahih)

Comments:
The objective is that transactions and commercial dealings should run in natural unconstrained fashion. Inflation should not be generated by creating shortage, using tricky artificial means or hoarding. Rather, as the products or merchandise reach the market, they ought to be sold on their arrival and thus the needs of people should be continued to be met. Apparently, if the townsman would sell the merchandise of the villager, he would assuredly practice hoarding and create artificial shortage.

4501. It was narrated from Abū Hurairah that the Messenger of Allāh ☦ said: “Do not go out to meet the riders, and do not urge someone to cancel a sale he has already agreed upon so as to sell him your own goods, do not artificially inflate prices, and let not a town-dweller sell for a desert-dweller.” (Sahih)

4502. It was narrated from ‘Abdullāh that the Messenger of Allāh ☦ forbade artificially inflating prices, meeting traders on the way, and for a town-dweller to sell for a desert-dweller.” (Sahih)
Chapter 18. Meeting Traders On The Way

4503. It was narrated from Ibn 'Umar that the Messenger of Allāh forbade meeting traders on the way. (Saḥīḥ)

4503 (B). It was narrated that Ibn 'Umar said: “The Messenger of Allāh forbade meeting traders on the way, until one enters the market with them?” Abū Usāmah acknowledged it and said: Yes. (Saḥīḥ)

4504. It was narrated from Ibn Ṭāwūs, from his father, that Ibn 'Abbās said: “The Messenger of Allāh forbade meeting the riders, and for a town-dweller to sell for a desert-dweller.” I said to Ibn 'Abbās: “What does a town-dweller (selling) for a desert-dweller mean?” He said: “He should not act as a broker for him.” (Saḥīḥ)
Comments:

‘He should not work as a broker for him’ means he should not sell his things by taking commission, because prices will be inflated in this way. The amount of commission will also be included in the price of the commodity.

4505. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Do not meet the traders on the way, and whoever meets any of them and buys from him, the vendor has the choice of annulling the transaction when he comes to the marketplace.’” (Saḥīh)

Comments:

‘He should not work as a broker for him’ means he should not sell his things by taking commission, because prices will be inflated in this way. The amount of commission will also be included in the price of the commodity.

Chapter 19. Urging A Seller To Cancel A Sale Already Agreed Upon With Another Buyer, So As To Buy The Goods Oneself

4506. It was narrated that Abū Hurairah said: The Messenger of Allāh ﷺ said: “No town-dweller should sell for a desert-dweller, do not artificially inflate prices, no man should urge a seller to cancel a sale already agreed upon with another buyer so as to buy the goods himself, no one should make a proposal over the proposal of his brother and no woman should ask for her sister (in faith) to be divorced so as to turn over what is

(المعجم 19 - سؤوم الرجل علي سؤوم أخيه (التخنة 17)

Comments:

‘He should not work as a broker for him’ means he should not sell his things by taking commission, because prices will be inflated in this way. The amount of commission will also be included in the price of the commodity.
in her vessel (deprive her of her share of maintenance) and so that she may get married in her place; she will have what Allâh has decreed for her.” (Sahîh)

Chapter 20. Urging Someone To Cancel A Sale He Has Already Agreed Upon So As To Sell Him Your Own Goods

4507. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "No one of you should urge someone to cancel a sale he has already agreed upon with his brother so as to sell him his own goods.” (Sahîh)

4508. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: “Do not urge someone to cancel a sale he has already agreed upon so as to sell him your own goods, unless he buys or changes his mind.” (Sahîh)

Chapter 21. Artificially Inflating Prices

4509. It was narrated from Ibn 'Umar that the Prophet ﷺ forbade artificially inflating prices. (Sahîh)
4510. It was narrated that Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘No man should urge anyone to cancel a sale he has already agreed upon with his brother so as to sell him his own goods; no town-dweller should sell for a desert-dweller; do not artificially inflate prices; no man should outbid his brother; and no woman should ask for her sister (in faith) to be divorced so as to turn over what is in her vessel (deprive her of her share of maintenance).’” (Sahih)

4511. It was narrated from Abū Hurairah that the Prophet ﷺ said: “No town-dweller should sell for a desert-dweller; do not artificially inflate prices; no man should outbid his brother; and no woman should ask for her sister (in faith) to be divorced so as to turn over what is in her vessel (deprive her of her share of maintenance).” (Sahih)
Allāh ﷺ sold a drinking bowl and a blanket (for a horse or camel) to the highest bidder. (Hasan)

Comments:
1. A needy person came to the Messenger of Allāh ﷺ to beg something from him. Allāh’s Messenger ﷺ said to him, ‘I would show you a better way than this; go and fetch whatever is available in your home.’ He brought these things. The Prophet ﷺ sold them and purchased an ax and rope, and gave them to him. And the Prophet ﷺ said, ‘Go into the forest, cut firewood and sell it. This is more superior to begging.’

2. ‘He sold... set’: The Prophet ﷺ announced, ‘Who will buy these?’ A man said, ‘I will buy them for 1 dirham.’ The Prophet ﷺ said, ‘Who will pay more?’ Another person said, ‘I will buy them for two dirhams.’ The Prophet ﷺ sold these things.

Chapter 23. *Mulāmasah*[^1]

4513. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ forbade *Mulāmasah* and *Munābadhah.*[^2] (Hasan)

Chapter 24. Explanation Of That

4514. It was narrated from Abū...[^1] *Mulāmasah*: A sale in which the deal is completed if the buyer touches the item, without seeing or checking it properly.

[^1]: *Mulāmasah*: A sale in which the deal is completed if the buyer touches the item, without seeing or checking it properly.

[^2]: *Munābadhah*: A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it.
Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ forbade Mulâmasah, which means touching a garment without looking at it, and Munâbadhah, which is where one man sells his garment to another man, by throwing it to him, without him checking it or looking at it. (Sahîh)

Chapter 25. Munâbadhah

4515. It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ forbade selling by Mulâmasah and Munâbadhah.” (Sahîh)

4516. It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ forbade two kinds of transactions: Mulâmasah and Munâbadhah.” (Sahîh)
Chapter 26. Explanation Of That

4517. Abû Hurairah said: “The Messenger of Allâh ﷺ forbade Munâbadhah and Mulâmasah. Mulâmasah is when two men trade garments with each other under cover of night, each man touching the garment of the other with his hand. And Munâbadhah is when one man throws a garment to another and the other throws a garment to him, and they trade them with each other in that manner.” (Sahîh)

Comments:

Cloth has been mentioned of by way of illustration. Otherwise, whatever commodity is sold or purchased in this fashion would be called Mulâmasah and Munâbadhah. It is also not necessary that on both the sides should be commodities of the same sort or variety as is mentioned in the interpretation. Rather, if the bargain is made with cash, then also its ruling would be the same. The purpose is whichever bargain that contains any sort of dubiousness or bears possibility of deception, is forbidden. This is because such bargain later on becomes the cause of dispute. Moreover, such bargains are founded upon selfishness and deception, and both these things are contrary to humanity and Islam.

4518. It was narrated that Abû Sa’eed Al-Khadrî said: “The Messenger of Allâh ﷺ forbade Mulâmasah. And Mulâmasah means touching a garment without looking at it; (and he forbade) Munâbadhah, and Munâbadhah means when a man throws his garment to another man without him checking it.” (Sahîh)
It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh forbade two kinds of garments and two kinds of transactions. As for the two kinds of transactions, they are Mulāmasah and Munābadhah. Munābadhah is when a man says, ‘I throw this garment, and the transaction becomes binding.’ And Mulāmasah is when a man touches it with his hand, without spreading it out and checking it, and once he touches it, the transaction becomes binding.”

(Ṣaḥīḥ)

It was narrated from Sālim that his father said: “The Messenger of Allāh forbade two kinds of garments, and he forbade two kinds of transactions for us: Munābadhah and Mulāmasah, which are kinds of transactions which were common during the Jāhiliyyah.” (Ṣaḥīḥ)

It was narrated from Ḥāfṣ bin ‘Āsim, from Abū Hurairah that the Prophet forbade two kinds of transactions: Munābadhah and Mulāmasah. And he said that
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*Mulâmasah* means when one man says to another: "I will sell you my garment for your garment," and neither of them looks at the garment of the others, rather he just touches it. And *Munâbadhah* is when he says: "I will throw what I have and you throw what you have," so that they buy from one another, and neither of them knows how much the other has, and so on. *(Saḥīḥ)*

Comments:

The *Mulâmasah* and *Munâbadhah* could be interpreted in various ways, but one thing is common between them. Apart from touching and throwing, it contains no room for further assurance and certainty. In fact, this very element of dubiousness is the cause of its being forbidden. While along with this, a passion to deceive is found in all these forms of transactions.

Chapter 27. The Ḥāṣâh Transaction\[1\]

4522. It was narrated that Abū Hurairah said: "The Messenger of Allâh Ḥâṣâḥ forbade *Gharar* transactions and *Ḥāṣâh* transactions." *(Saḥīḥ)*

**Notes**

\[1\] Ḥāṣâḥ: A transaction that involves throwing pebbles, which may be understood in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding. *Gharar:* Selling goods which appear sound but contain some hidden fault, or concerning which something is unclear.
Chapter 28. Selling Fruits
Before Their Condition Is Known

4523. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: “Do not sell fruits until their condition is known.” And he forbade (both) the seller and the purchaser (to engage in such a transaction). (Sahîh)

Comments:
1. Fruits are meant to be eaten when they are ripe; raw fruits are not eaten. If raw fruits are bought, several calamities are likely to befall them before they ripen. They are likely to ‘dry up’; germs might infect them, etc. Hence, one morning it might give rise to a dispute that the fruits are destroyed. What shall one pay for? In such bargains, payment is generally made at the time of reaping the harvest. In view of these disputes, such deals were prohibited.

2. Here ripening of the fruit signifies its modality, after which there is no possibility of any calamity befalling them. It does not mean their condition when they are ready to be eaten. For instance, when inango grows to its full size, it is picked. Thereupon, some seasoning is applied to it, which helps to ripen it, and so it becomes worthy of eating. So in this condition, buying and selling of mango fruit is appropriate.

4524. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ forbade selling fruits until their condition is known. (Sahîh)

4525. It was narrated that Abî Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not sell fruits until their condition is known, and do not sell fresh dates (still on the tree).”
tree) for dried dates.” Ibn Shihâb said: “Sâlim bin ‘Abdullâh narrated to me, from his father: ‘That Allâh’s Messenger forbade from...” similarly. (Sâhîh)

Comments:

‘Do not buy fresh dates against dry dates’ because when the same sort or variety happens to be on either side, deficiency or perfection is not pronounced appropriately. Equality is essential. But in the matter of dry and fresh dates equality is not possible, because when fresh dates dry up, their weight lightens. Therefore, both the varieties should be sold and purchased separately.

4526. ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh stood up among us and said: ‘Do not sell fruits until their condition is known.’” (Sâhîh)

4527. It was narrated from ‘Atâ’: “I heard Jâbîr bin ‘Abdullâh (narrate) from the Prophet that he forbade Mukhâbarah, Muzâbanah and Mukhâqalah, and (he forbade) selling fruits until their condition is known, and that they should only be sold for Dirhams and Dînârs, but he granted a concession regarding the sale of...”
4528. It was narrated from Jâbir that the Prophet forbade Muhkâbarah, Muzâbanah and Muhâqalâh, and selling fruits until they were fit to eat, except in the case of 'Arâyâ. (Sâhîh)

4529. It was narrated that Jâbir said: “The Messenger of Allâh forbade selling the fruit of date palms until they are fit to eat.” (Sâhîh)

Chapter 29. Buying Fruits Before Their Condition Is Known On Condition That He Will Pick Them And Not Leave Them Until They Ripen

4530. It was narrated from Anas bin Mâlik that the Messenger of Allâh forbade selling fruits before they ripen. It was said: “O Messenger of Allâh, what does ripen mean?” He said: “When they turn red.” And the Messenger of Allâh said: “What do you think if Allâh withholds the fruits (causes it not to ripen), why would any one

[1] 'Arâyâ refers to trees from the coming harvest which are given as a gift, but the giver will be troubled by the recipient’s coming to his garden to collect the dates, so he offers to sell him dried, measured dates in return for the coming harvest.
of you take his brother's wealth?"

(Sahih)

Comments:

1. ‘Until it becomes red’ means when the fruit begins to change its color; whether it turns red or yellow. This demonstrates that ripening does not signify complete ripening, but its becoming secure of the danger of blight.

2. ‘Why would any one of you take his brother’s wealth?’ - In other words, if the buyer intends to pick the fruit immediately, then the seller might take the price. This is because Allâh’s Messenger ﷺ has forbidden taking the price in the event that the fruits stop ripening. If they are harvested immediately, the question of their ripening does not arise at all. The very argument forms the basis of this chapter, and it is perfectly sound.

Chapter 30. Annulling A Transaction In The Event Of Crop Failure

4531. Jâbir said: “The Messenger of Allâh ﷺ said: ‘If you sell fruits to your brother then the crop fails, it is not permissible for you to take anything from him. Why would you take the wealth of your brother unlawfully?’” (Sahih)

4532. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: “Whoever sells fruit then his crop fails, he should not take (anything) from his brother.” (And he said something along the lines of) “Why would any
one of you consume the wealth of his Muslim brother?” (Ṣaḥīḥ)

It has been argued on the basis of this report that forgiving damage is not essential, otherwise, the need to give command for charity would not have arisen. Although, according to this Tradition, only the existing commodity has been given. Concerning the remaining part, it has been made explicitly clear that ‘you have no right to more than that’. So to say, the damage was forgiven but not in its entirety.

Chapter 31. Selling The Harvest For A Number Of Years To Come

4535. It was narrated from Jābir that the Prophet forbade selling...
Chapter 32. Selling Fresh Dates Still On The Tree For Dried Dates

4536. It was narrated from Sālim, from his father, that the Prophet forbid selling fresh dates still on the tree for dried dates. Ibn ‘Umar said: “Zaid bin Thābit narrated to me, that Allāh’s Messenger permitted that in the case of ‘Arāyā.” (Sahih)

Comments:
See No. 3910.

4537. It was narrated from Ibn ‘Umar that the Messenger of Allāh forbade Muzābanah. And Muzābanah is when what is at the tops of the trees is sold for a certain amount of dried dates; if there are more then I gain, and if there are less then I lose. (Sahih)
Chapter 33. Selling Fresh Grapes For Raisins

4538. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade Muzâbanah, and Muzâbanah means selling fresh dates still on the tree for dried dates by measure, and selling fresh grapes for raisins by measure. (Sahîh)


Comments:

The Muzâbanah form of sale is forbidden, because there is the possibility of loss to one of the two parties. It is possible that the trees yield less quantity of dates. Even otherwise, the dates become light in their weight on drying up.

4539. It was narrated that Râfi‘ bin Khâdîj said: “The Messenger of Allâh ﷺ forbade Muḥâqalah and Muzâbanah.” (Hasan)


4540. It was narrated from Sâlim that his father said: “Zaid bin Thâbit told me that the Messenger of Allâh ﷺ granted a concession regarding the sale of ‘Arâyâ.” (Sahîh)


4541. Khârijah bin Zaid bin Thâbit narrated from his father that the Messenger of Allâh ﷺ granted a concession regarding ‘Arâyâ sales regarding dried dates and fresh dates.
Chapter 34. ‘Arayā Sales For Dried Dates By Estimation

4542. It was narrated from Zaid bin Thābit that the Messenger of Allāh granted a concession allowing ‘Arayā sales by estimation. (Ṣahih)

Comments:
This preceded, see No. 4356.

4543. Zaid bin Thābit narrated that the Messenger of Allāh granted a concession allowing ‘Arayā sales for dried dates by estimation. (Ṣahih)

Chapter 35. ‘Arayā Sales For Fresh Dates

4544. It was narrated that Zaid bin Thābit said: “The Messenger of Allāh granted a concession allowing ‘Arayā sales for fresh dates and for dried dates, but he did not allow anything other than that.” (Ṣahih)
4545. It was narrated from Abü Hurairah that the Prophet granted a concession allowing estimating for 'Arāyū sales, so long as they were five Wasq or less than that. (Sahīh)

Comments:
1. One Wasq is equal to 60 Sa', and Sa' used to be a volume of measure equaling two or two and a half kilograms. This sort of sale is permitted, because this quantity of dates is generally meant for eating, while greater quantities are kept for trade. Since this dispensation is in view of the compelling situation of the poor, it is not permitted in larger quantities.
2. 'Five Wasqs or less than five': The purpose is to underscore that in the quantity of more than five Wasqs, one should not derive benefit from this dispensation.

4546. It was narrated from Sahl bin Abī Ḥathāmah that the Prophet forbade selling fruits before their condition was known, but he granted a concession allowing 'Arāyū sales by estimate, so its people could eat fresh dates. (Sahīh)

Comments: أخرجه البخاري، البيوع؛ باب بيع الثمرة على رؤوس النخل بالذهب أو الفضة، ح: 2191: ح 2326، وسلم؛ البيوع، باب تحريم بيع الرطب بالثمرة إلا في العرايا، ح 1541، من حديث مالك بن، وهو في المدوأ (بيحي): 2/320، والكبرى، ح 11132.
Comments:

'So that they could eat fresh dates': because the dates that are still on the trees would be acquired later.

4547. Râfi‘ bin Khâdîj and Sahl bin Abî Hathâmah narrated that the Messenger of Allâh ﷺ forbade Muzâbanah, which means selling fresh dates still on the tree for dried dates, except in cases of 'Arâyâ, for which he gave permission. (Sâhîh)

4548. It was narrated from Bâshîr bin Yâsâr that the Companions of the Messenger of Allâh ﷺ said: "The Messenger of Allâh ﷺ granted a concession allowing 'Arâyâ sales by estimate." (Sâhîh)

Chapter 36. Buying Dried Dates With Fresh Dates

4549. It was narrated that Sa‘d said: "The Messenger of Allâh ﷺ was asked about (buying) fresh dates with dried dates, and he said to those who were around him: 'Will fresh dates decrease (in weight or volume) when they dry out?' They said 'Yes,' so he forbade that." (Hâsân)
Comments:

Allâh’s Messenger’s inquiry of the people who were present was not because he was not aware of it. Rather the Prophet’s question was to make evident the cause of the command itself, because on both the sides, the same species is involved. In such instances, deficiency or excess is not permitted. In the hereunder quoted instance, there is possibility of deficiency or excess.

4550. It was narrated that Sa‘d bin Mâlik said: “The Messenger of Allâh was asked about (buying) fresh dates with dried dates and he said: ‘Will fresh dates decrease (in weight or volume) when they dry out?’ They said ‘Yes,’ so he forbade that.” (Hasan)

Chapter 37. Selling A Heap Of Dried Dates Whose Volume Is Unknown For A Heap Of Dried Dates Whose Volume Is Known

4551. Jâbir bin ‘Abdullâh said: “The Messenger of Allâh forbade selling a heap of dried dates whose volume is unknown for known volume of dried dates.” (Sâhîh)

Comments:

The reason for forbiddance is the same which has preceded in the previous narrations, when there is the same species on either side; deficiency or excess would become interest or usury. Since the weight of the heap is not known, the deficiency or excess is incumbent and this if forbidden.
Chapter 38. Selling A Heap Of Grain For A Heap Of Grain

4552. Abû Zubair narrated that he heard Jâbir bin 'Abdullâh say: "The Prophet ﷺ said: 'A heap of grain should not be sold for a heap of grain, or for a heap of grain of known measure.'" (Sahîh)

Comments:
Providing there is on either side the same variety of grain, because deficiency or excess is forbidden only when the variety of the commodity is the same. But if the species changes, for instance, there is wheat on one side and dates on the other, then there is no harm in deficiency, excess, or dubiousness.

Chapter 39. Selling Grain In The Field For Grain (That Has Been Harvested)

4553. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade Muṣâbanah, which refers to when a man sells the dates of his grove while they are still on the trees, for a measure of dry dates, estimating the amount (of dates on the trees). Or, if it is grapes, he sells them when they are still on the vines, for a measure of raisins, estimating the amount (of grapes on the vines). Or if it is grain in the field, he sells it for grain that has been harvested, estimating the amount (of grain in the fields). He forbade all of that." (Sahîh)
Comments:

Such sales are called *Muzābanah* and *Muhāqalah*. The reason for prohibition has preceded in Hadith 4538. (For further details, see Hadith 3910)

4554. It was narrated from Jābir that the Messenger of Allāh forbade *Mukhābarah*, *Muzābanah* and *Muhāqalah*, and selling dates before they are fit for eating, and selling them for anything except *Dinārs* and *Dirhams*. (*Sahih*)

Comments:

(See Hadith 3910)

Chapter 40. Selling Ears Of Corn Before The Grains Become Visible

4555. It was narrated from Ibn 'Umar that the Messenger of Allāh forbade selling dates on the trees before they ripen, or selling ears of corn before the grains become visible and there is no fear of blight. He forbade that to the seller and the buyer. (*Sahih*)

4556. It was narrated from Abū Sālih that a man from among the Companions of the Prophet told him, he said: "O Messenger of Allāh, we cannot buy *Saiḥānî* dates or *Idhq* dates for the same amount of mixed dates (which are of inferior quality). Should we increase (the
amount we give in payment for the better quality dates?" The Messenger of Allah ﷺ said: "Sell them for silver then buy with it." (Hasan)

Chapter 41. Selling Dates For Dates Of Different Quality

4557. It was narrated from Abū Sa'eed Al-Khudrî and Abī Hurairah that the Messenger of Allah ﷺ appointed a man in charge of Khaibar and he brought some Janîb dates. The Messenger of Allah ﷺ said: "Are all the dates of Khaibar like this?" He said: "No, (by Allah, O Messenger of Allah ﷺ.) We take a Śâ' of these for two for three Śâ's (of other types of dates)." The Messenger of Allah ﷺ said: "Do not do that. Sell the mixed dates for Dirhams then buy the Janîb dates with the Dirhams." (Ṣaḥîḥ)

Comments:

The Janîb was a variety of superior dates; and Jam' used to be of inferior quality, which did not contain a stone. Or Jam' might mean mixed variety of dates; some of this variety, some of this variety, some of that. Since in Khaibar, portions of various varieties of dates were levied, therefore, they were mixed.
4558. It was narrated from Abū Sa‘eed Al-Khudrī that some dates from trees that were irrigated artificially were brought to the Messenger of Allāh ﷺ, and the dates of the Messenger of Allāh ﷺ were dates from trees that were nourished by their roots. He said: “Where did you get these from?” They said: “We bought a Ṣā‘ of them for two Ṣā’s of our dates.” He said: “Do not do that, for this is not right. Rather sell your dates and but what you need of these.” (Ṣahih)

4559. Abū Sa‘eed Al-Khudrī said: “We used to be given mixed dates during the time of the Messenger of Allāh ﷺ, and we would sell two Ṣā’s for one Ṣā‘. News of that reached the Messenger of Allāh ﷺ and he said: ‘(Do not sell) two Ṣā’s of dates for a Ṣā‘, or two Ṣā’s of wheat for a Ṣā‘, or a Dirham for two Dirhams.’” (Ṣahih)
Abū Sa'eed said: “Bilāl brought some Barbū dates to the Messenger of Allāh ﷺ and he said: ’What is this?’ He said: ‘I bought a Sā’ of them for two Sā’s.’ The Messenger of Allāh ﷺ said: ‘O! The essence of Ribā, do not approach it.’” (Sahih)

4562. ‘Umar bin Al-Khaṭṭāb said: “The Messenger of Allāh ﷺ said: ‘(Exchanging) gold for silver is Ribā unless it is done on the spot. (Exchanging) dates for dates is Ribā unless it is done on the spot. (Exchanging) wheat for wheat is Ribā unless it is done on the spot. (Exchanging) barley for barley is Ribā unless it is done on the spot.’” (Sahih)

Chapter 42. Selling Dates For Dates

for dates, wheat for wheat, barley for barley, salt for salt, exchanged hand to hand. Whoever gives more or takes more has engaged in Ribâ, unless they are of different types.”’” (Sahih)

Comments:
‘Unless they are of different types’: For instance, exchange of dates for wheat, wheat for barley, barley for salt. In such situations, the occurrence of increase or decrease is permissible. However, the deal should be hand-to-hand or instant (such that the deal does not involve any delay in the exchange even if brief).

Chapter 43. Selling Wheat For Wheat (المعجم 43 - بيع البهير بالبر) (التحفة 41)

4564. It was narrated that Muslim bin Yasâr and ‘Abdullâh bin ‘Atîk said: “Ubâdah bin Aś-Šâmit and Mu‘âwiyyah met at a stopping place on the road. ‘Ubâdah told them: ‘The Messenger of Allâh forbade selling gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates’” – one of them said: “salt for salt,” but the other did not say it – “unless it was like for like, hand to hand. And he commanded us to sell gold for silver and silver for gold, and wheat for barley and barley for wheat, hand to hand, however we wanted.”’ And one of them said: “Whoever gives more or asks for more has engaged in Ribâ.”’” (Sahih)

تخريج: إسناد صحيح أخرجه ابن ماجه، التجارب، باب الصف وا لا يجوز متافلاً. يبّا بند: ح: ٢٢٥٤ من حديث يزيد بن زريع به، وهو في الكبير، ح: ١٦٥٢، وللحديث طرق أخرى عند مسلم وغيره.
Muslim bin Yasār and 'Abdullāh bin 'Ubaid who was called Ibn Humruz narrated that 'Ubdāh bin Aš-Šāmit and Muʿāwiyyah met at a stopping place on the road. 'Ubdāh told them: "The Messenger of Allāh ﷺ forbade selling gold for gold, silver for silver, dates for dates, wheat for wheat, barley for barley" – one of them said: "salt for salt," but the other did not say it – "unless it was equal amount for equal amount, like for like." One of them said: "Whoever gives more or takes more has engaged in Ribā," but the other one did not say it. "And he commanded us to sell gold for silver and silver for gold, and wheat for barley and barley for wheat, hand to hand, however we wanted." (Sahih)

Comments:
Allāh, Most High, has created gold and silver for trading, and they constitute value or price. In them also, decrease or increase is prohibited when there is gold in return for gold and silver in return for silver. Hence, those things which constitute price, decrease or increase would be prohibited in them also. For instance, currency notes, bonds, promissory certificates, etc. A bond or promissory certificate of the value of one hundred cannot be purchased in exchange for more than one hundred; otherwise it would constitute interest.

Chapter 44. Selling Barley For Barley

Muslim bin Yasār and 'Abdullāh bin 'Ubaid said: "Ubdāh bin Aš-Šāmit and Muʿāwiyyah met at a stopping place on the road. 'Ubdāh said: 'The Messenger of Allāh ﷺ forbade us
to sell gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates’” – one of them said: “salt for salt,” but the other did not say it – “unless it was equal amount for equal amount, like for like.” One of them said: “Whoever gives more or takes more has engaged in Ribâ,” but the other one did not say it. “And he commanded us to sell gold for silver and silver for gold, and wheat for barley and barley for wheat, hand to hand, however we wanted.’ News of this Hadîth reached Mu‘âwiyyah and he stood up and said: ‘What is the matter with men who narrate Hadîths from the Messenger of Allâh ﷺ when we accompanied him and we never heard him say it?’ News of that reached ‘Ubâdah bin As-Sâmit and he stood up and repeated the Hadîth, then he said: ‘We will narrate what we heard from the Messenger of Allâh ﷺ, whether Mu‘âwiyyah likes it or not.’’ Qatâdah contradicted him, he reported it from Muslim bin Yasîr, from Abû Al-Ashârîth, from ‘Ubâdah. (Sahîh)

Comments:
Ubâdah bin As-Sâmit was one of the Nuqba (Naqib), or headman of the Aqabah Pledge. He is included among the earliest of the Ansâr. The period of his educational training and nurturing under the shade of the Messenger of Allâh ﷺ is greater than that of Mu‘awiyah. Mu‘awiyah embraced Islam in 7H, a year after the Truce of Hudaybiyyah. Therefore, there is nothing astonishing that Mu‘awiyah might not have heard this command from the Messenger of Allâh ﷺ. This command is also transmitted by Abû Hurairah, ‘Umar, and some other Companions (may Allâh be pleased with them all). And it is authentic without a grain of doubt.
4567. It was narrated from 'Ubadah bin As-Samit - who had been present at Badr and had given his pledge to the Prophet ﷺ swearing not to fear the blame of any blamer for the sake of Allah - that 'Ubadah stood up to deliver a speech and said: "O people, you have invented kinds of transactions, I do not know what they are, but make sure it is gold for gold, of the same weight, or silver for silver, of the same weight. There is nothing wrong with selling silver for gold, hand to hand, giving more silver than gold, but no credit is allowed. When you sell wheat for wheat and barley for barley, it should be measure for measure, but there is nothing wrong with selling barley for wheat, hand to hand, giving more barley than wheat, but no credit is allowed. And when you sell dates for dates, it should be measure for measure, but whoever gives more or asks for more has engaged in Ribâ." (Sahih)

4568. It was narrated that 'Ubadah bin As-Samit said: "The Messenger of Allah ﷺ said: 'Gold for gold, of equal measure; silver for silver, of equal measure; salt for salt, dates for dates, wheat for wheat, barley for barley, like for like. Whoever gives more or takes more has engaged in Ribâ.'" (Sahih)
The wording is that of Muhammad. Ya'qūb did not mention - “Wheat for wheat”.

4569. It was narrated from Sulaimān bin ‘Alī: “Abū Al-Mutawakkil passed by them in the market and some people, including me, stood up to greet him. We said: ‘We have come to you to ask you about transactions.’ He said: ‘I heard a man say to Abū Sa‘īd Al-Khudrī: ‘Is there anyone between you and the Messenger of Allāh (in the chain of narrators) apart from Abū Sa‘īd Al-Khudrī?’ He said: ‘There is no one else between him and I. He said: Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, equal amounts. Whoever gives more than that or takes more has engaged in Ribā, and the taker and the giver are the same.”’ (Ṣaḥīḥ)

4570. It was narrated that ‘Ubaydah bin As-Sāmit said: “I heard the Messenger of Allāh (saw) say: ‘Gold, equal amount.’”’ (One of the narrators) Ya’qūb did not mention:
“Equal amount.” Mu‘āwiyah said: “This does not mean anything.” ‘Ubâdah said: “By Allâh I do not care if I am in a land where Mu‘āwiyah is not present. I bear witness that I heard the Messenger of Allâh ﷺ say that.” (Sahih)

Comments:
(See No. 4566.)

Chapter 45. Selling Dînârs For Dînârs

4571. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Dinar for Dinar, Dirham for Dirham, no difference between them.” (Sahih)

Comments:
In olden times, the dinar was minted out of gold, and the dirham out of silver. Whatever the ruling for gold was, the same would apply to dinar. Whatever the ruling for silver was, the same ruling would apply to dirham.

Chapter 46. Selling Dirhams For Dirhams

4572. It was narrated that Mujâhid said: “Umar said: Dînâr for Dînâr, Dirham for Dirham, no difference...
between them, this is the obligation that our Prophet ﷺ enjoined upon us.” (Sahih)

It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Gold for gold, weight for weight, like for like; and silver for silver, weight for weight, like for like. Whoever gives more or takes more has engaged in Ribā.’” (Sahih)

Chapter 47. Selling Gold For Gold

It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh ﷺ said: “Do not sell gold for gold except like for like and do not differentiate. Do not sell silver for silver except like for like, and do not sell it in return for something to be paid later.” (Sahih)

The prices of gold and silver and their proportional relation goes on changing. In such an event, there is possibility of dispute.
4575. It was narrated that Abū Sa‘eed Al-Khudrī said: “My eyes saw and my ears heard the Messenger of Allāh ﷺ. And he mentioned the prohibition of (selling) gold for gold and silver for silver, unless it is equal amounts, like for like. And do not sell it in return for something to be paid later, and do not differentiate.” (Ṣaḥīḥ)

4576. It was narrated from ‘Aṭā’ bin Yāsir that Mu‘āwiyyah sold a cup of gold or silver for more than its weight. Abū Ad-Dardā’ said: “I heard the Messenger of Allāh ﷺ forbid such transactions unless it was like for like.” (Ṣaḥīḥ)

Comments:
‘More than its weight’: Because, apart from its gold content, the manufacturing charges of the vessel are also included in it. But in the Divine law, in the bargain of gold for gold, increase and decrease both are forbidden. Hence, the way to solve this problem is that if a gold vessel is to be purchased in exchange for gold, gold equal to the vessel should be given. And making charges ought to be given separately in the form of silver, etc.

Chapter 48. Selling A Necklace Containing Gems And Gold For Gold
4577. It was narrated that Fadālāh bin ‘Ubaid said: “On the Day of Khaibar I bought a necklace

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containing gold and gems for twelve دينار. Then I took it apart and found that it contained more than twelve دينار. Mention of that was made to the Prophet ﷺ and he said: ‘It should not be sold until it is taken apart.’” (Sahih)

4578. It was narrated that Fadâlah son of Ubaid said: “On the Day of Khaibar I got a necklace containing gold and gems, and I wanted to sell it. Mention of that was made to the Prophet ﷺ and he said: ‘Take it apart, then sell it.’” (Sahih)

Comments:
When a necklace of this kind is studded with pearls and jewels, its gold should be separated from those things, if it is possible to do so without spoiling the article. Each material then should be sold separately; gold separately, which would be equal to its weight and other things separately, so that dubiousness concerning the transaction could be avoided as far as possible. But if the necklace gets spoiled due to separating its jewels and pearls, then the gold necklace should be bought in exchange for silver; that is to say dinars and the silver necklace should be bought in exchange for gold, that is dinars, as has preceded in Hadîth 4576.

Chapter 49. Selling Silver For Gold On Credit

4579. It was narrated that Abû Al-Minhâl said: “Sharîk sold some silver on credit for me. He came to me and told me. And I said: ‘This
is not correct.’ He said: ‘By Allâh, I did this transaction in the market and no one criticized me.’ So I went to Al-Barâ’ bin ‘Âzib and asked him about that. He said: ‘The Prophet ﷺ came to us in Al-Madinah and we used to do this kind of transaction, but he said: Whatever is hand to hand, there is nothing wrong with it, but whatever is on credit, is Ribâ’. Then he said to me: ‘Go to Zaid bin Arqam.’ So I went to him and asked him, and he said the same thing.” (Sahîh)

4580. Abû Al-Minhâl said: “I asked Al-Barâ’ bin ‘Âzib and Zaid bin Arqam and they said: ‘We were merchants at the time of the Messenger of Allâh ﷺ, and we asked the Prophet of Allâh ﷺ about money exchange. He said: “If it is done hand to hand there is nothing wrong with it, but if it is done on credit then it is not right.” (Sahîh)

**Comments:**

The exchange of gold for silver or vice versa signifies the sale of gold for silver and silver for gold; in other words, taking of dirhams in exchange for dinars and dinars in exchange for dirhams. Since the mutual proportionate ratio of the rate of gold and silver goes on rising and falling, and the rate goes on fluctuating, their exchange is permitted if the payment is made on the spot. But if the payment is to be made in future, it is not permitted. This is because till the time of payment, the rates are likely to fluctuate. It would then give rise to a possible dispute.
4581. Abû Al-Minhâl said: “I asked Al-Barâ’ bin ‘Azib about money exchange. He said: ‘Ask Zaid bin Arqam, for he is better than me and more knowledgeable.’ So I asked Zaid and he said: ‘Ask Al-Barâ’ for he is better than me and more knowledgeable.’ And they both said: ‘The Messenger of Allâh forbid selling silver for gold on credit.’” (Sahîh)

Comments:
‘He is better than me’: This is the selflessness and humility of the noble Companions that they used to consider others better and more erudite than themselves.

Chapter 50. Selling Silver For Gold And Selling Gold For Silver

4582. ‘Abdur-Rahmân bin Abî Bakrah narrated that his father said: “The Messenger of Allâh forbid selling silver for silver and gold for gold, unless it was of equal amounts. And he told us to sell gold for silver however we wanted, and silver for gold however we wanted.”” (Sahîh)

(المعجم 50) - بيع الفضة بالذهب
وبيع الذهب بالفضة (التحفة 48)
4583. It was narrated from 'Abdur-Rahmân bin Abî Bakrah that his father said: “The Messenger of Allâh ﷺ forbade us from selling silver for silver unless it was of equal amounts, or selling gold for gold unless it was of equal amounts. The Messenger of Allâh ﷺ said: ‘Sell gold for silver however you want, and silver for gold however you want.’” (Sahîh)

4584. Usâmah bin Zaid narrated that the Messenger of Allâh ﷺ said: “There is no Ribâ except in credit.”[1] (Sahîh)

Comments:
But this is when there is a different species or commodity on either side; for instance, gold in exchange for silver, or silver in exchange for gold. Otherwise, if the species is the same, decrease and increase would be considered as interest or usurious gain, as is unequivocally corroborated by the narrations.

4585. It was narrated that Abû Šâlîh heard Abû Sa‘eed Al-Khudrî say: “I said to Ibn ‘Abbâs: ‘Do you think that what you are saying is something that you found in the Book of Allâh, or something that

[1] Meaning, when there is credit or delay of payment.
you heard from the Messenger of Allâh ﷺ? He said: 'I did not find it in the Book of Allâh, nor did I hear it from the Messenger of Allâh ﷺ, rather Usâmah bin Zaid told me that the Messenger of Allâh ﷺ said: 'Ribâ is only in credit.'" (Salâh)

Comments:

‘What you say’: In reality, a misunderstanding had occurred to Ibn ‘Abbâs on account of the narration of Usâmah bin Zaid that gold in exchange for gold and silver in exchange for silver increase or decrease in them, provided it is not on credit.

4586. It was narrated that Ibn ‘Umar said: “I used to sell camels at Al-Baqi’ and I would sell Dînârs in exchange for Dirhams. I came to the Prophet ﷺ in the house of Hafsah and said: ‘O Messenger of Allâh, I want to ask you: I sell camels in Al-Baqi’ and I sell Dînârs in exchange for Dirhams.’ He said: ‘There is nothing wrong with it if you take the price on that day, unless you depart when there is still unfinished business between you both (buyer and seller).’” (Hasan)

Comments:

When the sale of gold and silver is legal, payment in dirhams proportionate to the value of dinars could be accepted, instead of dinars. In the same manner, dinars could be accepted in place of dirhams. Nowadays, the same situation prevails concerning the various currencies of different countries.
Chapter 51. Exchanging Silver
For Gold And Gold For Silver,
And Mentioning The Different
Wordings Reported In The
Narration Of Ibn ‘Umar

4587. It was narrated that Ibn ‘Umar said: “I used to sell gold for silver, or silver for gold. I came to the Messenger of Allâh ﷺ and told him about that, and he said: If you make a deal with your companion, do not leave him when there is still any ambiguity (in the deal) between you.” (Hasan)

Comments:
Meaning the payment ought to be made on the spot. It should not be on credit, as has preceded in elaborate detail above.

4588. It was narrated from Sa’eed bin Jubair that he did not like to exchange Dinârs for Dirhams or Dirhams for Dinârs. (Hasan)

4589. It was narrated from Sa’eed bin Jubair, from Ibn ‘Umar, that he did not see anything wrong with paying Dirhams for Dinârs. (Hasan)

4590. It was narrated from Ibrâhîm, with regard to exchanging Dinârs for Dirhams, that he disliked
it (this transaction) if it was done on credit. \(\text{(Da'if)}\)

Comments:

This is because in the case of loan, there is a possibility that the creditor might attempt to derive benefit from the debtor as a price for giving him loan, and when any benefit is derived from loan, it becomes usury. But this is merely a possibility. Exchanging dirhams for dinars cannot be forbidden merely on this count, provided no usurious gain is derived, as it comes in the following \text{Hadith}.

4591. It was narrated from Sa'eed bin Jubair that he did not see anything wrong with it even if it was on credit. \(\text{(Hasan)}\)

4592. Something similar was narrated from Sa'eed bin Jubair. Abü ‘Abdur-Rahmân (An-Nasâ’î) said: This is what I have found on this topic. \(\text{(Hasan)}\)

Comments:

Iład Abü 'Umar said: “I came to the Prophet...
and said: ‘Wait, I want to ask you something. I sell camels in Al-Baqi’ with a price set in Dinârs but I accept Dirhams instead.’ He said: ‘There is nothing wrong with it if you take the price on that day, unless you depart when there is still unfinished business between you both (buyer and seller).’” (Hasan)

Comments: (See No. 4586)

Chapter 53. Giving More When Weighing

4594. It was narrated that Jâbir said: “When the Prophet ð came to Al-Madînah, he called for a scale and weighed (something) for me and gave me more.” (Sâhîh)

4595. It was narrated that Jâbir said: “The Messenger of Allâh ð paid off what he owed me, and gave me more.” (Sâhîh)

Comments:
1. Allâh’s Messenger ð had bought a camel from him during the course of journey. Forty dirhams were fixed as its price. The payment was made on his arrival to Al-Madînah.
2. ‘Called for a scales’: In that period of time, coins of dirhams and dinars did exist but were few in currency. The common transactions were rather carried out for gold and silver, and gold and silver was weighed and given in payment.


تخريج: [أخرجه البخاري، اليد، باب الهياء المقبوضة وغير المقبوضة ... إلخ، ح: 2604، ومسلم، صلاة المسافرين، باب استجاب ركعتين في المسجد لمن قدم من سفر أول قدومه، ح: 215 من حديث شعبة، وهو في الكبرى، ح: 618:2.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: 618:3.
Chapter 54. Allowing More When Weighing Goods For Sale

4596. It was narrated that Suwaid bin Qais said: “Makhrafa Al-‘Abdi and I brought some cloth from Hajar, and the Messenger of Allâh ( ﷺ ) came to us while we were in Mina where there was a man who weighed (goods) in return for payment. He bought some trousers from us, and said to the man who weighed: ‘Weigh it, and allow more.’” (Sahîh)

**Comments:**
‘Was weighing for payment’ means he was weighing gold and silver for a price, and he used to charge money for weighing. This provided comfort and convenience to the buyer in making payment. This is because the weight of the price is the responsibility of the seller. It might also mean the man who weighed was levying price after price by weighing. In this instance, the seller might have appointed him.

4597. It was narrated that Simâk bin Ḥarb said: “I heard Abû Sa’fîn say: ‘I bought a pair of trousers from the Messenger of Allâh ( ﷺ ) before the Hijrah, and he weighed it for me and allowed more.’” (Sahîh)


4598. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ( ﷺ ) said: ‘Volume is to be measured according to the system of the people of Al-Madînah, and weight is to be measured according
to the system of the people of Makkah.” (Sahih)

This is the wording of Ishâq (one of the narrators).

Chapter 55. Selling Food
Before Taking Possession Of It

4599. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Whoever buys food, let him not sell it until he has taken possession of it.’” (Sahih)

4600. It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “Whoever buys food, let him not sell it until he has taken possession of it.” (Sahih)

4601. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Whoever buys food, let him not sell it until he has checked its weight.’” (Sahih)
It was narrated that Ibn ‘Abbás said: “I heard the Prophet ﷺ say” — something similar to the preceding two reports — “until he takes possession of it.” (Ṣaḥīḥ)

4603. It was narrated that Ṭawūs bin Hizam said: “The Messenger of Allāh ﷺ forbade, (it is) selling before taking possession of food.”” (Ṣaḥīḥ)

4604. It was narrated that Ibn ‘Abbás said: “The Messenger of Allāh ﷺ said: ‘Whoever buys food, let him not sell it until he takes possession of it. Ibn ‘Abbás said: “I think the same applies to everything else as to food.”” (Ṣaḥīḥ)

4605. It was narrated that Ḥakīm bin Ḥizām said: “The Messenger of Allāh ﷺ said: ‘Do not sell food until you have bought it and taken possession of it.’” (Ṣaḥīḥ)
Ibn Jurayj said: "Aṭā’ told me that from ‘Abdullāh bin ‘Ismah Al-Juṣhāmī from Ḥakīm bin Ḥizām from the Prophet ﷺ.” (Sahih)

4607. Ḥakīm bin Ḥizām said: “I bought some food and made a profit on it (by selling it) before I took possession of it. I came to the Messenger of Allāh ﷺ and told him about that and he said: ‘Do not sell it until you take possession of it.’” (Sahih)

Chapter 56. Prohibition Of Selling Food That One Has Bought By Measure Until One Has Taken Possession Of It

4608. It was narrated from Ibn ‘Umar that the Prophet ﷺ forbade anyone to sell food that he bought
by measure, until he took possession of it. (Da'if)

Comments:

'Bought by measure': This is because it might have been first weighed by the seller, as is the common practice. Now the buyer also should measure it. The purpose of this chapter is to underscore the point that the weighing by the seller should not be held enough. Rather the buyer also should measure it so that he could sell it further with certainty and confidence.

Chapter 57. Selling Food That One Has Bought Unmeasured Before Removing It From The Place Of Sale

4609. It was narrated that 'Abdullâh bin 'Umar said: "During the time of the Messenger of Allâh ﷺ, we used to buy food, and he sent someone to tell us to remove it from the place where we had bought it, to another place, before selling it." (Sahîh)

4610. It was narrated from Ibn 'Umar that they used to buy and sell during the time of the Messenger of Allâh ﷺ at the top
of the marketplace without measuring. The Messenger of Allâh forbade them to sell it in the place where they had bought it until they moved it. (Sâhîh)

4611. It was narrated from Nâfi' that Ibn 'Umar told them, that they used to buy food from the riders at the time of the Messenger of Allâh, and he forbade them to sell it in the place where they had bought it until they moved it to the food market. (Sâhîh)

4612. It was narrated from Sâlim that his father said: "I saw people being beaten (in punishment) at the time of the Messenger of Allâh for buying food unmeasured and selling it before bringing it to their own camp." (Sâhîh)
Chapter 58. A Man Buying Food With Payment To Be Made Later, And The Seller Asking For Something As Collateral For This Price

It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ bought some food from a Jew with payment to be made later, and he put his shield in pledge for that." (Sahih)

Comments:
Collateral is a piece of saleable property put up as security for a financial obligation to cover the amount. The collateral is returned to the buyer as soon as he meets his financial obligation. This is called collateral in the terminology of the Divine law. Since there is no ignominy in it, it is permissible according to the canonical law of Islam, whether at residence or on a journey. The restriction of one's being on a journey stipulated by the Glorious Qur'ân is incidental. It is, however, not allowed to gain an advantage from collateral. It would otherwise become interest or usurious gain, except for the expenses incurred for maintaining the article put up as collateral. One may gain an advantage after making such expenditure (such as fodder for livestock or wages of a person watering trees, etc.)

Chapter 59. To Pawn While A Resident

It was narrated from Anas bin Mâlik that he brought some barley bread and rancid oil to the Messenger of Allâh ﷺ. He said: "He put his armor in pledge for that with a Jew in Al-Madinah, and he took some barley from him for his family." (Sahih)

Comments:

Chapter 60. Selling What the Seller Does Not Have

4615. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "It is not permissible to lend on the condition of a sale, or to have two conditions in one transaction, or to sell what you do not have." (Sahîh)

4616. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: No man is bound by a transaction involving the sale of something that he does not possess." (Hasan)

Comments:

Merchandise belonging to someone else may not be sold by anyone else if he sells it; the transaction will not be considered to have been effected. The merchandise shall continue to belong to its rightful original owner. The buyer, therefore, ought to make it certain whether the seller is in reality the owner of the article. Otherwise, the purchaser's money is likely to go waste, because the article would ultimately go to its rightful owner. If the buyer is able to retrieve...
his money from the seller, it would be well and good, otherwise, it would go 
waste since the money cannot be demanded from the real owner of the 
article.

4617. It was narrated that Ḥakīm
bin Ḥizām said: “I asked the 
Prophet ﷺ: ‘O Messenger of 
Allāh, a man may come to me and 
ask me to sell him something that I 
do not have. Can I sell it to him 
then go and buy it from the 
market?’ He said: ‘Do not sell what 
you do not have.’” (Ḥasan)

Comments:
It is quite possible that you fail to obtain that thing from the market, or you 
might get it at a price higher than that stipulated.

Chapter 61. Paying In Advance 
For Food

4618. It was narrated that 
‘Abdullāh bin Abū Al-Mujālid said: 
“I asked Ibn Abī Awfā about paying 
in advance. He said: ‘We used to pay 
in advance during the time of the 
Messenger of Allāh ﷺ and Abū 
Bakr and ‘Umar, for wheat, barley 
and dates, paying people whom we 
did not know if they had those things 
or not.’” Ibn Abza said – meaning, 
similarly. (Ṣaḥīḥ)
Chapter 62. Paying In Advance For Raisins

4619. Ibn Abī Al-Mujālid – on one occasion he (the narrator) said ‘Abdullāh, and on another occasion he said Muḥammad – said: “Abū Burdah and ‘Abdullāh bin Shaddād argued about payment in advance. They sent me to Ibn Abī Awfa and I asked him (about that). He said: ‘We used to pay in advance during the time of the Messenger of Allāh and Abū Bakr and ‘Umar, for wheat, barley, raisins and dates, paying people whom we did not see it with them.” And I asked Ibn Abza and he said something similar to that. (Sahih)

Chapter 63. Paying In Advance For Fruit

4620. It was narrated that Abū Al-Minhāl said: “I heard Ibn ‘Abbas say: ‘When the Prophet came (to Al-Madīnah), they used to pay in advance for dates, two or three years in advance. He forbade them that and said: ‘Whoever pays in advance for dates, let him pay for a known amount or a known weight, to be delivered at a known time.”’ (Sahih)

تخريج: [صحح] انظر الحديث السابق، وهو في الكبيرة، ح: ۲۲۰۸.
Comments:
'Specified measure' the quantity of food grain or fruits whose sale is being made, while specified weight means the quantity of gold and silver which is being paid by way of price. That means these should be specified upon fixing the price. Specified period means the time when the food grain or the fruits would be delivered as per the agreement. So to say, everything ought to be made clear. Dubiousness should be there concerning the deal, so that the possibility of dispute does not arise.

Chapter 64. Borrowing Animals

4621. It was narrated from Abû Râfî' that the Messenger of Allâh borrowed a young camel from a man, then he came to get his camel back. He said to a man: "Go and buy a young camel for him." He came and said: "I could only get a Rabâ‘ camel of good quality." He said: "Give it to him, for the best of the Muslims is the one who is best in repaying." (Sahîh)
Messenger of Allâh ﷺ said: “The best of you is the one who is best in repaying.” (Sahîh)

Comments:

‘A camel of a particular age’: He was due a young camel below six years of age. Allâh’s Messenger ﷺ gave him a camel of six years of age. In other words, Allâh’s Messenger ﷺ gave him a pretty good and an expensive camel in return.

4623. Irbâd bin Sâriyâh said: “I lent a young camel to the Messenger of Allâh ﷺ, and I came to ask him to repay me. He said: ‘Yes, I will only repay you with a superior she-camel.’ So he repaid me well: Then a Bedouin came to him to ask him to repay him a camel of a certain age, and the Messenger of Allâh ﷺ said; ‘Give him a camel of a certain age.’ On that day they gave him a mature camel and he said: ‘This is better than my camel.’ He (The Prophet ﷺ) said: ‘The best of you is the one who is best in repaying.’” (Sahîh)

Chapter 65. Selling Animals In Exchange For Animals On Credit

4624. It was narrated from Samurah that the Messenger of Allâh ﷺ forbade selling animals in exchange for animals on credit. (Sahîh)
The narrations in the preceding chapter were about taking an animal on loan, and that is permitted. This chapter and this Hadith is related to the sale of the animal. A loan is an outstanding debt. Though, transaction could be made by paying hand to hand and on credit too. The sale of an animal in exchange for an animal concluded on the spot is permissible and appropriate; irrespective of whether there occurs any decrease or increase, for example on one side there is only one animal, while on the other there are two or three. There is no harm in it, as there is clarification to that effect in the forthcoming chapter. But the sale of an animal in exchange for animal on credit is not appropriate.

Chapter 66. Selling Animals
For Animals Of Different
Amounts Or Quality, Hand To Hand

4625. It was narrated that Jābir said: “A slave came and gave his pledge to the Messenger of Allāh to emigrate, and the Prophet did not realize that he was a slave. Then his master came looking for him. The Prophet said: ‘Sell him to me.’ So he bought him for two black slaves, then he did not accept the pledge of anyone after that until he had asked: ‘Is he a slave?’” (Saḥīḥ)
Comments:
In mutual sale and exchange of animals, increase and decrease is permissible. This is because some difference does generally often occur in the kind of animals. So to speak, they all are a distinct species, and when species or classes are different, increase and decrease is permissible. And it is clear, that the author has used this to prove the ruling for living creatures. See No. 4189 as well.

Chapter 67. Selling The Offspring Of The Offspring Of A Pregnant Animal (Habal Al-Habalah)

4626. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “Paying in advance for the offspring of the offspring of a pregnant animal (Habal Al-Habalah) is Ribā.” (Sahih)

4627. It was narrated from Ibn ‘Umar that the Prophet ﷺ forbade selling the offspring of a pregnant animal (Habal Al-Habalah). (Sahih)

4628. It was narrated from Ibn ‘Umar that the Prophet ﷺ forbade selling the offspring of the offspring...
of a pregnant animal (Habal Al-Habalah). (Sahih)

تخريج: أخرج أبو مسلم، البيع باب تحريم بيع حبل الحبلة، ح: 1/1545 عن قتيبة بن سعيد

Chapter 68. Explanation Of That

4629. It was narrated from 'Abd 'Umar that the Messenger of Allah forbade selling the offspring of a pregnant animal (Habal Al-Habalah), which was a transaction practiced by the people of the Jâhiliyah, whereby a man would buy camel to slaughter, but he would wait until the she-camel had produced offspring and the offspring in her belly had then produced offspring. (Sahih)

تخريج: أخرج أبو مسلم، البيع باب تحريم بيع حبل الحبلة، ح: 1/1545 عن قتيبة بن سعيد

Comments:

This period of time is dubious. It is not known whether the she-camel would beget female or male offspring. See No. 4626.

Chapter 69. Selling The Produce Several Years In Advance

4630. It was narrated that Jâbir said: “The Messenger of Allah forbade selling the produce several years in advance.” (Sahih)

تخريج: أخرج أبو مسلم، البيع باب تحريم بيع حبل الحبلة، ح: 1/1545 عن قتيبة بن سعيد

4631. It was narrated from Jâbir that the Messenger of Allah forbade selling the produce several years in advance. (Sahih)
Chapter 70. Selling With Payment To Be Made At A Certain Time

4632. It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ was wearing two Qirā garments which, if he sat and sweated, would become heavy (and uncomfortable). A Jewish man got some fabric from Ash-Shām so I said: ‘Why don’t you send word to him to buy two garments from him, and pay him when things get easier?’ So he sent word to him, but he said: ‘I know what Muhammad wants; he wants to go away with my money and take them (the two garments).’ The Messenger of Allāh ﷺ said: ‘He is lying; he knows that I am one of the ones who fear Allāh the most, and are most honest in fulfilling trusts.’” (Sahih)

Comments:
1. ‘When things are easier’: Allāh’s Messenger ﷺ had not specified any duration of time, while in the chapter there is mention of specified period of time.
2. ‘Qirā’: A garment manufactured in an area of Bahrain.

Chapter 71. Lending On Condition Of Buying Or Selling

4633. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of

Allāh prohibited lending on the condition of a sale, or to have two conditions in one transaction, or to profit from what you do not possess. (Hasan)

Chapter 72. Two Conditions In One Transaction, Which Is When One Says: “I Will Sell You This For This Price, If You Pay After One Month, And Another Price If You Pay After Two Months”

4634. ‘Amr bin Shu‘aib said: “My father told me, narrating from his father, (and he mentioned ‘Abdullāh bin ‘Amr) that he said: ‘The Messenger of Allāh said: “It is not permissible to lend on the condition of a sale, or to stipulate two conditions in one transaction, or to make a profit on that which you do not possess.”’ (Sahīh)

4635. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “The Messenger of Allāh forbade lending on the condition of a sale, selling what you do not have, and profiting on what you do not possess.” (Sahīh)
Comments:
(See Nos. 4615).

Chapter 73. Two Transactions
In One, Which Is Where A Person Says: "I will Sell You
This Produce For One Hundred Dirhams In Cash And Two
Hundred Dirhams On Credit."

4636. It was narrated that Abû Hurairah said: "The Messenger of Allâh forbid two transactions
in one."

(Hasan)

\[\textit{chapter 74. prohibition of selling with an exception, unless it is defined} \]

4637. It was narrated from Jâbir that the Prophet forbid Muhaqalas, Muzabanan, Mukhabarah and
selling with an exception unless it is defined. (Hasan)

Comments:
‘An exception’ signifies that the seller says to the buyer: I will sell you the
fruits of this orchard for this price, but the fruits of ten trees would be mine.
Since it is not known which those ten trees are, such exception is likely to
become the cause of dispute and disagreement. Such a transaction, therefore,
is forbidden.
4638. It was narrated that Jâbir said: "The Messenger of Allah forbade Muḥāqalah, Muzābānah, Mukhābarah, Muʿāwamah, and selling with an exception unless it is defined but he gave concession allowing 'Ara'yā.

4639. It was narrated from Ibn 'Umar that the Prophet said: "Any man who pollinates a date-palm tree then sells it, the fruits of the tree are for the one who pollinated it, unless the purchaser stipulated otherwise." (Sahih)

4640. It was narrated from Sâlim, from his father, that the Prophet said: "Whoever buys a date-palm tree after it has been pollinated, its fruits belong to the buyer.

Comments:
(See Nos. 3910, 4630 and 4542).

Chapter 75. Selling A Tree But Not Its Produce

Chapter 76. When A Slave Is Bought Or Sold But His Possessions Are Exempt
Chapter 77. A Sale In Which There Is A Condition And Both The Sale And The Condition Are Valid

4641. It was narrated that Jâbir bin ‘Abdullâh said: “I was with the Prophet ﷺ on a journey, and my camel got tired. I thought I wanted to let it go, but the Messenger of Allâh ﷺ met me and prayed for it (the camel) and hit it. Then it started to run like never before. He said: ‘Sell it to me for one Uwqiyah.’ I said: ‘No.’ He said: ‘Sell it to me.’ So I sold it to him for one Uwqiyah but stipulated an exception, to ride it until we reached Al-Madinah. When we reached Al-Madinah, I brought the camel to him and asked him for its price, then I went back. He sent word to me saying: ‘Do you think I bargained with you to take your camel? Take your camel and your Dirhams.’” (Sahîh)

Comments:

Allâh’s Messenger ﷺ wanted to extend the hand of cooperation toward Jâbir ﷺ, because his father had been martyred. The burden of six sisters was on his
head, as well as his father's debt. Besides, he had recently married. Allâh's Messenger ﷺ, therefore, used buying of the camel as a means to help him, so that he might not feel hurt.

4642. It was narrated that Jâbir said: “I went on a campaign with the Messenger of Allâh ﷺ, riding a camel of ours,” then he quoted the whole Hadîth. Then he said words to the effect that: “The camel got tired and the Prophet ﷺ hit it, so it became energetic and came to the front of the army. The Prophet ﷺ said: ‘O Jâbir, I see that your camel has become energetic.’ I said: ‘It is because of your blessing, O Messenger of Allâh.’ He said: ‘Sell it to me, and you can ride it till we arrive (in Al-Madînah).’ So I sold it to him. I was in great need of it myself but I felt too shy to refuse. When we finished our campaign, and we were close to Al-Madînah, I asked his permission to go on ahead. I said: ‘O Messenger of Allâh, I am newly married.’ He said: ‘Have you married a virgin or a previously married woman?’ I said: ‘A previously married woman, O Messenger of Allâh. ‘Abdullâh bin ‘Amr died and left behind young daughters, and I did not like to bring to them someone who was like them, so I married a previously married woman who could teach them, and raise them with good manners.’ So he gave me permission, and said to me: ‘Go to your family at the end of the day.’ When I arrived, I told my maternal uncle that I had sold the camel and he scolded me. When the Messenger of Allâh ﷺ came, I
brought the camel to him, and he gave me the price of the camel, and the camel, and a share (of the spoils of war) with the rest of the people.” (Sahih)

Comments:

"Make it a point to reach your family in the evening’ means do not go to them at night, because it is not permitted to return at night time, after a long journey.

4643. It was narrated that Jâbir bin ‘Abdullâh said: “I was with the Messenger of Allâh Ṣâliḥ on a journey, and I was riding a camel. He said: ‘Why are you at the back of the people?’ I said: ‘My camel is tired.’ He took hold of its tail and shouted at it, then I was at the front of the people, worrying that it would go ahead of the others. When we drew close to Al-Madâihn he said: ‘What happened to the camel? Sell it to me.’ I said, ‘No, it is yours O Messenger of Allâh.’ He said, ‘No, sell it to me.’ I said, ‘No, it is yours, O Messenger of Allâh.’ He said: ‘No, sell it to me. I will take it for one Uwqiyah but you (continue to) ride it. Then when you reach Al-Madâihn, bring it to us.’ So when I reached Al-Madâihn, I brought it to him. He said to Bilâl: ‘O Bilâl, weigh out for him one Uwqiyah and add a Qirât.’ I said: ‘This is something extra that the Messenger of Allâh Ṣâliḥ gave to me.’ I kept it with me and put it in a bag, and it stayed with me until the people of Ash-Shâm came on the Day of Al-Harrârah and took from us what they took.” (Sahih)
Comments:
1. Qirā: twentieth part of a dinar or half a dirham.
2. ‘It stayed with me’: It was the blessed object given by the Messenger of Allāh ﷺ.
3. ‘The Day of Al-Harrah’: This refers to the period of Yazīd. The people of Al-Madinah had broken the Pledge of Allegiance of Yazīd, after the martyrdom of Ḥusain ﷺ. Yazīd sent an army from Syria. The fighting took place in the stony plain of Al-Harrah on the outskirts of Al-Madinah.

4644. It was narrated that Jābir said: “The Messenger of Allāh ﷺ caught up with me when I was riding a bad camel of ours, and I said: ‘We have a bad camel, more’s the pity!’ The Prophet ﷺ said: ‘Will you sell it to me, O Jābir?’ I said, ‘No, it is yours, O Messenger of Allāh.’ He said: ‘O Allāh, forgive him; O Allāh, have mercy on him. I will buy it for such and such, and I will lend it to you to ride until (we reach) Al-Madinah.’ When I reached Al-Madinah, I prepared it, and brought it to him, and he said: ‘O Bilāl, give him its price.’ When I turned to leave, he called me back, and I was afraid that he would give it back, but he said: ‘It is yours.’” (Ṣaḥīḥ)

4645. It was narrated that Jābir bin ‘Abdullāh said: “We were traveling with the Messenger of Allāh ﷺ and I was riding a camel. The Messenger of Allāh ﷺ said to me: ‘Will you sell it to me for such and such, may Allāh forgive you?’ I said, ‘Yes, it is yours, O Prophet of
Allāh.' He said: 'Will you sell it to me for such and such, may Allāh forgive you?' I said: 'Yes, it is yours.' O. Prophet of Allāh! He said: 'Will you sell it to me for such and such, may Allāh forgive you?' I said: 'Yes, it is yours.' (One of the narrators) Abū Nadrah said: 'This became a phrase that was used by the Muslims: 'Do such and such, may Allāh forgive you.'” (Sahih)

Comments:

1. The Prophet’s asking him over and over again was in order to bless him abundantly and it was by way of affection also. This has been discussed above (Hadith 464).

2. ‘May Allāh forgive you’: This expression could be an invocation as well as a prediction and a promise that Allāh, Most High, would grant you forgiveness. In both the situations, it is a matter of excellence for Jābīr. May Allāh be pleased with him and he be with Him.

Chapter 78. If There Is An Invalid Condition In A Transaction, The Transaction Is Valid But That Condition Is Invalid

7043. It was narrated that ‘Aishah said: “I bought Barirah and her masters stipulated that her loyalty (Walā’) should be to them. I mentioned that to the Prophet and he said: ‘Set her free, and loyalty belongs to the one who pays the silver.’” She said: “So I set her free. The Messenger of Allāh called her and gave her the choice regarding her husband, and she chose herself. Her husband was a free man.” (Sahih)
Comments:
(See 3477-3484).

4647. It was narrated from ‘Āishah that she wanted to buy Barîrah to set her free, but they stipulated that her loyalty (Walî‘) should be to them. She mentioned that to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said: “Buy her, and set her free, and loyalty (Walî‘) belongs to the one who sets the slave free.” Some meat was brought to the Messenger of Allâh ﷺ and it was said that this had been given in charity to Barîrah. He said: “It is charity for her, and a gift for us.” And she was given the choice. (Sahîh)

4648. It was narrated from ‘Abdullâh bin ‘Umar that ‘Āishah wanted to but a slave woman to set her free, but her people said: “We will sell her to you on condition that her loyalty (Walî‘) be to us.” She mentioned that to the Messenger of Allâh ﷺ and he said: “That should not stop you. Loyalty belongs to the one who sets the slave free.” (Sahîh)

Chapter 79. Selling Something From The Spoils Of War Prior To Its Distribution

4649. It was narrated that Ibn ‘Abbâs said: “The Messenger of
Allah ﷺ forbade selling something from the spoils of war prior to its distribution, having intercourse with a pregnant woman until she gives birth, and (eating) the flesh of any predator that has fangs.” (Sahih)

Chapter 80. Selling Something In Which Someone Else Has A Share

4650. It was narrated that Jâbir said: “The Messenger of Allah ﷺ said: ‘Pre-emption is to be given in everything that is shared, whether it is a house or a garden. It is not right to sell it before informing one’s partner, and if he sells it he (the partner) has more right to it, unless he gives permission to sell it to someone else.’” (Sahih)

Chapter 81. It Is Not Essential To Call Witnesses When Buying Or Selling

4651. It was narrated from ‘Umârah bin Khuzaïmah that his paternal uncle, who was one of the Companions of the Prophet ﷺ, told him, that the Prophet ﷺ bought a horse from a Bedouin and asked him to follow him, so that he could...
pay him for the horse. The Prophet ﷺ hastened but the Bedouin was slow. Men started to talk to the Bedouin and make offers for the horse, and they did not realize that the Prophet ﷺ had bought it, until some of them offered more than the Prophet ﷺ had bought it for. Then the Bedouin called out to the Prophet ﷺ and said: “Are you going to buy this horse or shall I sell it?” The Prophet ﷺ stood up when he heard him calling and said: “Have I not bought it from you?” He said: “No, by Allâh, I have not sold it to you,” and the Prophet ﷺ said “I bought it from you.” The people started to gather around the Prophet ﷺ and the Bedouin as they were talking, and the Bedouin started to say: “Bring a witness who will testify that you bought it.” Khuza’imah bin Thâbit said: “I bear witness that you bought it.” The Prophet ﷺ turned to Khuza’imah and said: “Why are you bearing witness?” He said: “Because I know that you are truthful, O Messenger of Allâh.” So the Messenger of Allâh ﷺ made the testimony of Khuza’imah equivalent to the testimony of two men. (Sahîh)

Comments:
There is an unequivocal command in the Noble Qur’ân: ‘And have witnesses whenever you trade with one another.’ (2: 282) The apparent wordings render it essential to have witnesses over every transaction, but since this constitutes an impossible obligation, it is not possible to bring it into practice. There is,
therefore, the general consensus of the nation that here desirability is meant. The dealings of the Messenger of Allah ﷺ and his noble Companions also bear witness that it is not necessary to set up witnesses. Imam An-Nasā’ī also pointing to the same reality, although if the deal is being made on terms of credit, or if a loan is involved, or if conditions are stipulated in the sale, if there is apprehension of forgetfulness and disputes, then setting up witnesses, rather putting the deal in black and white would be emphatically confirmed.

Chapter 82. When The Two Parties To A Transaction Disagree About The Price

4652: ‘Abdullāh said: “I heard the Messenger of Allah ﷺ say: ‘If the two parties to a transaction disagree, and neither of them has any proof, then it is as the owner of the goods says, or they may cancel it.”’ (Hasan)

4653. It was narrated that ‘Abdul-Malik bin ‘Ubaid said: “We were with Abū ‘Ubaidah bin ‘Abdullāh bin Mas‘ūd when two men who were involved in a transaction came to him. One of them said: ı...
bought it for such and such,' and the other said: 'I sold it to him for such and such.' Abû 'Ubaidah said: 'Something like this was brought to Ibn Mas'ûd, and he said: I was with the Messenger of Allâh  when something like this was brought to him. He told the seller to swear an oath, then he gave the purchaser the choice: If he wished, he could buy it, and if he wished he could cancel (the transaction)." (Hasan)

Chapter 83. Doing Business With The People Of The Book

4654. It was narrated that 'Aîshah said: "The Messenger of Allâh  bought some food from a Jew on credit, and he gave him a shield of his as a pledge." (Saḥîh)

4655. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh  died when his shield was in pledge with a Jew for thirty Sâ's of barley for his family." (Hasan)

Comments:

The detailed discussion pertaining to this narration has preceded above (Hâdiîh 4614). The intent of Imâm An-Nasâ’î is that commercial relations...
with non-Muslims could be kept. Dealings and transactions could be done with them.

Chapter 84. Selling A Mudabbar

4656. It was narrated that Jâbir said: "A man from Banu ‘Adhrah stated that a slave of his was to be set free after he died. News of that reached the Messenger of Allâh \(\text{ﷺ}\) and he said: ‘Do you have any other property besides him?’ He said: ‘No.’ The Messenger of Allâh \(\text{ﷺ}\) said: ‘Who will buy him from me?’ Nu’aim bin ‘Abdullâh Al-Adawî bought him for eight hundred Dirhams, which the Messenger of Allâh \(\text{ﷺ}\) brought and gave to him (the former owner). Then the Messenger of Allâh \(\text{ﷺ}\) said: ‘Start with yourself and give charity to (yourself). If there is anything left over, then give it to your family; if there is anything left over from your family, then give it to your relatives; if there is anything left over from your relatives, then give it to such and such,’ saying ‘In front of you, to your right and to your left.’” (Sâhîh)

Comments:

1. ‘Do you have any other property?’ He had only one slave. He had no other estate or sums of money. He had, therefore, no right to emancipate his slave. That is why Allâh’s Messenger \(\text{ﷺ}\) ruled his behavior illegal, and sold his slave.

2. Al-Mudabbar is the slave concerning whose owner declares that he will be free upon his death. Such a slave would become free no sooner than his master dies. Hence, the sale of such a slave is not permitted, because if he is sold, he would consequently be deprived of his promised freedom.

\[1\] Mudabbar: A slave whose master has stated he is to be set free after he dies.
4657. It was narrated from Jābir that a man from among the Anṣār who was called Abū (Madkhūr) stated that a slave of his who was called Ya'qūb was to be set free after he died, and he did not own any other property apart from him. The Messenger of Allāh called for him (the slave) to be brought and he said: "Who will buy him?" Nu‘āim bin ‘Abdullāh bought him for eight hundred Dirhams, and he gave it to him and said: "If one of you is poor, let him start with himself; if there is anything left over, (let him give it) to his dependents; if there is anything left over, (let him give it) to his relatives; and if there is anything left over, (let him give it) here and there." (Sahih)

4658. It was narrated from Jābir that the Prophet sold a Mudabbar. (Sahih)

Chapter 85. Selling A Mukātīb[1]

4659. It was narrated from ‘Āishah that Barirah came to ‘Āishah asking her to help her with her contract of

[1] Mukātīb: A slave who has writ of manumission to buy his freedom from his master.
manumission. 'Aishah said: "Go back to your masters, and if they agree to let me pay off your contract of manumission, and let your loyalty be to me, then I will do it." Barirah told her masters about that, but they refused and said: "If she wants to seek reward (with Allâh) by freeing you, let her do so, but your loyalty will be to us." She told the Messenger of Allâh ﷺ about that, and the Messenger of Allâh ﷺ said to her: "Buy her and set her free, and loyalty belongs to the one who set the slave free." Then the Messenger of Allâh ﷺ said: "What is the matter with people, who stipulate conditions that are not in the Book of Allâh? Whoever stipulates something that is not in the Book of Allâh, it is not valid even if he stipulates one hundred conditions. The condition of Allâh is more deserving of being followed and is more binding." (Sahîh)

Comments:
This narration has preceded in Hadîth 3481. Here, matter worth exploring is: Could a Mukâtab slave be sold? Mukâtab is a slave whose owner makes a settlement with him that if he pays this much 'um of money in so many installments (or full payment at one go), over a stretch of time, he would gain freedom. Apparently, it is an agreement which cannot be breached.

Chapter 86. If A Mukâtab Is Sold Before He Pays Off His Contract Of Manumission...

4660. It was narrated that 'Aishah said: "Barirah came to me and said: 'O 'Aishah, I have drawn up a
contract of manumission with my masters, (to buy my freedom) in return for nine Uwqiyahs, one Uwqiyah to be paid each year; help me.' She had not yet paid anything toward her contract of manumission.' 'Aishah, who liked her and wanted to help her, said: 'Go back to your masters and if they agree to let me pay the whole sum and that your loyalty will be to me, I will do it.' So Barirah went to her masters and suggested that to them, but they refused and said: 'If she wants to seek reward (with Allah) by freeing you, let her do so, but (your loyalty) will be to us.' 'Aishah told the Messenger of Allah about that and he said: 'Do not let that stop you. Buy her and set her free, and loyalty belongs to the one who sets the slave free.' So she did that, then the Messenger of Allah stood up before the people, praised and glorified Allah, then said: 'What is the matter with people who stipulate conditions that are not in the Book of Allah? Whoever stipulates a condition that is not in the Book of Allah, it is invalid, even if there are a hundred conditions. The decree of Allah takes priority, and the condition of Allah is more binding. And loyalty belongs to the one who sets the slave free.' (Saheeh)
Chapter 87. Selling Loyalty (Al-Walâ’)

4661. It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ forbade selling loyalty or giving it away. (Sâhih)

Comments:

Walâ or the right of inheritance of a slave is the connection and relationship, which is established between the emancipator and the emancipated slave upon the latter’s emancipation. Apparently, relationships and linkages could neither be sold nor could they be gifted to someone.

4662. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade selling loyalty or giving it away. (Sâhih)

4663. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ forbade selling loyalty or giving it away.” (Sâhih)

Chapter 88. Selling Water

4664. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade selling water. (Sâhih)
Water is the basic necessity of humans and animals. Survival without water is not possible. Besides, Allâh, Most High, has made available abundant water free of cost. If there is water in excess of quenching one's thirst, it is one's obligatory duty to provide it to others free of cost. And if it is in excess after meeting one's needs of taking a bath and making ablution, it is essential to provide it to others for bath and ablution, free of cost.

4665. Abû Al-Minhâl said: "I heard Iyâs bin 'Umar" – and on one occasion he said: "Ibn 'Abd – say: 'I heard the Messenger of Allâh forbid the sale of water.'" (Sahîh) Qutaibah (one of the narrators) said: "I did not understand some of the statement of Abû Al-Minhâl as I wanted to."

Chapter 89. Selling Surplus Water

4666. It was narrated from Iyâs that the Messenger of Allâh forbade selling surplus water. The keeper of Al-Wahat sold the surplus water of Al-Wahat, and 'Abdullâh bin 'Amr disapproved of that. (Sahîh)
Chapter 90. Selling Wine

4668. It was narrated from Ibn Wa'ilah Al-Miṣrī that he asked Ibn ʿAbbās about what is produced from grapes. Ibn ʿAbbās said: "A man gave the Messenger of Allāh a skin full of wine, and the Prophet said to him: 'Did you know that Allāh has forbidden it?’ He whispered some thing and I did not understand what he whispered as I wanted to. I asked a person who was beside him and the Prophet said to him: 'What are you whispering about?’ He said: 'I told him to sell it.’ The Prophet told him to sell it also forbade selling it.’ Then he opened the vessels and poured out their contents.” (Sahih)

4669. It was narrated that ʿAishah said: “When the Verses of Ribā
were revealed, the Messenger of Allâh ﷺ stood up on the Minbar and recited them to the people, then he forbade dealing in wine.” (Sahîh)

Chapter 91. Selling Dogs

4670. Abû Mas‘ûd ‘Uqbah bin ‘Amr said: “The Messenger of Allâh ﷺ forbade the price of a dog, the gift of a female fornicator, and the fee of a fortuneteller.” (Sahîh)

Comments:
(See No. 4697).

4671. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said – among the things that he forbade – ‘And the price of a dog.” (Sahîh)

Comment:
(See Sahîh)
Chapter 92. Exceptions From That

4672. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh forbade the price of dogs and cats, except hunting dogs.

(Đa‘f)

Abū ‘Abdur-Rahmān (An-Nasā‘) said: This is Munkar.

Chapter 93. Selling Pigs

4673. It was narrated from Jābir bin ‘Abdullāh that he heard the Messenger of Allāh say, when he was in Makkah during the Year of the Conquest: “Allāh and His Messenger have forbidden the sale of wine, dead animals, pigs and idols.” It was said: “O Messenger of Allāh, what do you think about the fat of the dead animal, for ships are caulked with it, skins are daubed with it and people use it in their lamps.” He said: “No, it is Ḥarām.” And the Messenger of Allāh then said: “May Allāh curse the Jews, for when Allāh, the Mighty and Sublime, forbade the meat (of dead animals) to them, they melted it down and sold it, and consumed its price.” (Sahīḥ)

Comments:
(See No. 4261).
Chapter 94. Stud Fees For A Male Camel

4674. Jābir said: “The Messenger of Allāh forbade charging stud fees for a camel, the sale of water, the renting of land for cultivation. Selling one’s land and water, this is what the Prophet forbade.” (Ṣaḥīḥ)

4675. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh forbade charging stud fees for a stallion.” (Ṣaḥīḥ)

4676. It was narrated that Anas bin Mālik said: “A man from Banu Aṣ-Ṣa‘q, one of Banu Kilāb, came to the Messenger of Allāh and asked him about charging stud fees for a stallion. He forbade him to do that, but he said: ‘We give payment for that.’” (Ṣaḥīḥ)
4677. Abû Hurairah said: “The Messenger of Allāh ﷺ forbade the earnings of a cupper, the price of a dog and stud fees for a stallion.” (Sahîh)

4678. It was narrated that Abû Sa‘eed Al-Khūdri said: “The Messenger of Allāh ﷺ forbade charging stud fees for a stallion.” (Sahîh)

4679. It was narrated that (Abû Hurairah) said: “The Messenger of Allāh ﷺ forbade the price of a dog and stud fees for a stallion.” (Sahîh)
Chapter 95. If A Man Buys A Product Then Becomes Bankrupt, And The Product Itself Is Found With Him

4680. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “If a person becomes bankrupt, then a man finds the goods that he sold to him with him, he has more right to them than anyone else.” (Ṣaḥīḥ)

4681. It was narrated from Abū Hurairah from the Prophet ﷺ, that if a man becomes bankrupt, then a specific item is found with him, and is recognized, then it belongs to the one who sold it to him. (Ṣaḥīḥ)

4682. It was narrated that Abū Sa‘eed Al-Khudrī said: “At the time of the Messenger of Allāh ﷺ, a man suffered loss of some fruit that he had purchased, and his debts increased. The Messenger of
Allāh said: ‘Give him charity.’ So the people gave him charity, but that was not enough to pay off his debts. The Messenger of Allāh said: ‘Take what you find, but you have no right to more than that.’” (meaning his creditors). (Ṣahih)

Chapter 96. If A Man Sells An Item And A Third Party Has More Right To It

4683. Usaid bin Hudair bin Simāk narrated that the Messenger of Allāh ruled that if a man found (his goods) in the possession of a man who was not guilty, then if he wished he could give the man what he had paid for it, or if he wished he could go after the one who had stolen it. Abū Bakr and ‘Umar passed similar judgments. (Ṣahih)

4684. Usaid bin Zuhair Al-Anṣārī, who was one of Banu Ḥārithah narrated that there was the governor of Al-Yamāmah, and Marwān wrote to him saying that Mu‘āwiyyah had written to him, saying that any man who had something stolen from him had more right to it wherever he found it. Then Marwān wrote saying that to me (Usaid). I wrote to Marwān...
saying that the Prophet ﷺ had ruled that if the one who bought it from the one who stole it is not guilty of anything (and did not realize that it was stolen goods), then the owner has the choice: If he wishes, he may buy it from the one who bought it from the thief, or if he wishes he may go after the thief. Abū Bakr, ‘Umar and ‘Uthmān also passed judgment along these lines. Marwān sent my letter to Mu‘āwiyah, and Mu‘āwiyah wrote to Marwān (saying): ‘Neither you nor Usaid are in a position to tell me what to do, rather I am the one who tells you what to do because I am superior in rank to you, so do what I tell you.’ Marwān sent the letter of Mu‘āwiyah to me, and I said: ‘I will not judge according to Mu‘āwiyah’s opinion as long as I am the governor.” (Ṣaḥīḥ)

**tālîl**: [إسناده صحيح] وهو في الكبيرة، ح: ٢٧٦.

4685. It was narrated from Samurah that the Messenger of Allāh ﷺ said: “A man has more right to his own wealth when he finds it, and the buyer should pursue the one who sold it to him.” (Da‘f)

4686. It was narrated from Samurah that the Messenger of Allāh ﷺ said: “If a woman is
married off by two guardians, then the first marriage is the one that counts, and if a man sells something to two men, it belongs to the first one.” (Hasan)

Chapter 97. Borrowing

4687. It was narrated from Ismā‘īl bin Ibrāhîm bin ‘Abdullâh bin Abâ Rabî‘ah, from his father, that his grandfather said: “The Prophet borrowed forty thousand from me, then some wealth came to him, and he paid me back and said: ‘May Allâh bless your family and your wealth for you; the reward for lending is praise and repayment.’” (Hasan)

Comments:

It is permissible to take a loan in times of need, particularly for the needs of the community.

Chapter 98. Stern Warning Concerning Debt

4688. It was narrated that Muhammad bin Jahsh said: “We were sitting with the Messenger of Allâh when he raised his head toward the sky, and put his palm on his forehead, then he said: ‘Subhân Allâh, what a stern warning has been revealed!’ We fell silent and were scared. The
following day I asked him: ‘O Messenger of Allâh, what is this stern warning that has been revealed?’ He said: ‘By the One in Whose hand is my soul, if a man were to be killed in the cause of Allâh then brought back to life, then killed, then brought back to life, then killed, but he owed a debt, he would not enter Paradise until his debt was paid off.’”

(Sahih)

4689. It was narrated that Samurah said: “We were with the Prophet & at a funeral, and he said: ‘Is there anyone from banu so and so here?’ He said this three times. Then a man stood up, and he said to him: ‘What kept you from answering the first two times? I am not going to say anything but good to you, so and so (mentioning the name of a man from among them) has died and he is being detained (from entering Paradise) because of his debt.’” (Da'if)

Comments:

‘He is detained from entering Paradise’ — his debt should be immediately repaid on his behalf, so that he could be set free or could enter Paradise.
Chapter 99. Leniency Concerning That

4690. It was narrated that 'Imrân bin Ḥudayfah said: “Maimūnah used to take out loans frequently, and some of her family criticized her and denounced her for that. She said: ‘I will not stop taking loans, for I heard my close friend and my beloved say: “There is no one who takes out a loan, and Allāh knows that he intends to pay it back, but Allāh will pay it back for him in this world.”’ (Hasan)

Comments:

Allāh grants him a graceful success and helps him repay the debt, or causes a righteous person to pay his debt on his behalf.

4691. It was narrated from 'Ubaidullāh bin 'Abdullāh bin 'Utbah that Maimūnah, the wife of the Prophet ﷺ, took a loan, and it was said to her: “O Mother of the Believers, why have you taken a loan when you do not have the means to pay it off?” She said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever takes a loan intending to pay it back, Allāh, the Mighty and Sublime, will help him.’” (Hasan)

Chapter 100. When A Rich Man Takes A Long Time To Repay A Debt

4692. It was narrated that Abū Hurairah said: “The Messenger of
Allāh ᵗtanggal said: ‘If one of you is referred to a rich man (to help repay a debt), he should accept that referral, and (wrongdoing) is when a rich man takes a long time to repay a debt.’’ (Sahīh)

4693. It was narrated from `Amr bin Ash-Sharid, that his father said:

“The Messenger of Allāh ᵗ tanggal said: ‘If one who can afford it delays repayment, his honor and punishment become permissible.’” (Hasan)

4694. It was narrated from `Amr bin Ash-Sharid, from his father, that the Messenger of Allāh ᵗ tanggal said: “If one who can afford it delays repayment, his honor and punishment become permissible.”” (Hasan)

Chapter 101. Transferring Debts

4695. It was narrated that Abū Hurairah said: “The Messenger of Allāh ᵗ tanggal said: ‘Wrongdoing is when a rich man takes a long time to repay a debt, and if one of you is referred to a rich man (to help
repay debt), he should accept that referral.” (Sahih)

Chapter 102. Taking On Another’s Debt

4696. It was narrated from ‘Abdullāh bin Abī Qatadāh, from his father, that a man from among the Anṣār was brought to the Prophet ﷺ for him to offer the funeral prayer, and he said: “Your companion owes a debt.” Abū Qatadāh said: “I will guarantee it for him.” The Prophet ﷺ said: “In full?” He said: “In full.” (Sahih)

Chapter 103. Encouragement To Pay Off Well

4697. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The best of you is the one who is best in repaying.” (Sahih)

Chapter 104. Being Kind When Asking For Repayment

4698. It was narrated from Abū
Hurairah that the Messenger of Allâh ﷺ said: “There was a man who never did any good deed, but he used to lend to people and he would say to his messenger: ‘Take what can be paid easily and leave what is difficult; let them off, and perhaps Allâh, the Most High, will let us off.’ When he died, Allâh, the Mighty and Sublime, said to him: ‘Did you ever do any good deed?’ He said: ‘No, but I had a slave and I used to lend to people. When I sent him to collect the debts I said to him: Take what can be paid easily and leave what is difficult; let them off, and perhaps Allâh will let us off.’” Allâh, the Most High, said: ‘I have let you off.’” (Sâhîh)

4699. Abû Hurairah said: The Prophet ﷺ said: “A man used to lend to people, but if he realized that someone was going through hardship, he would say to his slave: ‘Let him off, perhaps Allâh, the Most High, will let us off.’ And when he met Allâh, He let him off.” (Sâhîh)

تخريج: [صحيح] أخرجه أحمد 2/316 من حديث الليث بن سعد يه، وهو في الكبرى، ح: 2936، وصححه الحاكم على شرط مسلم: 2/28، ووافقه الدھيبي * ابن عجلان عن، وتابعه هشام بن سعد عند أبي نعيم في حلية الأولياء: 8/232 مختصرًا، وللحديث شواهد، منها الحديث الآتي.

تخريج: أخرجج: البخاري، البیوع، باب من أنظر معسرًا، ح: 2068 عن هشام بن عمرو، ومسلم، المساقاة، باب في نظائر المعسر والتجاوز في الأقضية من الموسر والمصر، ح: 1562 من حديث الزهري به، وهو في الكبرى، ح: 2944 # بحی هو ابن حمزة.
4700. It was narrated that 'Uthmân bin 'Affân said: “The Messenger of Allâh ﷺ said: ‘Allâh, the Mighty and Sublime, admitted to Paradise a man who was easygoing in buying and selling, in paying off debts and asking for repayment.’” (Sahîh)

Chapter 105. Partnership
Without Contributing

4701. It was narrated that 'Abdullâh said: “Sa’d, 'Ammâr and I entered into a partnership on the Day of Badr, (agreeing to share) whatever was allotted to us. 'Ammâr and I did not get anything, but Sa’d got two prisoners.” (Da‘fî)

Comments:

‘Partnership signifies whatever portion one receives; ‘we would distribute it equally among us.’ There is no harm in this kind of partnership when a couple of people work together and they become equal partners in whatever income they procure.

4702. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: “Whoever sets free his share of a slave should set him free completely from his own wealth, if he has enough wealth to cover the price of the slave.” (Sahîh)
Chapter 106. Shared Ownership Of Slaves

4703. It was narrated that Ibn ‘Umar said: “The Messenger of Allah said: ‘Whoever sets free his share of a slave, and he has sufficient wealth to set him free completely by paying the price of the slave, then he should set him free with his own wealth.’” (Sahih)

Chapter 107. Shared Ownership Of Date Palms

4704. It was narrated from Jābir that the Prophet said: “Any one of you who has land, or date palm trees, he should not sell them until he offers them to his partner first.” (Sahih)

Chapter 108. Shared Ownership Of Houses

4705. It was narrated that Jābir said: “The Messenger of Allah said: “Anyone who sets free a slave, and has sufficient wealth to set him free completely by paying the price of the slave, then he should set him free with his own wealth.”” (Sahih)
ruled that pre-emption is to be given in everything that is shared in which the division is not clear, whether it is a house or a garden. It is not permissible to sell it before informing one’s partner, who may take it or leave it, as he wishes. He (the share-owner) sells it without informing him, then he has more right to it.” (Sahih)

Comments:
(See No. 4650).

Chapter 109. Pre-Emption And Its Rulings

4706. It was narrated that Abū Râfî’ said: “The Messenger of Allâh ﷺ said: ‘The neighbor has more right to property that is near.’”

Comments:
In the Sunan and Musnad Ahmad, there occurs a narration of the same signification, transmitted Jâbir. It also contains the condition provided their pathway is one. So to speak, a neighbor has the right of pre-emption (Shu'fa) if he is a partner in the pathway, etc. In this way, all the narrations would be acted upon or brought into practice. Some venerable individuals bestow the right of pre-emption to a neighbor irrespective of whether or not he is a partner from any dimension. But this would contravene the agreed upon narrations of the two Sahihs (Al-Bukhârî and Muslim), in which there is negation of pre-emption after the formal distribution of property and the pathways having been separate (for instance, see No. 4708).

4707. It was narrated from ‘Amr bin Ash-Sharîd, from his father, that a man said: “O Messenger of Allâh, no one else has any share in
my land, but there are neighbors.”

He said: “The neighbor has more right to property that is near.”

(Sahih)

Comments:
Provided the pathway is one and the same.

4708. It was narrated from Abû Salamah that the Messenger of Allah ﷺ said: “Pre-emption takes effect in all cases where land has not been divided. But if the boundaries have been set, and the roads laid out, then there is no pre-emption.” (Sahih)

4709. It was narrated that Jâbir said: “The Messenger of Allah ﷺ decreed the principle of pre-emption, and the (rights of) neighbors.” (Sahih)
The Book Of Oaths
(Qasâmah)[1] Retaliation
And Blood Money

Chapter 1. Qasâmah During The Jâhiliyyah

4710. It was narrated that Ibn 'Abbâs said: “The first instance of Qasâmah during the Jâhiliyyah involved a man from Banu Hâshim who was employed by a man from Quraisy, from another branch of the tribe. He went out with him, driving his camels, and another man from Banu Hâshim passed by them. The leather rope of that man’s bag broke, so he said (to the hired worker): ‘Help me by giving me a rope with which to tie the handle of my bag, lest the camels run away from me.’ So he gave him a rope and he tied his bag with it. When they halted, all the camels’ legs were hobbled except one camel. The one who had hired him said: ‘Why is this camel, out of all of them, not hobbled?’ He said: ‘There is no rope for it.’ He said: ‘Where is its rope?’ He said: ‘A man from Banu Hâshim passed by and the leather rope of his bag had broken, and he asked me to help him; he said: “Help me by giving me a rope with which to tie the handle of my bag lest the camels run away from me, so I gave him a

[1] Qasâmah: an oath taken by some people concerning the accusation of having killed somebody.
rope." He struck him with a stick, which led to his death. Then a man from Yemen passed by him (the man from Banu Hāshim, just before he died) and (the Hāshimī man) said: 'Are you going to attend the Pilgrimage?' He said: 'I do not think I will attend it, but perhaps I will attend it.' He said: 'Will you convey a message from me once in your lifetime?' He said: 'Yes.' He said: 'If you attend the Pilgrimage, then call out, O family of Quraish! If they respond, call out, O family of Hiṣām! If they respond, ask for Abū Tālib, and tell him that so and so killed me for a rope.' Then the hired worker died. When the one who had hired him came, Abū Tālib went to him and said: 'What happened to our companion?' He said: 'He fell sick and I took good care of him, but he died, so I stopped and buried him.' He said: 'He deserved that from you.' Some time passed, then the Yemeni man who had been asked to convey the message arrived at the time of the Pilgrimage. He said: 'O family of Quraish!' And they said: 'Here is Quraish.' He said: 'O family of Banu Hāshim!' They said: 'Here are Banu Hāshim.' He said: 'Where is Abū Tālib?' He said: 'Here is Abū Tālib.' He said: 'so and so asked me to convey a message to you, that so and so killed him for a camel's rope.' Abū Tālib went to him and said: 'Choose one of three alternatives that we are offering you. If you wish, you may give us...
one hundred camels, because you killed our companion by mistake; or if you wish, fifty of your men may swear an oath that you did not kill him; or if you wish, we will kill you in retaliation.' He went to his people and told them about that, and they said: 'We will swear the oath.' Then a woman from Banu Hashim, who was married to one of their men and had borne him a child, came to Abu Talib and said: 'O Abu Talib, I wish that my son, who is one of these fifty men, should be excused from having to take the oath.' So he excused him. Then one of the men came to him and said: 'O Abu Talib, you want fifty men to take the oath in lieu of one hundred camels, which means that each man may give two camels instead, so here are two camels; take them from me, and do not make me take the oath.' So he accepted them, and did not make him take the oath. Then forty-eight men came and took the oath.' Ibn Abbâs said: 'By the One in Whose hand is my soul, by the time a year had passed, none of those forty-eight men remained alive.' (Sahih)

Comments:

Qasamah is a particular form of oath, and it means when someone is found slain in some region, and the slayer is not identified, or some people are under suspicion that they are involved in the killing, but evidence is not available, then an oath is taken from fifty trustworthy individuals from amongst the people of that region, that they have neither killed the person nor do they know the killer. In this way the people of that region are absolved from the accusation or suspicion of the murder. In the above-quoted incident, the killer was not confessing, and there was no evidence either. There was
only a verbal message. The whole incident, therefore, was suspicious. Hence, the oath was taken.

**Chapter 2. Qasâmah**

4711. Abû Salamah and Sulaimân bin Yasâr narrated from one of the Companions of the Messenger of Allâh ﷺ, one of the Ansâr, that the Messenger of Allâh ﷺ approved of Qasâmah as it had been during the Jâhiliyyah. (Sâhih)

Comments:

Islam has ended only the evil customs of the time of Jâhiliyyah, not each and every custom.

4712. It was narrated from Abû Salamah and Sulaimân bin Yasâr, from some of the Companions of the Messenger of Allâh ﷺ, that Qasâmah existed during the Jâhiliyyah and the Messenger of Allâh ﷺ approved of it as it had been during the Jâhiliyyah, and he ruled accordingly among some of the Ansâr concerning a victim whom they claimed the Jews of Khaibar had killed. (Sâhih)

Ma’mar contradicted the two of them.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبري، ح: 1911 ﷺ الوليد هو ابن

4713. It was narrated that Ibn Al-Mûsâyyab said: “Qasâmah existed during the Jâhiliyyah, then the
Messenger of Allâh ﷺ confirmed it in the case of an Anṣârî who was found slain in the dry well of the Jews, and Anṣâr said: “The Jews killed our companion.” (Sahîh)

Chapter 3. Family Of The Victim Should Swear The Oath First, In The Case Of Qasâmah

4714. It was narrated from Sahl bin Abî Ḥathmah that ‘Abdullâh bin Sahl and Muḥayyâsah set out for Khaibar because of some problem that had arisen. Someone came to Muḥayyâsah and he told him that ‘Abdullâh bin Sahl had been killed and thrown into a pit, or a well. He came to the Jews and said: “By Allâh, you killed him.” They said: “By Allâh, we did not kill him.” Then he went back to the Messenger of Allâh ﷺ and told him about that. Then he and Ḥuwayyyâsah – his brother who was older than him – and ‘Abdur-Raḥmân bin Sahl, came (to the Prophet ﷺ). Muḥayyâsah, who was the one who had been at Khaibar, began to speak, but the Messenger of Allâh ﷺ said: “Let the elder speak first.” So Ḥuwayyyâsah spoke, then Muḥayyâsah spoke. The Messenger of Allâh ﷺ said: “Either (the Jews) will pay the Diyâh for your companion, or war will be declared on them.” The Messenger of Allâh ﷺ sent a letter to that effect (to the Jews) and they wrote
back saying: “By Allâh, we did not kill him.” The Messenger of Allâh ﷺ said to Huwayysh, Muhayysh and ‘Abdur-Rahmân: “Will you swear an oath establishing your claim to the blood money of your companion?” They said: “No.” He said: “Should the Jews swear an oath for you?” They said: “They are not Muslims.” So the Messenger of Allâh ﷺ paid (the Diyah) himself, and he sent one hundred she-camels to their abodes. Sahl said: “A red she-camel from among them kicked me.” (Sâlih)

Comments:
1. ‘Abdullâh bin Sahl and Muhayyshah were cousin brothers. They owned land in Khâibar, which they had received by way of the spoils of Khâibar.
2. In some narrations, mention of taking an oath from the Jews comes first because they were the defendants and the oath is the right of the defendant. In this narration, taking the oath from the claimants (plaintiffs) comes first. Though majority of the narrations are harmonious with the latter form, and Imam Ahmad has given precedence to these narrations, based on this principle of narration. And Allâh knows best!

4715. It was narrated from Abû Laila bin ‘Abdullâh bin ‘Abdur-Rahmân bin Sahl, from Sahl bin Abî Hathmah, that he informed him, and some men among the elders of his people, that ‘Abdullâh bin Sahl and Muhayyshah set out for Khâibar because of some problem that had arisen. Someone came to Muhayyshah, and he told him that ‘Abdullâh bin Sahl had been killed and thrown into a pit or well. He came to the Jews and said: “By Allâh, you killed him.” They said: “By Allâh, we did not kill him.”
Then he went back to his people and told them about that. Then he and his brother Huwayyṣah, who was older than him, and 'Abdur-Rahmān bin Sahl, came (to the Prophet ﷺ). Muḥayyṣah, who was the one who had been at Khāibar, began to speak, but the Messenger of Allāh ﷺ said: “Let the elder speak first.” So Huwayyṣah spoke, then Muḥayyṣah spoke. The Messenger of Allāh ﷺ said: “Either (the Jews) will pay the Ḍiyah for your companion, or war will be declared on them.” The Messenger of Allāh ﷺ sent a letter to that effect (to the Jews) and they wrote back saying: “By Allāh, we did not kill him.” The Messenger of Allāh ﷺ said to Huwayyṣah, Muḥayyṣah and ‘Abdur-Rahmān: “Will you swear an oath establishing your claim to the blood money of your companion?” They said: “No.” He said: “Should the Jews swear an oath for you?” They said: “They are not Muslims.” So the Messenger of Allāh ﷺ paid it himself, and he sent one hundred she-camels to their abodes. Sahl said: “A red she-camel from among them kicked me.”

Chapter 4. Mentioning The Different Wordings In The Report Of Sahl

4716. It was narrated from Yaḥyā, from Bushair bin Yaṣā, from Sahl bin Abī Ḥathmah who said – and I think he said: and from Rāfī’ bin Khādij, the two of them said – :
"Abdullâh bin Sahl bin Zaid and Muhayyâsah bin Mas'ûd went out until they reached Khâibâr, they went their separate ways. Then Muhayyâsah found 'Abdullâh bin Sahl slain, so he buried him. Then he came to the Messenger of Allâh ﷺ, along with Huwayyâsah bin Mas'ûd and 'Abdur-Ra'îmân bin Sahl, who was the youngest of them. 'Abdur-Ra'îmân started to speak before his two companions, but the Messenger of Allâh ﷺ said to him: "Let the elder speak first." So he fell silent and his two companions spoke, then he spoke with them. They told the Messenger of Allâh ﷺ about the killing of 'Abdullâh bin Sahl, and he said to them: "Will you swear fifty oaths, then you will receive compensation, or be entitled to retaliate?" They said: "How can we swear an oath when we did not witness what happened?" He said: "Then can the Jews swear fifty oaths declaring their innocence?" They said: "How can we accept the oath of a disbelieving people?" When the Messenger of Allâh ﷺ saw that, he paid the blood money (himself).

(Sahîh)

Comments:

'Allâh's Messenger ﷺ himself paid the blood money': This was the compassion of the Messenger of Allâh ﷺ, shown to the heirs of the slain. Otherwise, they did not deserve the blood-wit, because they were not prepared to take the oath, nor were they prepared to acknowledge the oaths of the defendants.

4717. It was narrated from Sahl bin Abî Ḥathmah and Râfî' bin Khadij that Muhayyâsah bin Mas'ûd and 'Abdullâh bin Sahl went to Khâibâr...
for some need they had there, and they parted among the palm trees. 'Abdullāh bin Sahl was killed, and his brother 'Abdur-Rahmān bin Sahl, and Ḥuwayyṣah, and Muhayyṣah, his paternal cousins, came to the Messenger of Allāh ﷺ. 'Abdur-Rahmān spoke about his brother’s case, but he was the youngest of them, so the Messenger of Allāh ﷺ said: “Let the elders speak first.” So they spoke about their companion, and the Messenger of Allāh ﷺ said: “Let fifty of you swear an oath.” They said: “O Messenger of Allāh, it is something that we did not witness; how can we swear an oath?” He said: “Then let the Jews swear fifty oaths to their innocence.” They said: “O Messenger of Allāh, (they are) a disbelieving people.” So the Messenger of Allāh ﷺ paid the blood money himself. Sahl said: “I entered a Mirbad of theirs, and one of those camels kicked me.” (Sahih)

4718. It was narrated from Sahl bin Abī Ḥathmah that ‘Abdullāh bin Sahl and Muḥayyṣah bin Mas‘ūd bin Zaid went to Khaibar, and at that time there was a peace treaty. They went their separate ways to go about their business, then Muḥayyṣah came upon ‘Abdullāh bin Sahl lying dead in a pool of blood. He buried him, then he came to Al-Madīnah. ‘Abdur-Rahmān bin Sahl, Ḥuwayyṣah, and Muhayyṣah came to the Messenger of Allāh ﷺ, and ‘Abdur-Rahmān
started to speak, but he was the youngest of them, so the Messenger of Allah ﷺ said: “Let the elders speak first.” So he fell silent and they (the other two) spoke. The Messenger of Allah ﷺ said: “Will you swear fifty oaths, then you will receive compensation or be entitled to retaliate?” They said: “O Messenger of Allah, how can we swear an oath when we did not witness, and did not see (what happened)?” He said: “Then can the Jews swear fifty oaths declaring their innocence?” They said: “O Messenger of Allah, how can we accept the oath of a disbelieving people?” So the Messenger of Allah ﷺ paid the blood money himself. (Sahih)

4719. It was narrated that Sahl bin Abi Hathmah said: “Abdul-lah bin Sahl and Muha-yyath bin Ma’s-ūd bin Zaid went to Khaibar, and at that time there was a peace treaty. They went their separate ways to go about their business, then Muha-yyath came upon ‘Abdul-lah bin Sahl lying dead in a pool of blood. He buried him, then he came to Al-Madinah. ‘Abdur-Rahmān bin Sahl and Huw-ḥayyath, and Muha-yyath, the two sons of Ma’s-ūd, came to the Messenger of Allah ﷺ, and ‘Abdur-Rahmān started to speak, but the Messenger of Allah ﷺ said: “Let the elders speak first,” for he was the youngest of them. So he fell silent and they (the other two) spoke. The Messenger of Allah ﷺ said:
“Will you swear fifty oaths, then you will receive compensation or be entitled to retaliate?” They said: “O Messenger of Allâh, how can we swear an oath when we did not witness and did not see (what happened)?” He said: “Then can the Jews swear fifty oaths declaring their innocence?” They said: “O Messenger of Allâh, how can we accept the oath of a disbelieving people?” So the Messenger of Allâh ﷺ paid the blood money himself. (Sahîh) ١٩١٨.

4720. It was narrated from Sahl bin Abî Hathmah that ‘Abdullâh bin Sahl Al-Ansârî and Muḥayyâsâh bin Mas‘ûd went out to Khâibâr and went their separate ways to go about their business. ‘Abdullâh bin Sahl Al-Ansârî was killed, and Muḥayyâsâh, ‘Abdur-Rahmân, who was the brother of the victim, and Ḥuwayyâsâh, ‘Abdur-Ra’îmân, who was the brother of the victim, and Ḥuwayyâsâh, came to the Messenger of Allâh ﷺ. ‘Abdur-Rahmân started to speak, but the Prophet ﷺ said to him: “Let the elders speak first.” So Muḥayyâsâh and Ḥuwayyâsâh spoke and told him about the case of ‘Abdullâh bin Sahl. The Messenger of Allâh ﷺ said: “Will you swear fifty oaths, then you will receive compensation or be entitled to retaliate?” They said: “How can we swear an oath when we did not witness (what happened) and we were not there?” The Messenger of Allâh ﷺ said: “Then can the Jews swear fifty oaths declaring their innocence?” They said: “O Messenger of Allâh, how can we
accept the oath of a disbelieving people?” So the Messenger of Allâh ﷺ paid the blood money himself. (One of the narrators) Bushair said: “Sahl bin Abî Ḥathmah told me: ‘One of those camels kicked me in a Murbad of ours.’” (Sahîh)

4721. It was narrated that Sahl bin Abî Ḥathmah said: “Abdullâh bin Sahl was found slain, and his brother, and two paternal uncles, Huwayyshah and Huwayisah, who were the paternal uncles of ‘Abdullâh bin Sahl, came to the Messenger of Allâh ﷺ. ‘Abdur-Rahmân started to speak, but the Messenger of Allâh ﷺ said: “Let the elders speak first.” They said: “O Messenger of Allâh, we found ‘Abdullâh bin Sahl slain in one of the dry wells of Khaiîbar.” The Prophet ﷺ said: “Whom do you suspect?” They said: “We suspect the Jews.” He said: “Will you swear fifty oaths saying that the Jews killed him?” They said: “How can we swear an oath about something that we did not see?” He said: “Then can the Jews swear fifty oaths declaring that they did not kill him?” They said: “How can we accept their oaths, when they are Mushrikûn?” So the Messenger of Allâh ﷺ paid the blood money himself. (Sahîh)

Mâlik narrated this in Mursal form.

4722. It was narrated from Bushair bin Yasār that ‘Abdullāh bin Sahl Al-‘Antāfī and Muḥayyāsh bin Mas‘ūd went out to Khaibar, where they went their separate ways to go about their business. ‘Abdullāh bin Sahl was killed, and Muḥayyāsh came (to Madīnah) and went with his brother Ḥuwayyāsh and ‘Abdur-Rahmān bin Sahl to the Messenger of Allāh ﷺ. ‘Abdur-Rahmān started to speak, because of his position as brother (of the slain man) but the Messenger of Allāh ﷺ said: “Let the elders speak first.’ So Ḥuwayyāsh and Muḥayyāsh spoke, and told him about what happened to ‘Abdullāh bin Sahl. The Messenger of Allāh ﷺ said to them: “Will you swear fifty oaths, then you will receive compensation or be entitled to retaliate?” (In his narration) Mālik said: “Yahya said: ‘Bushair said that the Messenger of Allāh ﷺ paid the blood money himself, but Sa‘eeds bin ‘Ubaid At-Tā‘ī disagreed with them (in reporting that).’” (Ṣaḥīḥ)

4723. It was narrated from Sa‘eeds bin ‘Ubaid At-Tā‘ī from Bushair bin Yasār who said: “A man from among the ‘Aṣār who was called Sahl bin Abī Hathmah told him that some of his people went to Khaibar, where they went their separate ways. Then they found one of their number slain. They said to those in whose land they
found him: 'You killed our companion!' They said: 'We did not kill him and we do not know who killed him.' They went to the Prophet of Allâh ﷺ and said: 'O Prophet of Allâh, we went to Khaibar and we found one of our number slain.' The Messenger of Allâh ﷺ said: 'Let the elders speak first.' And he said to them: 'Bring proof of the one whom you suspect killed him.' They said: 'We do not have any proof.' He said: 'Then let them swear an oath to you.' They said: 'We will not accept the oath of the Jews.' The Messenger of Allâh ﷺ did not want his blood to have been shed with no justice done, so he paid a *Diyâh* of one hundred camels from the *Saḍaqa*.

Comments:

This narration is in accord with the general principle that the claimant or the plaintiff should furnish the evidence. If they fail to furnish any evidence, the defendants would be asked to take the oath. Some people have tried to reconcile stating that first of all the plaintiff shall be asked to produce the evidence. If there is no evidence, oaths shall be demanded from the heirs of the slain. If they refuse, then the oaths shall be taken from the defendants. In this manner also, all the narrations would conform to each other.

4724. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the younger son of Muḥayyṣah was found slain one morning at the gates of Khaibar. The Messenger of Allâh ﷺ said: "Bring two witnesses to (say) who killed him, and he will hand him over to you." He said: "O Messenger of Allâh, where shall I get two witnesses? He was found..."
slain in the morning at their gates.”

He said: “Will you swear fifty oaths?” He said: “O Messenger of Allâh ﷺ, how can I swear concerning something I do not know?” The Messenger of Allâh ﷺ said: “Then will you accept fifty oaths from them?” He said: “O Messenger of Allâh, how can we accept their oaths when they are Jews?” So the Messenger of Allâh ﷺ told them (the Jews) to pay the Dîyah and he would help them with half.” (Hasan)

Comments:

This narration differs in two things from the rest of the narrations. In this narration, the slain has been shown to be the brother of Muhayyasah, and in the rest of the narrations Abûdîl bin Sahl. If this is one incident, then this narration is not correct. What is evident is that the incident is one only. It is, therefore, an error of the transmitter. Secondly, casting the one-half blood-wit upon the Jews is also in contravention of the other narrations.

Chapter 5, 6. Retaliation

4725. It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ said: “It is not permissible to shed the blood of a Muslim except in one of three cases: A soul for a soul, a adulterer who has been married, and one who separates leaving his religion.” (Sâhih)
4726. It was narrated that Abū Hurairah said: "A man was killed during the time of the Messenger of Allâh ﷺ, and the killer was brought to the Prophet ﷺ. He handed him over to the heir of the victim, but the killer said: 'O Messenger of Allâh, by Allâh I did not mean to kill him.' The Messenger of Allâh ﷺ said to the next of kin: 'If he is telling the truth and you kill him, you will go to the Fire.' So he let him go. He had been tied with a string and he went out dragging his string, so he became known as Dhul-Nis'ah (the one with the string). (Sahîh)

Comments:
1. According to the Divine law, the right of retribution belongs to the heirs of the slain. If they desire they might slay him, or if they so desire, they might forgive him. That is why Allâh's Messenger ﷺ handed over the slayer to the guardian of the slain. It is not essential that the killer be killed by the government itself.
2. Only a deliberate killer could be killed by way of retribution. According to the statement of the killer, he had not killed the man intentionally. Hence, he did not deserve to be slain. But the Prophet's ﷺ handing over the slayer to the heirs of the slain shows that the appearance of the killing was that it was deliberate. Of the intention of the killer, only Allâh is aware. So to speak, in such a situation also, the heirs of the slain should forgive the killer so that one may not be killed without right.

4727. It was narrated from 'Alqamah bin Wâ'il Al-Haḍramî that his father said: "A man who had killed someone was brought to the Messenger of Allâh ﷺ, and he was brought by the heir of the victim. The Messenger of Allâh ﷺ
said to him: ‘Will you forgive him?’ He said: ‘No.’ He said: ‘Will you kill him?’ He said: ‘Yes.’ He said: ‘Go away.’ Then when he went away, he called him back and said: ‘Will you forgive him?’ He said: ‘No.’ He said: ‘Will you kill him?’ He said: ‘Yes.’ He said: ‘Go away.’ Then when he had gone he said: ‘If you forgive him, he will carry your sin and the sin of your companion (the victim).’ So he forgave him and let him go.” He said: “And I saw him dragging his string.” (Sahih)

Comments:

‘Your own sin and the sin of your companion’ means in the event of forgiveness, the sins of the slain would also be cast upon the killer, and he (the slain) would become an inhabitant of Paradise. Conversely, in the instance of taking retribution, the killer’s sin of killing would be forgiven; while there is no surety concerning the forgiveness of the slain person’s sins.

Chapter 6, 7. Mentioning The Differences Reported In The Narration Of ‘Alqamah Bin Wâ’il

4728. It was narrated that Wâ’il said: ‘I saw the Messenger of Allâh ﷺ when the heir of a victim brought the killer, leading him by a string. The Messenger of Allâh ﷺ said to the heir of the victim: ‘Will you forgive him?’ He said: ‘No.’ He said: ‘Will you accept *Diyah*?’ He said: ‘No.’ He said: ‘Will you kill him?’ He said: ‘Yes.’ He said: ‘Take him away (to kill him).’ When he took him and turned...
away, he turned to those who were with him, and called him back, and said to him: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept Diyah?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Take him away.' Then the Messenger of Allâh ﷺ said: 'If you forgive him, he will carry your sin and the sin of your companion (the victim). ' So he forgave him and left him, and I saw him dragging his string." (-Sahîh)

4729. A similar report was narrated from 'Alqamah bin Wâ'il from his father, from the Prophet ﷺ. Yahya (one of the narrators) said: "He is better than him."[1] (-Sahîh)

4730. It was narrated from 'Alqamah bin Wâ'il that his father said: 'I was sitting with the Messenger of Allâh ﷺ when a man came with a string around his neck and said: 'O Messenger of Allâh, this man and my brother were digging a hole, and he raised his pickax and struck his companion in the head, killing him.' The Prophet ﷺ said: 'Forgive him,' but he refused and said: 'O Prophet of Allâh, this man and my brother

[1] Meaning, Jâmi' bin Matar from whom he heard this version, is better as a narrator than ‘Awf bin Abî Jamîlah, from whom he heard the previous narration.
were digging a hole, and he raised his pickax and struck his companion in the head, killing him.' The Prophetﷺ said: ‘Forgive him,’ but he refused, then he stood up and said: ‘O Messenger of Allâh, this man and my brother were digging a hole, and he raised his pickax and struck his companion in the head, killing him.’ The Prophetﷺ said: ‘Forgive him,’ but he refused. He (the Prophetﷺ) said: ‘Go, but if you kill him, you will be like him.’ So he took him out, and they called out to him: ‘Didn’t you hear what the Messenger of Allâh said?’ So he came back and he said: ‘If I kill him will I be like him?’ He said: ‘Yes. Forgive him.’ Then he went out, dragging his string, until he disappeared from our view.” (Sahih)

Comments:
The apparent connotation is: If you kill him, then you would also become an illegitimate killer, but this signification is not meant here, because killing a killer is not a crime. So far as the statement of the killer that it was not his intention to kill is concerned, only Allâh, Most High, is aware of the intention. But the gist of the Prophet’s saying was that you would not gain any superiority over him.

4731. ‘Alqamah bin Wâ’il narrated from his father that he was sitting with the Messenger of Allâhﷺ when a man came leading another man by a string. He said: “O Messenger of Allâh, this man killed my brother.” The Messenger of Allâhﷺ said to him: “Did you kill him?” He said: “O Messenger of Allâh, even if he did not confess I would have brought proof against
him.” He said: “Yes, I killed him.” He said: “How did you kill him?” He said: “He and I were chopping firewood from a tree and he insulted me, so I got angry and struck him with the ax on the forehead.” The Messenger of Allâh ﷺ said: “Do you have any wealth with which you can pay the Diyah to save yourself?” He said: “O Messenger of Allâh, I do not have anything but my ax and my clothes.” The Messenger of Allâh ﷺ said to him: “Do you think your people will pay to save you?” He said: “I am too insignificant to them for that.” He threw the string to the man and said: “Here, take him.” When he turned to go, the Messenger of Allâh ﷺ said: “If he kills him, he will be like him.” They caught up with the man, and said: “Woe to you! The Messenger of Allâh ﷺ said: ‘If he kills him, he will be like him.’” So he went back to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, I have been told that you said: ‘If he kills him, he will be like him.’ But I only took him because you told me to. He said: ‘Don’t you want him to carry your sin and the sin of your companion (the victim)?’ He said: ‘Yes, if that is the case.’” He said: ‘And that is how it is.’” *(Saheeh)*

4732. It was narrated from Simâk bin Harb that ‘Alqamah bin Wâ’il told him that his father said: “I was sitting with the Messenger of Allâh
when a man came leading another” (and he narrated) a similar report. (Sahih)

4733. It was narrated from 'Alqamah bin Wā'il that his father told them that a man who had killed another man was brought to the Prophet ﷺ and he handed him over to the heir of the victim to kill him. Then the Prophet ﷺ said to those who were sitting with him: “The killer and the slain will both be in Fire.” A man went after him and told him that, and when he told him that, he left him (let him go). He (the narrator) said: “I saw him dragging his string when he let him go. I mentioned that to Ḥabīb and he said: ‘Sa'eed bin Ashwa' told me that the Prophet ﷺ commanded the man to forgive him.’” (Sahih)

Comments:
'The killer and the slain, will both be in the Fire': This does not mean that if he kills him, then both would enter the Fire. Such a connotation is against the accepted postulates, because in the event of getting slain, the sir of the slayer would be forgiven and the one who seeks retribution would gain his right. Why should he be doomed to Fire? But the meaning is that if the slayer and the slain are both bent on taking each other's life, then both of them would be doomed to Hellfire. The killer might not necessarily be in the wrong. Hence, one should resort to forgiveness. By the usage of such words, it is meant to arouse the feelings of forgiveness, and that objective was fulfilled.
Diya," but he refused. He said: "Go and kill him then, for you are just like him." So he went away, but some people caught up with the man and told him that the Messenger of Allah had said: "Kill him for you are just like him." So he let him go, and the man passed by me dragging his string. (Sahih)

Comments:

'Dragging his string' means he did not even delay to pause to undo his cord. He fled away like that.

4735. It was narrated from 'Abdullâh bin Buraidah, from his father, that a man came to the Prophet and said: "This man killed my brother." He said: "Go and kill him as he killed your brother." The man said to him: "Fear Allâh and let me go, for that will bring you a greater reward and will be better for you and your brother on the Day of Resurrection." So he let him go. The Prophet was told about that, so he asked him about it, and he told him what he had said. He said: "Pardoning him would be better for you than what he would have done for you on the Day of Resurrection when he said: 'O Lord, ask him why he killed me.'" (Hasan)

تخريج: [إسناده صحيح] أُخرجه ابن ماجه، الديبات، باب العنف عن القاتل، ح: 2161 عن عيسى بن يوسيف بن أبان الفاخوري أبي موسى الرمشي به، وهو في الكبرى، ح: 632 # ضميرة هو ابن ربيعة الرمشي.

تخريج: [إسناده حسن] وهو في الكبيرة، ح: 633 # بشير وثقة الجمهور كما في تسهيل الحاجة، ح: 3781، ولحديثه شواهد، منها الحديث السابق.
Chapter 7, 8. The Meaning Of The Saying Of Allâh, The Most High: “And If You Judge, Judge With Justice Between Them”[1]

Chapter 8, 9. Different Reports From ‘Ikrimah Concerning That [2]

4736. It was narrated from Simâk, from ‘Ikrimah, that Ibn ‘Abîb said: “There were (the two tribes of) Quraişah and An-Nâdir, and An-Nâdir was nobler than Quraişah. If a man of Quraişah killed a man of An-Nâdir, he would be killed in return, but if a man of An-Nâdir killed a man of Quraişah, he would pay a Divyah of one hundred Wasq of dates. When the Prophet was sent, a man of An-Nâdir killed a man of Quraişah, and they said: ‘Hand him over to us and we will kill him.’ They said: ‘Between us and you (as judge) is the Prophet.’ So they came to him, then the following was revealed: “And if you judge, judge with justice between them.”[3] Al-Qist (justice) means a soul for a soul. Then the following was revealed: “Do they then seek the judgment of the days of Ignorance?”[4] (Da‘if)

[2] What appears in most versions is that this chapter heading is part of the previous. The same is the case in Sunan Al-Kubra.
4737. It was narrated from Dāwūd bin Al-Ḥusain, from ʿIkrimah, from Ibn ʿAbbās, that the Verses in Al-Māʾīdah, in which Allāh, the Mighty and Sublime, says: “Either judge between them, or turn away from them. If you turn away from them up to: those who act justly.”[1] — were revealed concerning the matter of blood money between An-Nadr and Quraizah. That was because the slain of An-Nadīr were of noble status, so the blood money would be paid in full for them, but for Banu Quraizah only half of the blood money would be paid. They referred the matter to the Messenger of Allāh for judgment, then Allāh, the Mighty and Sublime, revealed that concerning them, so the Messenger of Allāh told them to do the right thing and he made the blood money equal. (Daʿīf)

Comments:
As for non-Muslims living under an Islamic government, their personal affairs would be determined according to their customary practices. But the affairs which are connected with the judiciary, the verdict in them would be returned according to the law of the country. The law of the country means the Islamic Shariʿah or the Divine law.

Chapter 9, 10. Cases Of Retaliation Between Free Men And Slaves

4738. It was narrated that Qais bin ʿUbād said: “Al-Ashtar and I went to ʿAli, may Allāh be pleased with
him, and said: ‘Did the Prophet of Allah tell you anything that he did not tell to all the people?’ He said: ‘No, except what is in this letter of mine.’ He brought out a letter from the sheath of his sword and it said therein: ‘The lives of the believers are equal in value, and they are one against others, and they hasten to support the asylum granted by the least of them. But no believer may be killed in return for a disbeliever, nor one with a covenant while his covenant is in effect. Whoever commits an offense then the blame is on himself, and whoever gives sanctuary to an offender, then upon him will be the curse of Allah, the angels and all the people.’” (Sahih)

4739. It was narrated from ‘Ali, may Allah be pleased with him, that the Prophet said: ‘The lives of the believers are equal in value, and they are one against others, and they hasten to support the asylum granted by the least of them. But no believer may be killed in return for a disbeliever, nor one with a covenant while his covenant is in effect.’” (Sahih)
Chapter 10, 11. Retaliating Against The Master For The Slave

4740. It was narrated from Samurah that the Messenger of Allah ﷺ said: “Whoever kills his slave, we will kill him; whoever mutilates (his slave), we will mutilate him, and whoever castrates (his slave), we will castrate him.” (Hasan)

4741. It was narrated from Samurah that the Prophet ﷺ said: “Whoever kills his slave, we will kill him, and whoever mutilates his slave, we will mutilate him.” (Hasan)

4742. It was narrated that Samurah said: “The Prophet ﷺ said: ‘Whoever kills his slave, we will kill him, and whoever mutilates his slave, we will mutilate him.’” (Hasan)
Chapter 11, 12. Killing A Woman In Return For A Woman

4743. ‘Amr bin Dīnār narrated that he heard Tāwūs narrate from Ibn ‘Abbās, from ‘Umar, may Allāh be pleased with him, that he asked about the ruling of the Messenger of Allāh concerning that. Ḥamal bin Mālik stood up and said: “I was married to two women, and one of them struck the other with a tent pole and killed her and her fetus. The Prophet ruled that a slave be given (as Diyyah) for her fetus and that she be killed (for killing the other woman).” (Ṣaḥīḥ)

Chapter 12, 13. Retaliation If A Man Kills A Woman

4744. It was narrated from Anas that a Jew killed a young girl for her jewelry, so the Messenger of Allāh killed him in retaliation for her. (Ṣaḥīḥ)

4745. It was narrated from Anas bin Mālik that a Jew took some jewelry from a girl, then he crushed her head between two rocks. They found her as she was breathing her last, and they took her around among the people (saying): “Was it
this one? Was it this one?” (When) she said yes, the Messenger of Allâh ﷺ ordered that his head be crushed between two rocks. (Sahîh)

Comments:
(For details, please see Aḥâdîth 4029, 4039, 4050)

4746. It was narrated that Anas bin Mâlik said: “A girl went out wearing some jewelry and a Jew caught her, crushed her head between two rocks and took the jewelry that she was wearing. She was found as she was breathing her last, and she was brought to the Messenger of Allâh ﷺ who said: ‘Who killed you? Was it so and so?’ She gestured no with her head, and he continued asking until he named the Jew, and she gestured yes with her head. He was caught and he confessed (to his crime), then the Messenger of Allâh ﷺ ordered that his head be crushed between two rocks.” (Sahîh)

Chapter 13, 14. No Retaliation Is To Be Carried Out If A Muslim Kills A Disbeliever

4747. It was narrated from `Aishah, the Mother of the Believers, that the Messenger of Allâh ﷺ said: “It is
not permissible to kill a Muslim except in one of three cases: A adulterer who has been married, who is to be stoned; a man who kills a Muslim deliberately; and a man who leaves Islam and wages war against Allâh, the Mighty and Sublime, and His Messenger, who is to be killed, crucified or banished from the land.” (Sahih)

Comments:
The author’s proof is founded on the apparent wordings that apart from these three crimes, it is not permissible to take anyone’s life; and the second crime among these three crimes is to kill some Muslim, not an unbeliever.

4748. It was narrated that Ash-Sha’bî said: “I heard Abû Ju’haftah say: ‘We asked ‘Ali: “Do you have anything from the Messenger of Allâh ﷺ apart from the Qur’ân?” He said: “No, by the One who splits the seeds and creates the soul, unless Allâh gives a slave understanding of His Book, or except this sheet.” I said: “What is in the sheet?” He said: “In it are (the regulations concerning) blood money and the freeing of captives, and (the rule) that no Muslim should be killed for killing a disbeliever.” (Sahih)

Comments:
1. This narration has preceded. See Hadîth 4738.
2. ‘Freeing of captives’ means that captive who falls into the captivity of unbelievers.

4749. It was narrated that Abî Hassân said: “‘Ali said: ‘The Messenger of Allâh ﷺ did not tell...” (Sahih)
me anything that he did not tell the people, except what is in a sheet in the sheath of my sword.’ They did not leave him alone until he brought out the sheet, and in it (were the words): ‘The lives of the believers are equal in value, and they hasten to support the asylum granted by the least of them, and they are one against others. But no believer may be killed in return for a disbeliever, nor one with a covenant while his covenant is in effect.” (Ṣaḥīḥ)

4750. It was narrated from Al-Ashtar that he said to ‘Āli: “What the people have been hearing from you has become widespread. If the Messenger of Allāh ﷺ told you anything, then tell us.” He said: “The Messenger of Allāh ﷺ did not tell me anything that he did not tell the people, except that in the sheath of my sword there is a sheet, in which it says: ‘The lives of the believers are equal in value, and they hasten to support the asylum granted by the least of them. But no believer may be killed in return for a disbeliever, nor one with a covenant while his covenant is in effect.”’ It is an abridgement of it. (Ṣaḥīḥ)
Chapter 14, 15. Seriousness Of Killing The One With A Covenant (Al-Muʿāhad)[1]

4751. Abū Bakrah said: “The Messenger of Allāh ﷺ said: ‘Whoever kills a Muʿāhad with no justification, Allāh will forbid Paradise to him.’” (Sahih)

4752. It was narrated that Abū Bakrah said: The Messenger of Allāh ﷺ said: “Whoever kills a Muʿāhad with no justification, Allāh will forbid Paradise to him and he will not even smell its fragrance.” (Sahih)

4753. It was narrated from Al-Qāsim bin Al-Mukhaimirah, from a man among the Companions of the Prophet ﷺ, that the Prophet ﷺ said: “Whoever kills a man from among Ahl Adh-Dhimmah,[2] he will not smell the fragrance of Paradise, and its fragrance may be detected from a distance of seventy years.” (Sahih)

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[1] A non-Muslim who has a treaty with the Muslims, or, is living under Muslim protection.

4754. It was narrated that ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh ﷺ said: ‘Whoever kills a person from among Ahl Adh-Dhimmah, he will not smell the fragrance of Paradise, and its fragrance may be detected from a distance of forty years.’” (Sâhîh)

Comments:
‘Forty years’: This does not negate ‘seventy years’; hence, this narration does not contradict the previous narration. And the signification of plentifulness is meant, so there does not remain any ambiguity at all. The meaning is that he would remain far away from Paradise.

Chapter 15, 16. There Is No Retaliation Between Slaves For Offenses Less Than Killing

4755. It was narrated from ‘Imrân bin Husain that a slave belonging to some poor people cut off the ear of a slave belonging to some rich people. They came to the Prophet ﷺ but he did not give them anything. (Da‘îf)
Chapter 16, 17. *Al-Qiṣāṣ For A Tooth*

4756. It was narrated from Anas that the Messenger of Allāh ﷺ ruled that *Qiṣāṣ* should be given for a tooth. The Messenger of Allāh ﷺ said: “What Allāh has decreed is retaliation.” (*Sahih*)

**Comments:**

If the whole tooth is pulled out, then the tooth of the one who has broken the tooth could be retributively pulled out. But it would be done in such a way that his other teeth are not weakened, and whichever tooth is pulled out, the same tooth of the second party shall be pulled out. On the other hand, if the whole tooth is not knocked out, but a part of it is broken, adequate compensation shall have to be paid. The retribution shall not be brought into play in this regard. This is because it would not be possible to break exactly that much of the tooth, and to break in excess is not permissible. Therefore, compensation would be paid.

4757. It was narrated from Samurah that the Messenger of Allāh ﷺ said: “Whoever kills his slave, we will kill him, and whoever mutilates his slave, we will mutilate him.” (*Hasan*)

**Comments:**

When there could be retribution in the matter of nose and ear, then it could take place in the matter of tooth also. The relevance of this *Hadīth* to the Chapter is from that dimension.

4758. It was narrated from Samurah that the Prophet of Allāh ﷺ said: “Whoever castrates his slave, we will castrate him, and whoever mutilates his slave, we will mutilate him.” This is the wording of Ibn Bawgr (one of the
It was narrated from Anas that the sister of Ar-Rubâ' Umm Hârithah injured a person and they referred the dispute to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: “Retaliation, retaliation (Qiṣâṣ).” Umm Ar-Rabî‘ said: “O Messenger of Allâh, how could retaliation be carried out against so and so? No, by Allâh, retaliation will never be carried out against her!” The Messenger of Allâh ﷺ said: “Subhân Allâh, O Umm Ar-Rabî‘! Retaliation is something that is decreed by Allâh.” She said: “No, by Allâh, retaliation will never be carried out against her!” And she carried on until they accepted diyâh (blood money). He (the Prophet ﷺ) said: “There are among the slaves of Allâh who, if they swear by Allâh, Allâh fulfills their oath.” (Sahîh)

Chapters 17, 18. Al-Qiṣâṣ For A Front Tooth

Anas narrated that his paternal aunt broke the front tooth of a girl and the Prophet of Allâh ﷺ decreed retaliation. Her brother, Anas bin An-Nadr, said:
“Will you break the front tooth of so and so? No, by the One Who sent you with the truth, the front tooth of so and so will not be broken!” Before that, they had asked her family for forgiveness and blood money. When her brother – who was the paternal uncle of Anas and was martyred at Uḥud – swore that oath, the people agreed to forgive. The Prophet ﷺ said: “There are among the slaves of Allāh who, if they swear by Allāh, Allāh fulfills their oath.” (Sahih)

4761. It was narrated that Anas said: “Ar-Rubai’ broke the front tooth of a girl, and they asked them (her people) to forgive her, but they refused. They offered them blood money, but they refused. Then they went to the Prophet ﷺ and he decreed retaliation. Anas bin An-Nadr said: “O Messenger of Allāh, will you break the front tooth of Ar-Rubai’? No, by the One Who sent you with the truth, it will not be broken!” He said: “O Anas, what Allāh has decreed is retaliation.” But the people agreed to forgive her. He (the Prophet ﷺ) said: “There are among the slaves of Allāh who, if they swear by Allāh, Allāh fulfills their oath.” (Sahih)
Chapters 18, 19. Retaliation For A Bite And Mentioning The Differences In The Report Of The Narrators Of The Narration Of ‘Imrân bin Husain Concerning That

4762. It was narrated from ‘Imrân bin Ḥuṣain that a man bit the hand of another man, who pulled his hand away, and the man’s front tooth (or front teeth) fell out. He complained about that to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: “What do you want? Do you want me to tell him to put his hand in your mouth, so that you can bite it like a stallion bites? Or, do you want to give him your hand so that he may bite it, then you can pull it away if you want?” (Sâhih)

Comments: The tooth was not pulled out deliberately. It was pulled out as a result of drawing the hand out. Besides, aberration was committed by the person who lost the tooth. He had bit the hand of the other person. The opposite party had every right to withdraw his hand. The question of retaliation, therefore, does not arise at all. That is why Allâh’s Messenger ﷺ was displeased.

4763. It was narrated from ‘Imrân bin Ḥuṣain that a man bit another man on the forearm; he pulled it away and a front tooth fell out. The matter was referred to the Messenger of Allâh ﷺ and he canceled (the Diyâh) and said: “Did you want to bite your brother’s flesh as a stallion bites?” (Sâhih)
The Book Of Oaths (Qasâmah)

4764. It was narrated that 'Imrân bin Ḥuṣain said: “Ya’la fought with a man, and one of them bit the other, who pulled his hand away from his mouth, and a front tooth fell out. They referred their dispute to the Messenger of Allâh and he said: ‘Would one of you bite his brother as a stallion bites? There is no Diyah for that.’” (Sahîh)

4765. It was narrated from 'Imrân bin Ḥuṣain that Ya’la said, concerning the one who bit (another), and his front tooth fell out, that the Prophet said: “There is no Diyah for you.” (Sahîh)

4766. It was narrated from 'Imrân bin Ḥuṣain that a man bit another man in the forearm, and his front tooth fell out, so he went to the Prophet and told him about that. He said: “Do you want to bite your brother’s forearm as a stallion bites?” And he judged it to be invalid. (Sahîh)

یک میثاق یا متعه‌دانی

تعریج: اخراجه البخاری، الودی، باب: اگر عضو رجل فرقعت نتیجہ، ح: ۱۸۹۲، و المسلم، ح: ۱۹۶۱.

۴۷۶۴. اس کی روایت ہے کہ ایمرن بن حسین کہا، "یا لا بیٹھا سے میں ایک شخص سے بیٹھا، جو اس کو گر گئی تو اس کی دھمکی حاصل ہوئی۔ ان کا عقل گر گیا۔ آپ کہاں، "کسی یہ شخص کو یہ شخص کو یہ صحرہ کیسیجا؟" اور اس نے گفت، "خداوند کے رسل کی حیات کے لئے یہ صحرہ ممکن ہے۔" (ساحیح)

۴۷۶۵. اس کی روایت از ایمرن بن حسین کی ہے کہ یا لا کہا، "میں ایک شخص سے بیٹھا۔ اس کو گر گئی تو اس کی دھمکی حاصل ہوئی۔ آپ کہاں، "یہ صحرہ ممکن ہے۔" اور اس نے گفت، "خداوند کے رسل کی حیات کے لئے یہ صحرہ ممکن ہے۔" (ساحیح)

۴۷۶۶. اس کی روایت از ایمرن بن حسین کہا، "یا لا ایک شخص سے بیٹھا۔ اس کو گر گئی تو اس کی دھمکی حاصل ہوئی۔ آپ کہاں، "خداوند کے رسل کی حیات کے لئے یہ صحرہ ممکن ہے۔" اور اس نے گفت، "خداوند کے رسل کی حیات کے لئے یہ صحرہ ممکن ہے۔" (ساحیح)
Chapters 19, 20. Self-Defense

4767. It was narrated from Ya’la bin Munyah that he fought a man and one of them bit the other, who pulled his forearm away from his mouth, and a front tooth fell out. The matter was referred to the Prophet ﷺ and he said: “Would one of you bite his brother as a young camel bites?” And judged it to be invalid. (Sahih)

Comments:
When someone is assaulted, he has every right to defend himself. If the harm is done to the attacker by the victim, even if he dies while defending himself, no retribution, compensation, or penalty shall have to be paid. If the victim indulges in excess of defending himself, he will be accountable. And the verdict concerning accountability shall be returned by the court of law, making sure whether he merely defended himself or went beyond the bounds of defense.

4768. It was narrated from Ya’la bin Munyah that a man from Banu Tamim fought with another man, and he bit his hand, so he pulled it away and a front tooth fell out. They referred the dispute to the Messenger of Allah ﷺ, who said: “Would one of you bite his brother as a young camel bites?” and he thwarted it, meaning he judged it to be invalid. (Sahih)

The Differences Reported From ‘Atâ’ In This Hadîth

4769. It was narrated from Safwân
bin 'Abdullāh that his two paternal uncles, Salamah and Ya'la, the sons of Umayyah, said: “We went out with the Messenger of Allāh on the campaign of Tabūk, and there was a friend of ours with us, who fought with a man from among the Muslims. The man bit him on the forearm, so he pulled it away from his mouth and a tooth fell out. The man came to the Prophet, seeking blood money, but he said: “Would one of you go to his brother and bite him like a stallion bites, then come and demand blood money? There is no blood money for that.” And the Messenger of Allāh judged it to be invalid. (Hasan)

4770. It was narrated from Ṣafwān bin Ya'la, from his father, that a man bit the hand of another man and his front tooth fell out. He came to the Prophet, but he considered it in vain. (Sahih)

4771. It was narrated from Ya'la that he hired a worker who fought with a man and bit his hand, and his front tooth fell out. So he referred the dispute to the Prophet.
who said: “Do you want to bite his hand as a stallion bites?”


4772. It was narrated from Ṣafwān bin Ya‘la that his father said: “I went on the campaign to Tabūk with the Messenger of Allāh  and I hired a worker. My hired man fought with another man. The other one bit him, and his front tooth fell out. He went to the Prophet  and told him about that, but the Prophet  considered it to be in vain. (Ṣahih)

4773. It was narrated that Ya‘la bin Umayyah said: “I went on a campaign with the Messenger of Allāh  in the Army of Hardship, and this was the deed of which I was most sure. I had a hired man who fought with another person. One of them bit the finger of the other, who pulled his finger away and a front tooth fell out. He went to the Prophet  who considered the tooth to be in vain, and said: “Would he put his hand in your mouth for you to bite it?”

Comments:

‘The Army of Hardship’: This means the army of the Expedition of Tabuk,

[1] Meaning, the campaign to Tabūk.
because it was a time of hardship and scarcity. The weather was extremely hot. The fruits and harvests had even ripened. The previous stocks of fruits and food grains had been exhausted. The journey was long. The enemy was formidably powerful and in plenty. Marching forth in such circumstances was very hard. That is why he deemed his going forth with the army his most weighty of deeds. This is because recompense is bestowed proportionate to hardship.

4774. A similar report to that of the one who bit (another man) and his front tooth fell out was narrated from Ibn Ya'la from his father, in which the Prophet ﷺ said: “There is no Diyah for you.” (Sahih)

4775. It was narrated from Saďfān bin Ya'la bin Mūnayyadh that a hired man of Ya'la bin Mūnayyadh was bitten by another on his forearm, and he pulled it away from his mouth. The matter was referred to the Prophet ﷺ, as his front tooth had fallen out, but the Messenger of Allāh ﷺ considered it an invalid claim, and said: “No; should he put (his forearm) in your mouth for you to bite it as a stallion bites?” (Sahih)

4776. It was narrated from Saďfān bin Ya'la that his father went on the campaign of Tabūk with the Messenger of Allāh ﷺ, and he hired a man who fought with another man. The man bit his forearm, and when it hurt him, he pulled it away, and the man's front tooth fell out. The matter was referred to the Messenger of Allāh ﷺ,
who said: "Would one of you deliberately bite his brother as a stallion bites?" And he judged it to be invalid. (Saḥīḥ)

Comments:
Repeatedly bringing one and the same narration with different chains of transmitters has brought all the minute details of the incident to the fore that this incident belongs to the journey of the Expedition of Tabuk. The fighting individuals were the servant of Ya'la and one other person. The other person bit the servant, and his own tooth fell out. He only was reprimanded.

Chapters 21, 22. Retaliation
For Stabbing

4777. It was narrated that Abū Sa'eed Al-Khudrī said: "While the Messenger of Allāh was distributing something, a man came and leaned over him, and the Messenger of Allāh hit him with a stick that he had with him. The man went out, and the Messenger of Allāh said: 'Come and ask for retaliation.' He said: 'No, I pardon you, O Messenger of Allāh.'" (Daʿīf)

4778. It was narrated that Abū Sa'eed Al-Khudrī said: "While the Messenger of Allāh was distributing something, a man came and leaned over him, and the Messenger of Allāh hit him with a stick that he had with him. The
man shouted, and the Messenger of Allāh ﷺ said: ‘Come and ask for retaliation.’ He said: ‘No, I pardon you, O Messenger of Allāh.’” (Da‘f)

Comments:
1. Although in the act of poking with a stick, there is possibility of severity and softness, still one could avenge oneself. This difference is ignorable.
2. ‘Ask for retaliation’: Though Allāh’s Messenger’s poking him with a stick was disciplinary, the man had shown hastiness and impatience and created disorder. But it is possible he was surprised.

Chapters 22, 23. Retaliation For A Slap

4779. Ibn ‘Abbâs narrated that a man slandered one of his forefathers from the time of the Jâhilîyyah, and Al-‘Abbâs slapped him. His people came and said: “Let him slap him as he slapped him,” and they prepared for quarrel. News of that reached the Prophet ﷺ, and he ascended the Minbar and said: “O people, which of the people of the Earth do you know to be the most noble before Allāh?” They said: “You.” He said: “Al-‘Abbâs belongs to me and I to him. Do not defame our dead or offend our living.” Those people came and said: “O Messenger of Allāh, we seek refuge with Allāh from your anger; pray to Allāh to forgive us.” (Da‘f)

Comments:
The purpose of the author (May Allâh's mercy be upon him) is to underscore that one may demand retribution in the act of slapping, because Allâh's Messenger ﷺ did not object upon its demand.

Chapters 23, 24. Retaliation
For Pulling Roughly On A Person's Clothes

4780. It was narrated that Abû Hurairah said: "We would sit with the Messenger of Allâh ﷺ in the Masjid and when he stood up, we would stand up too. One day he stood up and we stood up with him, and when he reached the middle of the Masjid, a man caught up with him and pulled roughly on his Rîdâ' (upper-wrap) from behind. His Rîdâ' was of rough material, and that left a red mark on his neck. He said: 'O Muâmmad! Load up these two camels of mine, for you are not giving me anything from your wealth or the wealth of your father!' The Messenger of Allâh ﷺ said: 'No, and I pray for Allâh's forgiveness. I will not load anything (onto your camels) until you let me retaliate for your pulling roughly (on my cloak and leaving a mark on) my neck.' The Bedouin said: 'No, by Allâh, I will not let you retaliate.' The Messenger of Allâh ﷺ said that three times, and each time the man said: 'No, by Allâh, I will not let you retaliate.' When we heard what the Bedouin said, we turned toward him quickly. The Messenger of Allâh ﷺ turned to us and said: 'I urge anyone who hears me not to leave his place until I give him permission.' Then
the Messenger of Allâh ﷺ said: ‘O so and so, load one of his camels with barley and the other with dates.’ Then the Messenger of Allâh ﷺ said: ‘Leave.’” (Da‘îf)

Comments:
He had brought these camels along with him, and was demanding food grains.

Chapters 24, 25. Retaliation
Against People In Authority

4781. It was narrated from Abû Firâs that ‘Umar said: “I saw the Messenger of Allâh ﷺ allowing others to seek retaliation against him.” (Da‘îf)

Comments:
All are equal in Islam - ruler and beggar. Anyone could be called to account for his aberrations and made to pay retribution. ‘Umar had made this observation in one common assembly in which some governors were also present.

Chapters 25, 26. Intervention
Of The Ruler

4782. It was narrated from ‘Áishah that the Messenger of Allâh ﷺ sent Abû Jahm bin Hudhaiyah to collect Zakâh and a man argued with him about his Sadaqah, so Abû Jahm struck him. They came to the Prophet ﷺ and he said:
“Diyah, O Messenger of Allāh.” He said: “You will have such and such,” but they did not accept it. The Messenger of Allāh ﷺ said: “You will have such and such,” and they accepted it. The Messenger of Allāh ﷺ said: “I am going to address the people and tell them that you accepted it.” They said: “Yes.” So the Prophet ﷺ addressed (the people) and said: “These people came to me seeking compensation, and I offered them such and such, and they accepted.” They said: “No.” The Muhājirūn wanted to attack them, but the Messenger of Allāh ﷺ ordered them to refrain, so they refrained. Then he called them and said: “Do you accept?” They said: “Yes.” He said: “I am going to address the people and tell them that you accepted it.” They said: “Yes.” So the Prophet ﷺ addressed (the people), then he said: “Do you accept?” They said: “Yes.” (Da‘if)

Comments:
The beating had not caused any wound that would make the Prophet ﷺ offer them retribution. But since aberration or excess had come to pass, they were made happy by giving them something or the other. And this was the lofty character of the Messenger of Allāh ﷺ. Despite their breach of promise, the Prophet ﷺ did not show any displeasure. He rather stopped the Companions from taking any action. May my own self and soul be his ransom.

Chapters 26, 27. Retaliation With Something Other Than The Sword

4783. It was narrated from Anas, that a Jew saw some jewelry on a
girl, so he killed her with a rock. She was brought to the Prophet ﷺ as she was breathing her last, and he said: “Did so and so kill you?” – Shu‘bah (one of the narrators) gestured with his head, to show that she had gestured no. – He said: “Did so and so kill you?” – Shu‘bah (one of the narrators) gestured with his head to show that she had gestured yes. – So the Messenger of Allâh ﷺ called for him, and killed him with two rocks. (Sahîh)

Comments:
From this we learn that it is not necessary that the killer be put to death by sword only. But if the killer has killed his victim in a brutal way, then he also should be killed in the same cruel manner.

4784. It was narrated from Qais that the Messenger of Allâh ﷺ sent a detachment of troops to some people of Khath‘am, who sought to protect themselves by prostrating (to demonstrate that they were Muslims), but they were killed. The Messenger of Allâh ﷺ ruled that half the Diyah should be paid, and said: “I am innocent of any Muslim who (lives with) a Mushrik.” Then the Messenger of Allâh ﷺ said: Their fires should not be visible to one another.” (Dařf)
Chapters 27, 28. Interpreting The Saying Of Allâh, The Mighty And Sublime: But If The Killer Is Forgiven By The Brother (Or The Relatives) Of The Killed Against Blood Money, Then Adhering To It With Fairness And Payment Of The Blood Money To The Heir Should Be Made In Fairness**[1]

4785. It was narrated that Ibn 'Abbk said: “There was Qisâs among the Children of Israel, but Diyah was unknown among them. Then Allâh, the Mighty and Sublime, revealed: ‘Al-Qisâs (the law of equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female...’” up to His saying: “But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness.”[2] Forgiveness means accepting the Diyah in the case of deliberate killing. Adhering to it in fairness means asking him to pay the Diyah in a fair manner, and payment in fairness means giving the Diyah in a fair manner. This is an alleviation and a mercy from...
your Lord,[1] means: This is easier than that which was prescribed for those who came before you, which was Qisás and not Diyah.” (Sahih)

Comments:
1. ‘Is prescribed for you’ means to take just retribution is permissible. The Divine Law of Islam has legislated it as legal; not obligatory. Rather, in ordinary conditions, forgiveness is better.
2. ‘(The free for the free, the slave for the slave, literally) are equal’; During the time of Ignorance or Jahiliyyah, some mighty clans considered their own slave equal to freeman of others, and their woman equal to a man of other people.

4786. It was narrated that Mujâhid said: “Al-Qisás (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free[2] The rule for the Children of Israel was Qisás, and not Diyah. Then Allâh, the Mighty and Sublime, revealed the Diyah to them, and He revealed this ruling to this Ummah as an alleviation of the ruling that applied to the Children of Israel.” (Sahih)

Chapters 28, 29. The Command To Pardon From Qisás

4787. It was narrated that Anas said: “A case requiring Qisás was brought to the Messenger of Allâh ﷺ, and he enjoined them to pardon.” (Sahih)

Comments:

In the Hadith, the term *Amr* or command occurs. In the Arabic language, it has various meanings. One of them is counsel or advice. Retribution is the legal right of the guardians of the slain person, legislated by the Divine law. They are, therefore, not being commanded to abandon retribution, although forgiving is superior. However, an advice could be given. Hence, here this connotation is given precedence.

4788. It was narrated that Anas bin Mâlik said: “No case requiring *Qisâs* was ever brought to the Messenger of Allâh but he would enjoin pardoning.” (Sahih)

4789. Abû Hurairah said: “The Messenger of Allâh said: ‘If a person’s relative is killed, he has the choice of two things: Either he may retaliate, or he may take the ransom.’” (Sahih)
The Book Of Oaths (Qasāmah)...

4790. Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'If a person's relative is killed, he has the choice of two things: Either he may retaliate, or he may take the ransom.'" (Ṣaḥīḥ)

4791. Abū Salamah narrated that the Messenger of Allāh ﷺ said: "If a person's relative is killed..." In Mursal form. (Ṣaḥīḥ)

Comments:

In the terminology of the science of Ḥadīth, Mursal means a narration in which the original transmitter, the name of the Prophet's Companion is not given. But his pupil himself narrated it on his own. 'Relative': Every relative cannot claim to be the guardian of the slain person. The first and foremost people entitled are the person's sons and grandsons, then the father and grandfather, then the brothers, nephews, then the uncles, etc.

Chapters 30, 31. Women Pardoning In Cases Of Blood

4792. It was narrated from `Āishah that the Messenger of Allāh ﷺ said: "And it is upon those (relatives) of the killed one to block (any punishment) the first (in line) then the first, even if that one is a woman." (Ḍaʿīf)
Comments:

So to say, forgiveness is more beneficial than dispute and quarrel. And the right to forgive is vested with his relatives, who are closer in relationship with the deceased, as has been described in the previous narration; a woman, for instance daughter (in the absence of son), mother (in the absence of father), sister (in the absence of brother), and wife (when there is no other relative).

Chapters 31, 32. One Who Is Killed With A Stone Or A Whip

4793. It was narrated that Ibn ‘Abbás said: “The Messenger of Allâh ﷺ said: ‘Whoever is killed in the blind or by something thrown,[1] while between them is a rock, a whip, or a stick, then the blood money to be paid for him is the blood money for accidental killing. Whoever kills deliberately, then retaliation is upon him, and whoever tries to prevent that, upon him is the curse of Allâh, the Angels, and all the people, and Ŝarîf nor ‘Adl will be accepted from him.”[2] (Sâhih)

Comments:

1. In this narration, a spectacle of unruly mob has been described, when there is tumult on either side. People are fighting among themselves. Someone is

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[1] That is, when no one saw what occurred.

[2] That is: “Exchange or substitute.” And the meaning is either: ‘no repentance or ransom,’ or ‘no obligatory or voluntary deed.’ See An-Nîhâyah, Ţâbî’ As-Sârî, Tuhfaat Al-Âkhwâtî (No. 2127), and An-Nawawi’s commentary on Muslim (No. 3323/1366/463)
flinging a stone, the other a stick. Someone is cracking a whip, while some other is empty-handed. In such a violent mob, the slayer cannot be identified. Even otherwise, the objective of such fighting is not to kill anyone. If anyone is killed, it would then be reckoned as an accidental killing, and the second party would pay the blood money. If, however, weapons are used in such fighting, and if the killers are not identified, blood wit for deliberate killing shall be taken from the second party, because the use of weapons is invariably to kill. And if the killer is identified, then retribution would be taken. Likewise, if one man's intention is only to kill another man, then in every circumstance, retribution would be taken from him, irrespective of whether he makes use of firearms, a stone, a stick, a hammer, etc., as is separately mentioned in this narration.

2. 'The curse', because becoming an open obstacle in the way of the rule of the Divine law is synonymous with declaring open war against Allâh and His Messenger ﷺ.

4794. It was narrated that Ibn 'Abbâs, who attributed it to the Prophet ﷺ, said: "Whoever is killed in the blind or by something thrown, with a rock, a whip, or a stick, then the blood money to be paid for him is the blood money for accidental killing. Whoever kills deliberately, then retaliation is upon him, and whoever tries to prevent that, upon him is the curse of Allâh, the Angels and all the people, and Allâh will not accept any Sarf nor 'Adl from him."

(Saâhîh)

تخريج: [إنسداء صحح] انظر الحديث السابق، وهو في الكبير، ح٣:۱۹۹٣.

Chapters 32, 33. The Amount Of The Diyah For Seemingly Intentional Killing And Mentioning The Differences Reported From Ayyûb In The Narration Of Al-Qâsim bin Rabî‘ah About That

4795. It was narrated from Al-Qâsim bin Rabî‘ah, from ‘Abdullâh bin ‘Amr, that the Prophet ﷺ said: "The accidental killing, which
seems intentional, with a whip or stick, (the Diyah) is one hundred camels, of which forty should be (she-camels) with their young in their wombs.” (Sahih)

4796. It was narrated from Al-Qâsim bin Rabî‘ah that the Messenger of Allâh ﷺ delivered a speech on the Day of the Conquest. (And he mentioned it) in Mursal form. (Sahih)

Chapters 33, 34. Mentioning The Differences Reported From Khalid Al-Hadâ’

4797. It was narrated from ‘Abdullâh bin ‘Amr that the Prophet ﷺ said: “Indeed the accidental killing, which seems intentional, with a whip or a stick, (the Diyah) is one hundred camels, of which forty should be (she-camels) with their young in their wombs.” (Sahih)

4798. It was narrated from ‘Uqbah bin Aws, that a man from among the Companions of the Prophet ﷺ said: “The Prophet ﷺ delivered a speech on the Day of the Conquest of Makkah and said: ‘Indeed the
accidental killing, which seems intentional, with a whip, a stick, or a rock, (the Diyah) is one hundred camels, of which forty should be pregnant she-camels between the ages of six and nine years old, all in the middle of their pregnancies.”

(Sahih)

4799. It was narrated from ‘Uqbah bin ‘Aws, that the Messenger of Allah said: “Indeed the accidental killing, the killing with a whip or stick, for it (the Diyah) is one hundred camels – a severe penalty – of which forty should be (she-camels) with their young in their wombs.” (Sahih)

4800. It was narrated from Ya’qūb bin Aws, from a man among the Companions of the Prophet that when the Messenger of Allah entered Makkah on the Day of the Conquest, he said: “Indeed, every accidental killing on purpose, or resembling on purpose – killing with a whip or stick, for it are forty (she-camels) with their young in their wombs.” (Sahih)

4801. It was narrated from Ya’qūb bin Aws that a man from among the Companions of the Prophet told him, that when the Messenger of Allah came to Makkah, in the Year of the Conquest, he said:
“Indeed, accidental killing on purpose, is killing with a whip or stick, for which forty (she-camels) with their young in their wombs.”

(Sahih)

4802. It was narrated from Ya‘qūb bin Aws that a man from among the Companions of the Prophet narrated to him that the Prophet entered Makkah during the Year of the Conquest, and said: “Indeed, accidental killing on purpose, is killing with a whip or stick, for which forty (she-camels) with their young in their wombs.”

(Sahih)

4803. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh stood up on the Day of the Conquest of Makka, on the steps of Ka`bah. He praised and glorified Allāh, then he said: ‘Praise be to Allāh Who has fulfilled His promise, granted victory to His slave and defeated the confederates alone. The one who is killed purposefully by mistake, with a whip or a stick, resembling on purpose, for that (the Diyah) is one hundred camels – a severe penalty – of which forty should be pregnant she-camels with their young in their wombs.’” (Dā’f)
4804. It was narrated from Al-Qāsim bin Rabī‘ah that the Messenger of Allāh ﷺ said: “The accident that resembles on purpose, meaning (killing) with a stick or a whip, (for which the Diyāh is) one hundred camels, of which forty should be (pregnant she-camels) with their young in their wombs.” (Ṣahīh)

Comments:

In some of the above-quoted narrations, the term ‘Amad or ‘deliberate’ occurs along with the expression accidental killing. Both these expressions are the opposites of each other.

4805. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “Whoever is killed by mistake, his ransom is one hundred camels: Thirty Bint Makhād, thirty Bint Labūn, thirty Hīqqah and ten Bīn Labūn.”[1]

The Messenger of Allāh ﷺ used to fix the value (of the Diyāh for accidental killing) among town-dwellers at four hundred Dinārs or the equivalent value in silver. When he calculated the price in terms of people with camels (for Bedouin), it would vary from one time to another. When prices rose, the value in Dinārs would rise, and when prices fell the value in Dinārs would fall. At the time of the Messenger of Allāh ﷺ the value was between four hundred and eight hundred Dinārs, or the equivalent value in silver, eight

[1] See the Book of Zakāh for the descriptions of these animals.
thousand Dirhams. And the Messenger of Allâh ﷺ ruled that if a person’s blood money was paid in cattle, among those who kept cattle, the amount was two hundred cows; and if a person’s blood money was paid in sheep, among those who kept sheep, the value was two thousand sheep. The Messenger of Allâh ﷺ ruled that the blood money is part of the estate, to be divided among the heirs of the victim according to their allotted shares, and whatever is left over is for the ‘Asâbah. And the Messenger of Allâh ﷺ ruled that if a woman commits murder then her ‘Asâbah, whoever they may be, must pay the blood money, but they do not inherit anything except that which is left over from her heirs; if a woman is killed then her blood money is to be shared among her heirs, and they may kill her killer. (Hasan)

تخريج: [إسناده حسن] أخرجه أبو داود، الديات، باب الدنيا كم هي؟، ح 454/260 من حديث محمد بن راشد به، أخرجه ابن ماجه، ح 644 من حديث يزيد بن هارون، وهو في الكوفة، ح 530/704.

Chapters 34, 35. Mentioning The Ages Of Camels To Be Given In Diyah For Accidental Killing

4806. Ibn Mas’ûd said: “The Messenger of Allâh ﷺ ruled that the Diyâh for accidental killing is twenty Bint Makhâd, twenty Bin Makhâd, twenty Bint Labûn, twenty Jadîh’ah, and twenty Hiqqah.” (Da’îf)
Comments:
The distribution for blood-wit for accidental killing is appropriate, but there should be twenty *ibn Labûn* (two year-old he-camels), instead of twenty *ibn Makhadh* (one year old he-camel); as it occurs in other more authentic narrations.

Chapters 35, 36. Mention Of The *Diyah* In Silver

4807. It was narrated that Ibn ‘Abbâs said: “A man killed another man during the time of the Messenger of Allâh ﷺ, and the Prophet ﷺ set the *Diyah* at twelve thousand. And he mentioned His saying: And they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty.”[1] – concerning them taking the *Diyah.*” (Hasan)
This is the wording of Abû Dawûd.

Comments:
The original blood-wit consists of camels, while elaborate detail preceded above. If the blood-wit is to be given in the form of gold, silver, or coins, then the price of camels possessing attributes described above shall have to be given, which goes on changing from province to province and time. The sum of twelve thousand dirhams stipulated by the Prophet in the above-quoted incident was the price of camels prevailing in that period of time. Now the price would be fixed in accordance with the prices prevalent during the present period, whatever it adds up to.

4808. It was narrated from Ibn 'Abbas that the Prophet ruled that twelve thousand (should be given) as Diyah. (Hasan)

4809. It was narrated from 'Amr bin Shuaib, from his father, that his grandfather said: "The Messenger of Allah said: 'The blood money for a woman (in the event of injury) is like the blood money of a man, up to one-third of the Diyah (for her life)."" (Da'if)

Chapters 36, 37. The Diyah Of A Woman

4810. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allah said: 'The blood money for Ahl Adh-
Dhimmah is half that of the blood money for the Muslims, and they are the Jews and Christians.” (Hasan)

It was narrated from ‘Amr bin Shu’ayb, from his father, from ‘Abdullâh bin ‘Amr, that the Messenger of Allâh ﷺ said: “The blood money for a disbeliever is half the blood money for the believer.” (Hasan)

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Chapters 38, 39. The Diyah For A Mukâtab

It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ ruled that the Diyah for a Mukâtab who is killed should be (equivalent) to the Diyah for a free man, proportionate to the amount he had paid off (toward buying his freedom).” (Da’if)

It was narrated from Ibn ‘Abbâs that the Prophet of Allâh ﷺ ruled that the Diyah for a Mukâtab should be (equivalent) to...
the Diyah for a free man, proportionate to the amount he had paid off (toward buying his freedom). (Da'īf)

أبي كبر، عن عكرمة، عن ابن يحيى: أن النبي ﷺ قضى في المكثف أن يودى بقدر ما عتق منه دية البحار.

تخريج: [ضعف] انظر الحديث السابق، وهو في الكبرى، ح: 70/16 * معاوية هو ابن سلمة.

4814. It was narrated that Ibn ʿAbbās said: “The Messenger of Allāh ﷺ ruled that in the case of a Mukātab, the Diyah should be (equivalent) to the Diyah for a free man, proportionate to the amount he had paid off (towards buying his freedom).” (Da'īf)

إبراهيم ﷺ قال: حذفنا يتعالى عن الحجاج الصراغيج، عن يحيى، عن عكرمة، عن ابن عباس. قال: قضى رسول الله ﷺ في المكثف يودى بقدر ما أدى من مكانته دية البحار وما بقي منها العبد.

تخريج: [ضعف] انظر الحديث السابقين، وهو في الكبرى، ح: 70/16 * يعلى هو ابن عبيد.

4815. It was narrated from Ibn ʿAbbās that the Prophet ﷺ said: “The Mukātab is free to the extent that he has paid off (toward buying his freedom); the Hadd punishment should be carried out on him proportionate to the amount he has paid off (toward buying his freedom); and he inherits proportionate to the amount he has paid off (toward buying his freedom).” (Sahīh)


وخذ أبوب، عن عكرمة، عن ابن عباس.

عن النبي ﷺ قال: المكثف يتعالى بقدر ما أدى، وبقي على الحكم بقدر ما عتق منه، ويرث بقدر ما عتق منه.

تخريج: [صحيح] وهو في الكبرى، ح: 70/16 * حماد هو ابن سلمة، والحديث الأنصاري شاهد لهذا الحديث، وهو حديث أبوب عن عكرمة عن ابن عباس، وآخره أبو داود، ح: 458/2، وحسنه الذهبي، ح: 1259.

Comments:
So to speak, so far as he has paid the purchase money, he would be considered emancipated to that extent. If he has paid half, he is half free.
4816. It was narrated from Ibn 'Abbâs that a Mukâtab was killed at the time of the Messenger of Allâh ﷺ and he commanded that the Diyyah be paid (equivalent) to the Diyyah for a free man, (proportionate to the amount he had paid off towards buying his freedom). (Sahih)

Comments:

Mukâtab means a slave who has made an agreement with his owner to pay a certain sum of money in order to purchase his freedom. This covenant or agreement is called Kitâbah.

Chapters 39, 40. The Diyyah For A Woman's Fetus

4817. It was narrated from 'Abdullâh bin Buraidah, from his father, that a woman threw some pebbles and stuck another woman, and she miscarried. The Messenger of Allâh ﷺ stipulated (a Diyyah of) fifty sheep for her child. And on that day, he forbade throwing pebbles. (Sahih)

Abû Nu'aim narrated it in Mursal form.

4818. 'Abdullâh bin Buraidah narrated that a woman threw pebbles at another woman and the woman who was struck miscarried. The matter was referred to the Prophet ﷺ and he set the blood money for her child at five hundred
sheep. And on that day, he forbade throwing pebbles. (Sahîh)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: This is an error, and it must be that the intent was one hundred camels. And the prohibition of throwing pebbles has been related from ‘Abdullâh bin Buraidah, from ‘Abdullâh bin Mughaffal.

٤٨١٩. It was narrated from ‘Abdullâh bin Mughaffal that he saw a man throwing pebbles and he said: “Do not throw pebbles, for the Prophet of Allâh forbid throwing pebbles,” or “he disliked the throwing of pebbles.” Kahmas (one of the narrators) was not sure. (Sahîh)

٤٨٢٠. Hamal bin Mâlik said: “The Messenger of Allâh ﷺ ruled that a slave (should be given as Diyâh) for a fetus.” Tâwûs said: “A horse would do in place of a slave.” (Sahîh)

Comments:

In the Traditions, the expression Ghurrah has been explained to signify a slave man or a slave woman. Ta’wûs included the horse also. The price might probably have been kept in view, and the horse might have been equal to a slave or slave woman in their value.
4821. It was narrated that Abū Hurairah said: “The Messenger of Allāh ☀️ ruled that a male or female slave should be given (as Dīyah) to a woman of Banū Lihyān whose child was miscarried and died. Then the woman to whom he had decreed that the slave should be given died, and the Messenger of Allāh ☀️ ruled that her estate belonged to her children and husband, and that the blood money was to be paid by her ‘Aṣabah.” (Ṣaḥīḥ)

Comments:
In the event of an accidental killing, the payment of blood-wit is the responsibility of the killer; but in the act of its payment all his paternal relations participate. From the legal point of view, each one of them shall be made liable for payment of a particular fixed sum of money in installments, and they would be compelled to pay it, because in the act of accidental killing, the killer does not happen to be guilty. Although in the event of deliberate or premeditated killing, the payment of indemnity would be the responsibility of the killer, and he alone would be required to pay it, because he happens to be wholly responsible, while in the act of accidental killing, it is incumbent upon the relatives to cooperate with him. And Allāh knows best!

4822. It was narrated that Abū Hurairah said: “Two women of Hudhail had a fight, and one of them threw a rock at the other and killed her and the child in her womb. They referred the dispute to the Messenger of Allāh ☀️, and the Messenger of Allāh ☀️ ruled that the Dīyah for her fetus was a male or female slave, and that the Dīyah of the woman be paid by her ‘Aqīlāh (male relatives on the father’s side), and he made her
children and those who were with them her heirs. Ḥamal bin ʿAlī bin An-Nābiḥah Al-Hudhali said: “O Messenger of Allāh, how can I pay blood money for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked.” The Messenger of Allāh ﷺ said: “This is one of the brothers of the soothsayers” because of the rhyming way in which he spoke. (Sahih)

Remarks:

During the time of ignorance, with every idol there used to be a soothsayer also. In the matter of cure or medical treatment, people used to contact him. These people (the soothsayers) used to be very tricky and vagrant. They had links with the jinn. They used words with dual meanings in their speech. They used to make predictions also, but they used to do so very cautiously, so that they do not face any difficulties in the forthcoming circumstances. They would talk charmingly. They would utter pithy, sophisticated short words, ornamented with rhyming phrases. People were overawed on listening to them.

4823. It was narrated from Abū Hurairah that there were two women of Ḥudhail during the time of the Messenger of Allāh ﷺ, one of whom threw something at the other and caused her to miscarry. The Messenger of Allāh ﷺ ruled that (Diyah of) a male or female slave be paid for that. (Sahih)

Comments:

During the time of ignorance, with every idol there used to be a soothsayer also. In the matter of cure or medical treatment, people used to contact him. These people (the soothsayers) used to be very tricky and vagrant. They had links with the jinn. They used words with dual meanings in their speech. They used to make predictions also, but they used to do so very cautiously, so that they do not face any difficulties in the forthcoming circumstances. They would talk charmingly. They would utter pithy, sophisticated short words, ornamented with rhyming phrases. People were overawed on listening to them.
4824. It was narrated from Sa‘eed bin Al-Mūsáyyab that the Messenger of Allâh ﷺ ruled that for a fetus which is killed in the mother’s womb, a male or female slave be given (as Diyah). The one against whom he passed this ruling said: “How can I pay blood money for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked.” The Messenger of Allâh ﷺ said: “This is one of the soothsayers.” (Sahîh)

4825. It was narrated from Al-Mughirah bin Shu‘bah that a woman struck her co-wife with a tent pole and killed her, and she (the slain woman) was pregnant. She was brought to the Prophet ﷺ, and the Messenger of Allâh ﷺ ruled that the ‘Asabah of the killer should pay the Diyah, and a slave (should be paid) for the fetus. Her ‘Asabah said: “Should Diyah be paid for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked.” The Prophet ﷺ said: “Rhyming verse like the verse of the Bedouins.” (Sahîh)
Chapters 40, 41. The Description Of Killing That Resembles Intentional Killing, And Who Is To Pay The Diyah For A Fetus And For A Killing That Resembles Intentional Killing, And Mentioning The Different Wordings Reported In The Narration Of Ibrāhīm From ‘Ubaid Bin Nuḍailah From Al-Mughīrah

4826. It was narrated that Al-Mughīrah bin Shu’bāh said: “A woman struck her co-wife, who was pregnant, with a tent pole and killed her. The Messenger of Allāh ﷺ ruled that the ‘Asabah of the killer was to pay the Diyah and to give a slave (as Diyah) for the child in her womb. One of the ‘Asabah of the killer said: ‘Am I to pay blood money for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked.’ The Messenger of Allāh ﷺ said: ‘Rhyming verse like the verse of the Bedouin?’ and he made them pay the Diyah.’” (Ṣaḥīḥ)

4827. It was narrated from Al-Mughīrah bin Shu’bāh that there were two co-wives, one of whom struck the other with a tent pole and killed her. The Messenger of Allāh ﷺ ruled that the Diyah was to be paid by the ‘Asabah of the killer, and that a slave should be given (as Diyah) for the child in her womb. The Bedouin said: “Are you
penalizing me for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked.” He said: “Rhyming verse like the verse of the Jāḥiliyyah,” and he ruled that a slave should be given (as Diyāh) for the child in her womb. (Ṣaḥīḥ)

4828. It was narrated that Al-Mughīrah bin Shu‘bāh said: “A woman of Banū Līṭyān struck her co-wife with a tent pole and killed her, and the slain woman was pregnant. The Messenger of Allāh ﷺ ruled that the Diyāh was to be paid by the ‘Asabah of the killer, and that a slave should be given (as Diyāh) for the child in her womb.” (Ṣaḥīḥ)

4829. It was narrated from Al-Mughīrah bin Shu‘bāh that two women were married to a man of Hudhayl, and one of them threw a tent pole at the other and caused her to miscarry. They referred the dispute to the Prophet ﷺ and they said: “How can we pay the Diyāh for one who neither shouted nor cried (at the moment of birth), or ate or drank? Such a one should be overlooked.” He said: “Rhyming verse like the verse of the Bedouins?” And he ruled that the ‘Aqīlah of the women should give a slave (as Diyāh). (Ṣaḥīḥ)
4830. It was narrated from Al-Mughirah bin Shu‘bah that a man of Hudhail had two wives, and one of them threw a tent pole at the other and caused her to miscarry. It was said: “What do you think of one who neither ate or drank, or shouted nor cried (at the moment of birth)?” He said: “Rhyming verse like the verse of the Bedouins.” And the Messenger of Allâh ᵉ rulings that a male or female slave should be given (as diyah) for him (the unborn child), to be paid by the aqilah of the woman. (Sahih)

Al-A‘mash reported it in Mursal form.


4831. It was narrated from Al-A‘mash, from Ibrâhîm who said: “There were two women neighbors between whom there was some trouble. One of them struck her co-wife, who was pregnant, with a rock and killed her. The Messenger of Allâh ᵉ ruling that a slave should be given (as diyah) for the child in her womb, and that her diyah should be paid by her aśabal. They said: ‘Should we be penalized for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked.’ He said: ‘Rhyming verse like the verse of the Bedouins? It is what I say to you.’” (Sahih)


4832. It was narrated that Ibn ‘Abbâs said: “There were two women neighbors between whom there was some trouble. One of them threw a tent pole at the other and caused her to miscarry. The Messenger of Allâh ᵉ ruling that a slave should be given (as diyah) for the child in her womb, and that her diyah should be paid by her aśabal. They said: ‘Should we be penalized for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked.’ He said: ‘Rhyming verse like the verse of the Bedouins? It is what I say to you.’” (Sahih)

them threw a rock at the other and she miscarried a boy – whose hair had already grown – who was born dead, and the woman died too. He ruled that the Ḥaqilah had to pay the Diyah. Her paternal uncle said: ‘O Messenger of Allāh, she miscarried a boy whose hair had grown.’ The father of the killer said: ‘He is lying. By Allāh he never cried or shouted (at the moment of birth), nor drank nor ate. Such a one should be overlooked.’ The Prophet ﷺ said: ‘Rhyming verse like the verse of the Jāhiliyyah and of its soothsayers? A slave must be given (as Diyah) for the boy.’” Ibn ‘Abbās said: “One of them was Mulaikah and the other was Umm Ghatif.” (Ḍa‘if)

4833. Jābir said: “The Messenger of Allāh ﷺ ruled that every clan should take part in paying the blood money, and it is not permissible for a freed slave to take a Muslim (other than the one who freed him) as his Mawla (patron) without the permission (of his former master who set him free).” (Ṣahīḥ)

4834. It was narrated from ‘Amr
bin Shu‘aib, from his father, that his grandfather said: “The Messenger of Allâh ﷺ said: ‘Whoever practices medicine when he is not known for that, he is liable.’” (Da‘if)


4835. A similar report was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather. (Da‘if)

تخريج: [ضعف] انظر الحديث السابق، وهو في الكبرى، ح: 4835، 4836.

Chapters 41, 42. Can Anyone Be Blamed For The Sin Of Another?

4836. It was narrated that Abū Rimaḥah said: “I came to the Prophet ﷺ with my father and he said: ‘Who is this with you?’ He said: ‘My son, I bear witness (that he is my son).’ He said: ‘You cannot be affected by his sin or he by yours.”’ (Sahih)

تخريج: [إسناده صحيح] أخرجه أبو داود، الترجل، باب: في الخضاب، ح: 4840 من حديث إياذ به، وهو في الكبرى، ح: 4766، سفيان هو ابن عبيدة، وتابعه سفيان الثوري عند أبي داود.

Comments:
During the time of Jahiliyyah, apart from father and son, each and every member of the clan was held responsible for each other’s crime. If anyone belonging to any clan would commit a crime, they would catch hold of any man of the clan and would kill him. Thereupon, they would claim that they have now retaliated. Islam ended this evil custom and ruled that the criminal is he who has committed the crime and he is guilty; punishment could be given to him only.
4837. It was narrated that Tha'labah bin Zahdam Al-Yarbū' said: ‘The Messenger of Allāh was delivering a speech to some people of Anṣār and they said: ‘O Messenger of Allāh, these are Banu Tha'labah bin Yarbū' who killed so and so during the Jahiliyyah.’ The Prophet said, raising his voice: ‘No soul is affected by the sin of another.’” (Sahih)

4838. It was narrated that Tha'labah bin Zahdam said: “Some people from Banu Tha'labah came to the Prophet when he was delivering a speech and a man said: ‘O Messenger of Allāh, these are Banu Tha'labah bin Yarbū' who killed so and so’ – one of the Companions of the Prophet said: ‘No soul is affected by the sin of another.’” (Sahih)

Comments:

The purpose of the Prophet was to underscore that the killers are different, and those who have approached him are altogether different ones. They could not be held as criminals just for being from the same tribe.

4839. It was narrated that Ash'ath bin Abī Ash-Sha'thā said: “I heard Al-Aswad bin Hilāl narrate from a man of Banu Tha'labah bin Yarbū' that some people from Banu Tha'labah came to the Prophet...
and a man said: “O Messenger of Allah, these are Banu Tha‘labah bin Yarbū‘ who killed so and so’ – a man from among the Companions of the Prophet ﷺ. The Prophet ﷺ said: ‘No soul is affected by the sin of another.’” (Ṣaḥīḥ)

4840. It was narrated from Al-Aswād bin Hilāl – who met the Prophet ﷺ – from a man from Banu Tha‘labah bin Yarbū‘, that some people from Banu Tha‘labah killed a man from among the Companions of the Messenger of Allah ﷺ. A man from among the Companions of the Messenger of Allah ﷺ said: “O Messenger of Allah, these are Banu Tha‘labah who killed so and so.’” The Messenger of Allah ﷺ said: “No soul is affected by the sin of another.” Shu‘bah (one of the narrators) said: “That means: No soul is responsible for the sin of another. And Allah knows best.” (Ṣaḥīḥ)

4841. It was narrated from Al-Ash‘āth bin Sulaim, from his father, that a man from among Banu Tha‘labah bin Yarbū‘ said: “I came to the Prophet ﷺ when he was speaking, and a man said: ‘O Messenger of Allah, these are Banu Tha‘labah bin Yarbū‘ who killed so and so.’” The Messenger of Allah ﷺ said: ‘No,’ meaning no soul is affected by the sin of another.” (Ṣaḥīḥ)
4842. It was narrated from Ash'ath, from his father, that a man from among Banu Tha'labah bin Yarbi' said: "We came to the Messenger of Allāh ﷺ when he was speaking to the people, and some people stood up and said: 'O Messenger of Allāh, these are Banu Tha'labah who killed so and so.' The Messenger of Allāh ﷺ said: 'No soul is affected by the sin of another.'" (Sahih)

4843. It was narrated from Tāriq and Muḥāribī that a man said: "O Messenger of Allāh, these are Banu Tha'labah who killed so and so during the Jāhilyyah; avenge us!" He raised his arms until the whiteness of his armpits could be seen and said: "No mother's sin can affect her child," twice. (Sahih)

Chapters 42, 43. If A Sightless Eye That Looks Fine Is Destroyed

4844. It was narrated from 'Amr bin Shu'ainb, from his father, from his grandfather, that the Messenger of Allāh ﷺ ruled that one-third of the Diyah should be paid for a sightless eye that looks fine, if it is
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destroyed; one-third of the Diyâh should be paid for a paralyzed hand if it is cut off; and one-third of the Diyâh should be paid for a black tooth if it is knocked out. 

(Hasan)

Chapters 43, 44. Diyâh For Teeth

4845. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: The Messenger of Allâh ﷺ said: “For teeth (the Diyâh is) five camels.” (Hasan)

4846. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: The Messenger of Allâh ﷺ said: “For teeth (the Diyâh is) the same, five camels for each.” (Hasan)

Chapters 44, 45. Diyâh For Fingers

4847. It was narrated from Abû Músâ that the Prophet ﷺ said: “For fingers (the Diyâh is) ten (camels) each.” (Sahîh)
Comments:

Fingers are different from each other. From the dimension of utility, in a way, the distinction which the thumb has, the little finger does not have! But it is significant to realize that all of them strengthen each other. While some fingers are the cause of beautification, the others have specific utility and benefits. On certain occasions, the little finger only does the work; the thumb finds itself utterly helpless there. So to speak, it is very difficult for us to ascertain with certitude the right utilities or benefits of each finger. Therefore, Allāh the All-Knowing, the All-Aware, and the wise and aware Messenger of Allāh decreed all the fingers of hands equal, whether it is the pinkie or the thumb. And Allāh and His Messenger know best!

4848. It was narrated from Abū Mūsā Al-Ash'arī that the Prophet of Allāh said: “Fingers are the same, (the Diyāh is) ten (camels).” (Sahih)

4849. It was narrated that Abū Mūsā said: “The Messenger of Allāh ruled that the fingers are the same and (the Diyāh is) ten camels for each.” (Sahih)

4850. It was narrated from Sa'eed bin Al-Mūsāyyab that when the letter was found that was with the
family of 'Amr bin Hazm, which they said the Messenger of Allâh (ṣallâ Allâhu 'alaihi wa sallam) had written to them, they found in it, with regard to fingers, that the Diyah was ten (camels) for each. (Sahîh)

4851. It was narrated from Ibn ‘Abbâs that the Prophet (ṣallâ Allâhu 'alaihi wa sallam) said: “This and this are the same,” meaning the little finger and the thumb. (Sahîh)

4852. It was narrated from Ibn ‘Abbâs: “This and this are the same: The little finger and the thumb.” (Sahîh)

4853. It was narrated that Ibn ‘Abbâs said: “The (Diyah for) fingers is ten each.” (Sahîh)

4854. It was narrated that 'Abdullâh bin 'Amr said: “When the Messenger of Allâh (ṣallâ Allâhu 'alaihi wa sallam) conquered Makkah, he said in his Khutbah: “(The Diyah) for fingers
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is ten each.” (Hasan)

فَتَمَّتْ عَنْ عَبْدِ اللَّهِ بُنِّيْ عُمَرُ قَالَ: لَمَا افْتَحَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قَالَ فِي خُطْبِهِ: الْأَذِيْفَةُ أَشْرَمْ عَشْرًا.

تَرِيبَ: [إِسْنَادُ حَسْنٍ] أَخْرِجَهُ أَبُو دَاوُدُ، الدِّيْتَاتُ، بَابِ دِيَاتِ الْأَعْضَاءِ، ح: ٤٥٢٢ مُنْ حَدِيثِ حُسْنِ المُتَلَمِّلِهِ، وُهُوَ فِي الْكِبْرَى، ح: ٧٠٥٥ وَصِحِّبَهُ ابْنُ الْجَارِوْدَ، ح: ٧٨١

4855. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said in his Khutbah, while he was leaning with his back against the Ka‘bah: “The fingers are the same.” (Hasan)

15 الأَصْبَاهُ عِشْرَةَ يَوْمَ.”

4856. It was narrated from ‘Amr bin Shu‘aib that his father told him that ‘Abdullâh bin ‘Amr said:

"When the Messenger of Allâh ﷺ conquered Makkah, he said in his Khutbah: ‘For any wound that exposes the bone, the Diyah is five (camels) each.’" (Hasan)

تَرِيبَ: [إِسْنَادُ حَسْنٍ] أَخْرِجَهُ أَبُو دَاوُدُ، الدِّيْتَاتُ، بَابِ دِيَاتِ الْأَعْضَاءِ، ح: ٤٥٦٦ مُنْ حَدِيثِ خَالِدِ الْحَارِثِ بِهِ مَخْتَصُرًا، وُهُوَ فِي الْكِبْرَى، ح: ٧٠٥٧ وَصِحِّبَهُ ابْنُ الْجَارِوْدَ، ح: ٧٨٥، وَقَالَ الْوَرَمْدِيُّ، ح: ١٣٩٠ حُسْنُ صَحِيحٍ.

Comments:

If the skin and the flesh are sundered, baring the whiteness of the bone, but the bone is not damaged; such a wound then is called Al-Mawâdha in the Arabic language, because this is a slight wound and heals quickly. Its indemnity is also, therefore, only five camels. If the wound is less than this, the court of law might impose any indemnity, which is less than five camels.
Chapters 46, 47. Mentioning The \textit{Hadith} Of ‘Amr Bin Ḥazm Concerning Blood Money, And Different Versions Thereof

4857. It was narrated from Abū Bakr bin Mūhammad bin ‘Amr bin Ḥazm, from his father, from his grandfather, that the Messenger of Allāh wrote a letter to the people of Yemen, included in which were the rules of inheritance, the \textit{Sunan} and the (rules concerning) blood money. He sent it with ‘Amr bin Ḥazm and it was read to the people of Yemen. Its contents were as follows: “From Muhammad the Prophet to Shuraḥbīl bin ‘Abd Kulāl, Nu‘aim bin ‘Abd Kulāl, Al-Hārith bin ‘Abd Kulāl, Qail\[1\] D hil-Ru‘ain,\[2\] Mu‘āfir\[3\] and Ḥamdān.\[4\] to proceed” – And in this letter it said that whoever kills a believer for no just reason is to be killed in return, unless the heirs of the victim agree to pardon him. For killing a person, the \textit{Diya} is one hundred camels. For the nose, if it is cut off completely, \textit{Diya} must be paid. For the tongue, \textit{Diya} must be paid; for the lips, \textit{Diya} must be paid; for the testicles, \textit{Diya} must be paid; for the penis, \textit{Diya} must be paid; for the backbone, \textit{Diya} must be paid.

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\[1\] Qail is a word that means master or king in the dialect of Yemen.

\[2\] Ibn Al-Manzūr said: “Ru‘ain is the name of a mountain in Yemen upon which is a fortress. Dhu Ru‘ain is the king of that mountain. Al-Jawahri said: ‘Dhu Ru‘ain was one of the kings of Himyar, and Ru‘ain is a fortress of his.’” (\textit{Lisān Al-‘Arab})

\[3\] A location in Yemen.

\[4\] The name of a Yemeni tribe.
must be paid; for the eyes, *Diyah* must be paid; for one leg, half the *Diyah* must be paid; for a blow to the head that reaches the brain, one-third of the *Diyah* must be paid; for a stab wound that penetrates deeply into the body, one-third of the *Diyah* must be paid; for a blow that breaks the bone, fifteen camels must be given; for every digit of the hands or feet, ten camels must be given; for a tooth, five camels must be given; for an injury that exposes the bone, five camels must be given. A man may be killed in return for (killing) a woman, and those who deal in gold must pay one thousand Dinars. (Da‘if)

Muhammad bin Bakkâr bin Bilâl differed with him:

**Comments:**

1. This document of the Messenger of Allâh ﷺ continued to remain with the children of ‘Amr bin Hazm. Apart from these, it contained several other issues. This corroborates the fact that Allâh’s Messenger ﷺ had dictated the Traditions or *Ahâdîth*.

2. The above-mentioned issues of indemnity clearly posit that if a non-paired part of the body is diserved, full indemnity shall have to be paid. The same is due for each pair of limbs; if both are cut off, full indemnity shall have to be paid, while if only one is cut, then half the full indemnity.

4858. It was narrated from Abî Bakr bin Muhammad bin ‘Amr bin Hazm, from his father, from his grandfather, that the Messenger of
Allāh ﷺ wrote a letter to the people of Yemen included in which were the rules of inheritance, the Sunan and the (rules concerning) blood money. He sent it with 'Amr bin Ḥazm and it was read to the people of Yemen. This is a copy of it. And he mentioned something similar, except that he said: “And for one eye, half the Diyāh must be paid; for one hand, half the Diyāh must be paid; for one foot, half the Diyāh must be paid.” (Paṭīf)

Abū ‘Abdūr-Rahmān (An-Nasā’ī) said: This is more likely what is correct, and Allāh knows best. Sulaimān bin Arqām (one of its narrators) is abandoned in Ḥadīth, and Yūnus has reported this Ḥadīth from Az-Zuhrī in Mursal form:

4859. It was narrated that Ibn Shihāb said: “I read the letter of the Messenger of Allāh ﷺ which he wrote for ‘Amr bin Ḥazm when he sent him to govern Najrān. The letter was with Abū Bakr bin Ḥazm. The Messenger of Allāh ﷺ wrote this: ‘A statement from Allāh and His Messenger: O you who believe! Fulfill (your) obligations,‘[1] and he wrote the Verses until he reached: Verily, Allāh is Swift in reckoning.”[2] Then he wrote: ‘This is the book of retaliation: For a soul, one hundred camels,’ and so on. (Ḥasan)

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Comments:

Najran was a province of Yemen. In the previous narrations, the people of Najran are meant. There dwelt three chieftains of three clans, whose details preceded in Hadîth 4857. Allâh’s Messenger ﷺ had made ‘Amr bin Hazm the chief observer and sent him to the Yemen.

4860. It was narrated that Az-Zuhrî said: “Abû Bakr bin Hazm brought me a letter on a piece of leather (which was) from the Messenger of Allâh ﷺ: ‘This is a statement from Allâh and His Messenger: ‘O you who believe! Fulfill (your) obligations.’”[1] And he quoted some Verses from it. Then he said: ‘For a soul, one hundred camels; for an eye, fifty camels; for a hand, fifty; for a foot, fifty; for a blow to the head that reaches the brain, one-third of the Diyah; for a stab wound that penetrates deeply, one-third of the Diyah; for a blow that breaks a bone, fifteen camels; for fingers, ten each; for teeth, five each; for a wound that exposes the bone, five.” (Da‘îf)

4861. It was narrated from ‘Abdullâh bin Abî Bakr bin Muhammad bin ‘Amr bin Hazm that his father said: “The letter which the Messenger of Allâh ﷺ wrote to ‘Amr bin Hazm concerning blood money: ‘For a

soul, one hundred camels; for the nose if it is cut off completely, one hundred camels; for a blow to the head that reaches the brain, one third of the Diya for a soul; for a stab wound that penetrates deeply, likewise; for a hand fifty; for an eye, fifty, for a foot, fifty; for every finger, ten camels; for a tooth, five; and for a wound that exposes the bone, five.” (Sahih)

Comments:
Abū Bakr bin Muhammad bin ‘Amr bin Hazm is the same person who is concisely called Abū Bakr bin Hazm in the narrations, which have preceded above.

4862. It was narrated from Anas bin Malik that a Bedouin came to the door of the Prophet and put his eye to the crack. The Prophet saw him and intended to put his eye out with a sword or a stick. When he saw him, he stopped, and the Prophet said to him: “If you had persisted, I would have put your eye out.”

Comments:
‘I would have put it out’: It has been argued on the basis of this Tradition that if someone peeps into someone’s house secretly, his eye could be put out. No indemnity or penalty shall be imposed upon him.
4863. It was narrated from Sahl bin Sa'd As-Sâ'idî that a man looked through a hole in the door of the Prophet ﷺ, who had with him a kind of comb with which he was scratching his head. When the Messenger of Allâh ﷺ saw him he said: “If I had known that you were watching me, I would have stabbed you in the eye with this. The rule of asking permission has been ordained so that one may not look unlawfully (into people’s houses).” (Sahîh)

Chapters 47, 48. One Who Takes His Right To Retaliation Without The Involvement Of The Ruler

4864. It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever looks into a house without the permission of the occupants and they put out his eye, he has no right to blood money or retaliation.” (Sahîh)

Comments:

Imâm Bukhârî (May Allâh’s mercy be upon him) has a similar chapter. But the fact of the matter is that there is room for taking retributions in things less than the life or limb. Likewise, one might obtain one’s right in monetary matters, but the implementation of the prescribed legal punishments (Hudâd) and retribution is the responsibility of the government. Otherwise, such a thing might cause civil strife. If people resort to killing on their own, chopping
off hands and feet, or extinguishing the light of eyes, then how would the atmosphere of peace prevail? So far as this Tradition is concerned, several people of knowledge have ascribed it to upbraiding or rebuking. Allâh's Messenger ﷺ himself did not act upon it literally. He sufficed it to merely rebuking him.

4865. It was narrated from Abû Hurairah that the Prophet ﷺ said:

“If a person were to look at you without permission and you were to throw a stone at him and put out his eye, there would be no blame on you.” (Sâhih)

Comments:

A person who peeps secretly into people’s houses would be reckoned a criminal only when he attempts to peep through closed doors or looks by lifting the curtain or veil, but if the door is wide open and there is no curtain, then the person peeping is not a criminal. It is the fault of the people of the household.

4866. It was narrated from Abû Sa’eed Al-Khudrî that he was praying and a son of Marwân wanted to pass in front of him. He tried to stop him but he did not go back, so he hit him. The boy went out crying and went to Marwân and told him (what had happened). Marwân said to Abû Sa’eed: “Why did you hit your brother’s son?” He said: “I did not hit him, rather I hit the Shaitân. I heard the Messenger of Allâh ﷺ say: ‘If one of you is praying and someone wants to pass in front of him, let him try to stop him as much as he can, and if he persists then let him fight him, for he is a devil.’” (Sâhih)
'Fight him', but to such a length only that one's own prayer is not nullified, because you are attempting to stop someone in order to protect your prayer. If you render your own prayer void, what is the use of preventing someone?


4867. It was narrated that Sa'eed bin Jubair said: "Abdur-Rahmân bin Abî Laila told me to ask Ibn 'Abbas about two Verses: 'And whoever kills a believer intentionally, his recompense is Hell' I asked him and he said: 'Nothing of this has been abrogated.' (And I asked him about the Verse): 'And those who invoke not any other ilah (god) along with Allâh, nor kill such person as Allâh has forbidden, except by right.' He said: 'This was revealed concerning the people of Shirk.' (Sahîh)

[1] That is what is included in this book, which was not included in Sunan Al-Kubra by the author.
[5] This preceded; no. 4007.
4868. It was narrated that Sa'eed bin Jubair said: "The people of Al-Kufah differed concerning this Verse: 'And whoever kills a believer intentionally.'[1] So I went to Ibn 'Abbas and asked him, and he said: 'It was revealed among the last of what was revealed, and nothing of it was abrogated after that.'"[2] (Sahih)

Comments:
1. 'Disagreement arose': Whether the repentance of a deliberate killer is accepted or not.
2. 'I Went', because he was staying at Makkah.
3. 'Did abrogate it', because this Verse or Ayah is Madinan, whereas the Verse regarding repentance is Makkani. Besides, in it there is mention of polytheists, not of Muslims.

4869. It was narrated that Sa'eed bin Jubair said: "I said to Ibn 'Abbas: 'Can a person who killed a believer intentionally repent?' He said: 'No.' I recited the Verse from Al-Furqan to him: 'And those who invoke not any other ilah (god) along with Allah, nor kill such person as Allah has forbidden, except by right.'[3] He said: 'This Verse was revealed in Makkah and was abrogated by a Verse that was revealed in Al-Madinah: And whoever kills a believer intentionally, his recompense is Hell'[4] (Sahih)

[2] This preceded; No. 4005.
Comments:

'The Verse of the Surat Al-Furqân': The original argument is founded on this very Verse: 'Save him who repents, and believes, and does good work'. Allâh, Most High, accepts the repentance of such people, but Ibn 'Abbâs considered it specific to polytheists.

4870. It was narrated from Sâlim bin Abî Ja'd that Ibn 'Abbâs was asked about someone who killed a believer deliberately then he repented, believed and did righteous deeds, and followed true guidance. Ibn 'Abbâs said: "There is no way he could repent! I heard your Prophet ﷺ say: He (the victim) will come hanging onto his killer, with his jugular veins flowing with blood and saying: "Ask him why he killed me." Then he said: "By Allâh, Allâh revealed it and never abrogated anything of it."[1]

(Ṣahîh)


Comments:

'Allâh revealed it', means the Verse of Surat An-Nisa, in which the punishment of the killer has been described to be permanently dwelling in Hell.

4871. It was narrated that 'Ubaidullâh bin Abî Bakr said: "I heard Anas say: 'The Messenger of Allâh ﷺ said: 'The major sins are: associating others with Allâh (Shirk), disobeying one's parents, killing a soul (murder) and speaking falsely.'"[2]

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[1] This preceded; No. 4004.
[2] This preceded; No. 4015.
4872. It was narrated from `Abdullāh bin 'Amr that the Prophet said: "The major sins are: associating others with Allāh, disobeying parents, killing a soul (murder) and swearing a false oath knowingly."[1] (Sahih)

Comments:

'False oath': The Arabic term used in the text is Al-Yāmin Al-Glamis, an engulfing oath which whelms its swearer in sin. Such an oath would assuredly plunge its swearer into the Hell on the Day of Resurrection.

4873. It was narrated that Ibn 'Abbas said: "The Messenger of Allāh said: 'No one who commits Zinā is a believer at the moment when he is committing Zinā, and no one who drinks wine is a believer at the moment when he is drinking it, and no thief is a believer at the moment when he is stealing, and no killer is a believer at the moment he is killing.'"

(Sahih)

Comments:

'He does not remain a believer': The purpose is that this deed is the negation of Faith. Faith prevents one from indulging in it. Hence, the one who does this deed does not fulfill the demands of Faith. So to speak, he is not a believer. It does not mean that he becomes an unbeliever! This is because it is the accepted postulate or principle of the people of the Sunnah that a Muslim is not rendered a disbeliever due to his committing a sin, irrespective of it being a major.

[1] This preceded; No. 4016.
Chapter 1. The Seriousness Of Theft

4874. It was narrated from Abû Hurairah that the Messenger of Allâh Ṣallallâhu ʿalayhi wa sallam said: “No one who commits Zinā is a believer at the moment when he is committing Zinā; no one who steals is a believer at the moment when he is stealing; no one who drinks wine is a believer at the moment when he is drinking it; and no robber is a believer at the moment when he is robbing and the people are looking on.” (Ṣaḥīḥ)

Comments:
(For details, please see the previous Hadîth)
when he is stealing; no one who drinks wine is a believer at the moment when he is drinking it; but repentance is available to him after that.” (Sahih)

نَفْسِ الصَّارِقِ، وَقَالَ أَحْمَدٌ فِي حَدِيثِهِ قَالَ: قَالَ رَسُولُ الله ﷺ: "لَا يُصَلِّي الرَّافِئُ جَنَّ صَلَاةً وَمَرَضَ جَنَّ بِهِ وَهُوَ مُؤَمِّنٌ، وَلَا يُبَشَّرُ النَّجَاحُ جَنَّ بِهِ وَهُوَ مُؤَمِّنٌ، وَلَمْ يَنْتَفَعْ بِهِ فَخٌ صَلَاةٌ."

تَحْرِيقٌ: أَخْرِجَ مَسْلمٌ، الإِيْمَانِ، بَابُ بِنُ نَفْضَانِ الإِيْمَانِ بَالْمَعَاصِيٍّ... إِلَّهٍ، ح. 106/5.

4876. It was narrated that Abû Hurairah said: “No one who commits Zînâ is a believer at the moment when he is committing Zînâ; no one who steals is a believer at the moment when he is stealing; no one who drinks wine is a believer at the moment when he is drinking it.” – And he mentioned a fourth but I (the narrator) have forgotten it. – “When he does that the yoke of Islam is shed from his neck, but if he repents, Allâh accepts his repentance.” (Da’if)

4877. It was narrated that Abû Hurairah, may Allâh be pleased with him, said: “The Messenger of Allâh ﷺ said: ‘Allâh curses the thief who steals an egg and had his hand cut off, and who steals a rope and has his hand cut off.” (Sahih)
Chapter 2. Making A Suspected Thief Admit To His Crime By Beating And Detaining Him

4878. It was narrated from An-Nu‘mān bin Bashūr that a group of the Kalā‘iyīn complained to him about some people who had stolen some goods, so he detained them for several days, then he let them go. They came and said: “You let them go without any pressure (to make them admit to their crime) or beating?” An-Nu‘mān said: “What do you want? If you wish, I will beat them, and if Allāh brings back your goods thereby, all well and good. Otherwise I will take retaliation from your backs (by beating you) likewise.” They said: “Is this your ruling?” He said: “This is the ruling of Allāh and His Messenger ﷺ.” (Da‘if)

Comments:
In this chapter, the thief signifies that person against whom there is accusation of theft, but there is no witness. Nor is stolen property retrieved from him. Such a person, against whom there are hints of accusations, could be arrested for investigation. If nothing is proved, he would be set free.

4879. It was narrated from Bahz bin Ḥakīm, from his father, from his grandfather, that the Messenger of Allāh ﷺ detained some people who were under suspicion. (Hasan)
Chapter 3. Prompting The Thief

4881. It was narrated from Abū Umayyah Al-Makhzūmī that a thief who confessed to a crime but with whom no stolen goods had been found, was brought to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said to him: “I do not think that you stole anything.” He said: “Yes I did.” He said: “Take him and cut off his hand, then bring him here.” So they cut off his hand then they brought him to him. He said to him: “Say: I seek the forgiveness of Allāh and I repent to Him.” He said: “I seek the forgiveness of Allāh and I repent to Him.” He said: “O Allāh, accept his repentance.” (Paṣḥ)
Chapter 4. If A Man Lets A Thief Have What He Stole, After Bringing Him Before The Ruler, And Mention Of The Differences Reported From 'Atâ' In The Narration Of Šafwân Bin Umayyah About That

4882. It was narrated from Šafwân bin Umayyah, that a man stole a Burdah of his, so he brought him before the Messenger of Allâh ﷺ, who ordered that his hand be cut off. He said: “O Messenger of Allâh, I will let him have it.” He said: “Abû Wahh! Why didn’t you do that before you brought him to us?” And the Messenger of Allâh ﷺ had (the man’s) hand cut off. (Hasan)

Comments:

‘No pardon': So to speak, after bringing the legal proceedings, the plaintiff cannot grant pardon, because it is a cognizable offence and a crime against society, which neither the government could forgive nor the plaintiff.

4883. It was narrated from Šafwân bin Umayyah that a man stole his Burdah, so he brought him before the Prophet ﷺ, who ordered that his hand be cut off. He said: “O Messenger of Allâh, I will let him have it.” He said: “O Abû Wahh! Why didn’t you do that before you brought him to me?” And the Messenger of Allâh ﷺ had (the man’s) hand cut off. (Hasan)
4884. ‘Aṭâ’ bin Abî Rabâḥ narrated that a man stole a garment, and was brought before the Messenger of Allâh ﷺ, who ordered that his hand be cut off. The man said: “O Messenger of Allâh ﷺ, he can keep it.” He said: “Why (did you not say that) before now?” (Hasan)

Chapter 5. Stealing Something That Is Kept In A Protected Place

4885. It was narrated from Šâfîwân bîn Ūmâyrah that he circumambulated the Ka’bah and prayed, then he rolled up a Ṣâb’ of his and placed it beneath his head, and slept. A thief came and slid it out from beneath his head and took it. He brought him to the Prophet ﷺ and said: “This man stole my Ṣâb’.” The Prophet ﷺ said to him: “Did you steal this man’s Ṣâb’?” He said: “Yes.” He said: “Take him away and cut his hand off.” Šâfîwân said: “I did not want to have his hand cut off for my Ṣâb’.” He said: “Why (did you not say that) before now?” (Hasan)

Ash’ârî bin Sawwâr differed with him.

Comments:
The motive of the Chapter is that if a thief steals a thing from a place meeting the security requirements normal for safeguarding similar articles, then his hand shall be amputated. If he steals the article from a place that does not meet normal requirements for safeguarding similar articles, he is of
course a thief, but his hand shall not be amputated.

4886. It was narrated that Ibn 'Abbâs said: "Safwân was sleeping in the Masjid with his Ridâ beneath him, and it was stolen. He got up, and the man had gone, but he caught up with him, seized him and took him to the Prophet ، who ordered that his hand be cut off. Safwân said: 'O Messenger of Allah, my Ridâ is not worth cutting off a man's hand for.' He said: 'Why did you not say that before you brought him to me?' (Sahîh)

Abû 'Abdur-Rahmân (An-Nasî') said: Ashâth is weak.

Comments:
'It is not worth cutting...': It was assuredly precious as it appears in the forthcoming narration, it was of thirty dirhams; and the hand could be amputated in less than this. But he imagined that the hand is something very precious. Its indemnity amounts to fifty camels. It ought not to be chopped off for a theft of thirty dirhams.

4887. It was narrated that Safwân bin Umayyah said: "I was sleeping in the Masjid on a Khâmîshah of mine that was worth thirty Dirhams, and a man came and stole it from me. The man was caught and taken to the Prophet ، who ordered that his hand be cut off. I came to him and said: "Will you cut off his hand for the sake of only thirty Dirhams? I will sell it to him on credit." He said: "Why did you not say this before you brought him to me?" (Hasan)
4888. It was narrated from Ṣafwān bin Umayyah that a Ḧamīṣah was stolen from beneath his head while he slept in the Masjid of the Prophet unction. He caught the thief and brought him to the Prophet unction, who ordered that his hand be cut off. Ṣafwān said: “Are you going to cut off his hand?” He said: “Why didn’t you let him go before you brought him to me?” (Ḥasan)

4889. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Prophet unction said: “Pardon matters that may deserve a Ḥadd punishment, before you bring it to my attention, for whatever is brought to my attention, the Ḥadd punishment becomes binding.” (Ḍa‘īf)

Comments:

For instance, abandon the thief without presenting him before the court of law; the witness against an adulterer might not go to the court or the case against a wine-drinker might not be taken to the court of law. In these conditions, the court of law would not take the case forcibly in its hands. But if the complaint reaches the court, the court will rule on the matter.

4890. It was narrated from ‘Amr bin Shu‘aib, from his father, from ‘Abdullāh bin ‘Amr, that the Messenger of Allāh unction said: “Pardon
matters among yourselves that may deserve a Hadd punishment, for whatever is brought to my attention, the Hadd punishment becomes binding.” (Da‘if)

4891. It was narrated from Ibn ‘Umar, may Allâh be pleased with them both, that a Makhzûmî woman used to borrow things then deny that she had borrowed them, so the Prophet ordered that her hand be cut off. (Sahîh)

Comments:

‘Denying of having borrowed things’: We learn from this narration, that if somebody borrows things from people and then denies having taken them, and if there are witnesses to it, then the hand of such a person could be amputated, considering him a thief, because this is a kind of theft, rather its damage is comparatively greater to the society.

4892. It was narrated that Ibn ‘Umar, may Allâh be pleased with them both, that a woman used to borrow jewelry from people then keep it. The Messenger of Allâh ordered that her hand be cut off.” (Sahîh)
said: “Let this woman repent to Allâh and His Messenger and give back to people what she has taken.”

Then the Messenger of Allâh ﷺ said: “Get up, O Bilâl, take her hand and cut it off.” (Saḥîḥ)

Comments:

‘Give back’: There is room in such a crime that if the offender later on returns what he had taken, he would be pardoned.

4894. It was narrated from Nâfi‘ that a woman used to borrow jewelry during the time of the Messenger of Allâh ﷺ. She borrowed some jewelry, collected it and kept it. The Messenger of Allâh ﷺ said: “Let this woman repent and give back what she has,” several times, but she did not do that, so he ordered that her hand be cut off. (Saḥîḥ)

4895. It was narrated from Jâbir that a woman from Banu Makhzûm stole (something), and she was brought to the Prophet ﷺ. She sought the protection of Umm Salamah, but the Prophet ﷺ said: “If Fâṭimah bint Muḥammad were to steal, I would cut off her hand.” And he ordered that her hand be cut off. (Saḥîḥ)
تخريج: أخرجه مسلم، حدود، باب قطع السارق الشريف وغيره، وانهى عن الشفاعة في
الحدود، ح: 1379، من حديث الحسن بن أعين، وهو في الكبيرة، ح: 7378.

Comments:
‘Fatimah bint Muhammad’: Allâh’s Messenger stated this with a view to stress his pronouncement.

4896. It was narrated from Sa‘eed bin Al-Müṣâyyab that a woman from Banu Makhzûm borrowed some jewelry, asking on behalf of others, then she denied (having done) that, and the Prophet ordered that her hand be cut off. (Sahîh)

4897. It was narrated from Dâwud bin Abî ‘Âṣîm that Sa‘eed bin Al-Müṣâyyab narrated something similar to that. (Sahîh)

Chapter 6. Mentioning The Different Wordings Reported By Az-Zuhrî About The Makhzûmî Woman Who Stole

4898. Sufyân said: “There was a Makhzûmî woman who used to borrow things then deny that. She was brought to the Messenger of Allâh and he was told about her. He said: ‘If it were Fatimah (who stole), I would cut off her hand.’” It was said to Sufyân: “Who told you that?” He said: “Ayyûb bin Mûsâ, from Az-Zuhrî, from ‘Urwah, from ‘Âishah, if

(المجمّع 6) - ذكر الأخلاص ألقائح
التأتيين لحق الزهرى في المحرّم ميّة
التي سرقت (التحفة 5) - ألف

4899. أخبرنا عبد الصمد قال: حدّثنا أبي عن داود بن أبي عميم أن سبّبت
ابن المطهّر حكماً نحواً.
Allâh, the Mighty and Sublime, wills.” (Sahîh)

Comments:
‘Who dare it, but perhaps Usamah’: Usamah was the son of Zaid bin Harithah. He loved him intensely, but the love of Allâh prevailed over everything. That is why the Prophet did not accept his intercession.
4901. It was narrated from ‘Aishah that a woman stole at the time of the Messenger of Allâh ﷺ and they said: “We cannot speak to him concerning her; there is no one who can speak to him except his beloved, Usâmah.” So he spoke to him, and he said: “O Usâmah, the Children of Israel were destroyed for such a thing. Whenever a noble person among them stole, they would let him go, but if a low-class person among them stole, they would cut off his hand. If it were Fâtimah bint Muhammad (who stole), I would cut off her hand.” (Sahih)

Comments:
‘Were destroyed’: Destruction here might signify destruction in the Hereafter, and in this temporal world as well, because crimes increase if prescribed legal penalties are not implemented, and the abundance of crimes becomes the cause of the destruction of communities. Besides, disobedience brings punishment in its wake.

4902. It was narrated that ‘Aishah said: “A woman borrowed some jewelry, saying that other people needed it — people whose names were known but hers was not — then she sold it and kept the money. She was brought to the Messenger of Allâh ﷺ, and her people went to Usâmah bin Zaid, who spoke to the Messenger of Allâh ﷺ concerning her. The face of the Messenger of Allâh ﷺ changed color while he was speaking to him. Then the Messenger of Allâh ﷺ said to him: ‘Are you interceding with me concerning one of the Hadd punishments decreed by Allâh?’ Usâmah said: ‘Pray for forgiveness
for me, O Messenger of Allâh! Then the Messenger of Allâh stood up that evening, he praised and glorified Allâh, the Mighty and Sublime, as He deserves, then he said: ‘The people who came before you were destroyed because, whenever a noble person among them stole, they let him go. But if a low-class person stole, they would carry out the punishment on him. By the One in Whose hand is the soul of Muhammed, if Fâtîmah bint Muhammed were to steal, I would cut off her hand.’ Then he cut off the hand of that woman.” (Sahîh)

4903. It was narrated from ‘Âishah that Quraish were worried about the Makhzûmî woman who had stolen. They said: “Who will speak to the Messenger of Allâh concerning her?” They said: “Who would dare to do that except Usâmah bin Zaid, the beloved of the Messenger of Allâh?” So Usâmah spoke to him, and the Messenger of Allâh said: “Are you interceding concerning one of the Hadd punishments decreed by Allâh?” Then he stood up and addressed (the people) and said: “Those who came before you were destroyed because, whenever a noble person among them stole, they would let him go. But if a person who was weak stole, they would carry out the punishment on him. By Allâh, if Fâtîmah the daughter of Muhammed were to
steal, I would cut off her hand.”

4904. It was narrated that ‘Aishah said: “A woman of Quraish, from Banu Makhzûm, stole, and she was brought to the Prophet ﷺ. They said: ‘Who will speak to him concerning her?’ They said: ‘Usâmah bin Zaid.’ So he came to the Prophet ﷺ and spoke to him. But he rebuked him, and he said: ‘Among the Children of Israel, if a noble person stole, they would let him go. But if a low-class person stole, they would cut off his hand. By the One in Whose hand is the soul of Muhammad, if Fâtimah bint Muhammad were to steal, I would cut off her hand.’” (Sahih)

4905. It was narrated from ‘Aishah that Quraish were worried about the case of the Makhzûm woman who stole, and they said: “Who will speak concerning her?” They said: “Who would dare to do that except Usâmah bin Zaid, the beloved of the Messenger of Allâh ﷺ?” So Usâmah spoke to him, and the Messenger of Allâh ﷺ said: “Those who came before you were destroyed because whenever a noble person among them stole, they would let him go. But if a person who was weak stole, they would carry out the Hadd punishment. By
Allâh, if Fâtîmah, the daughter of Muḥammad, were to steal, I would cut off her hand.” (Saḥîḥ)

4906. It was narrated from ‘Âishah that a woman stole at the time of the Messenger of Allâh ﷺ, during the Conquest, and she was brought to the Messenger of Allâh ﷺ. Usâmah bin Zaid spoke to him concerning her. But when he spoke to him, the face of the Messenger of Allâh ﷺ changed color, and the Messenger of Allâh ﷺ said: “Are you interceding concerning one of the Hadd punishments decreed by Allâh?” Usâmah said to him: “O Messenger of Allâh! ask Allâh to forgive me!” When evening came, the Messenger of Allâh ﷺ stood up and praised and glorified Allâh, the Mighty and Sublime, as He deserves, then he said: “The people who came before you were destroyed because whenever a noble person among them stole, they would let him go. But if one who was weak stole, they would carry out the Hadd punishment on him.” Then he said: “By the One in Whose hand is my soul, if Fâtîmah bint Muḥammad were to steal, I would cut off her hand.” (Saḥîḥ)

4907. It was narrated that Az-Zuhârî said: “Urwah bin Az-Zubâr spoke to him concerning her. But when he spoke to him, the face of the Messenger of Allâh ﷺ changed color, and the Messenger of Allâh ﷺ said: “Are you interceding concerning one of the Hadd punishments decreed by Allâh?” Usâmah said to him: “O Messenger of Allâh! ask Allâh to forgive me!” When evening came, the Messenger of Allâh ﷺ stood up and praised and glorified Allâh, the Mighty and Sublime, as He deserves, then he said: “The people who came before you were destroyed because whenever a noble person among them stole, they would let him go. But if one who was weak stole, they would carry out the Hadd punishment on him.” Then he said: “By the One in Whose hand is my soul, if Fâtîmah bint Muḥammad were to steal, I would cut off her hand.” (Saḥîḥ)
told me that a woman stole at the time of the Messenger of Allāh ﷺ, during the Conquest. Her people went to Usāmah bin Zaid, to ask him to intercede." ʿUrwaḥ said: "When Usāmah spoke to him concerning her, the face of the Messenger of Allāh ﷺ changed color and he said: 'Are you speaking to me concerning one of the Hadd punishments of Allāh?' Usāmah said: 'Pray to Allāh for forgiveness for me, O Messenger of Allāh.' When evening came, the Messenger of Allāh ﷺ stood up to deliver a speech. He praised Allāh as He deserves, then he said: 'The people who came before you were destroyed because, whenever a noble person among them stole, they would let him go. But if one who was weak stole, they would carry out the Hadd punishment on him. By the One in Whose hand is my soul, if Fāṭimah bint Muhammad were to steal, I would cut off her hand.' Then the Messenger of Allāh ﷺ ordered that the hand of that woman be cut off. After that she repented sincerely, and 'Āishah said: 'She used to come to me after that, and I would convey her needs to the Messenger of Allāh ﷺ.'" (Ṣaḥīḥ)

Chapter 7. Encouragement To Carry Out Hadd Punishments

4908. Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'A
**Chapter 8. The Value For Which, If It Is Stolen, The (Thief’s) Hand Is To Be Cut Off**

4909. It was narrated that Abû Zur’ah said: “Abû Hurairah said: ‘Carrying out a Hadd punishment in a land is better for its people than if it were to rain for forty nights.’” (Da’if)

**Comments:**
‘Better’, because implementation of the prescribed legal punishment (Hudud) ushers in an atmosphere of peace, security, tranquillity, and contentment. It brings an end to fighting, quarrels, and bloodshed. The benefit of rain is momentary, whereas the benefit of the implementation of the prescribed legal punishments is permanent. Moreover, rain is beneficial only in the life of this world; the execution of prescribed legal punishments would be beneficial in the Afterlife too.

4910. ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh ﷺ cut off (a thief’s hand) for a shield which was worth five Dirhams.” This is how he (the narrator) said it. (Da’if)

**Hadd** punishment that is carried out on earth is better for the people of earth than if it were to rain for thirty mornings.” (Da’if)
4911. ‘Abdullâh bin ‘Umar said:
“The Messenger of Allâh ﷺ cut off (a thief’s hand) for a shield which was worth three Dirhams.” (Sahîh)
Abû ‘Abdur-Raḥmân (An-Nasâ’î) said: This is correct.

Comments:
‘From the women’s portico’: A kind of vestibule or portico, for shade and shelter, with a long roof or ceiling which had been built for women in the Prophet’s Mosque. It was called Suffatunissa - women’s portico.

4912. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ cut off (a thief’s hand) for a shield which cost three Dirhams. (Sahîh)

4913. ‘Abdullâh bin ‘Umar narrated that the Prophet ﷺ cut off the hand of a thief, who stole a shield, from a portico allocated to women, the price of which was three Dirhams. (Sahîh)
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shield that was worth three Dirhams. (Sahih)

It was narrated from Anas bin Mâlik that the Messenger of Allah cut off (a thief’s hand) for a shield. (Sahih)

Abû 'Abdur-Rahmân (An-Nasâ‘ī) said: This is a mistake.

4915. It was narrated from Anas that Abû Bakr, may Allah be pleased with him, cut off (a thief’s hand) for a shield that was worth five Dîrlâms. (Sahih)

This is correct.

It was narrated that Abû Bakr, the value of which was five Dîrlâms, and he cut off his hand.” (Sahih)

Comments:

Amputation of a thief’s hand for the theft of five dirhams does not negate amputation for three dirhams; (Please see narration 4911).

4916. It was narrated that Qatâdah said: “I heard Anas say: ‘A man stole a shield during the time of Abû Bakr, the value of which was five Dirhams, and he cut off his hand.’” (Sahih)

It was narrated: [Sahîh] ‘Abd al-Rahmân bin ‘Abdur-Rahmân said: This is a mistake.

4917. It was narrated that Qatâdah said: “I heard Anas say: ‘A man stole a shield during the time of Abû Bakr, the value of which was five Dirhams, and he cut off his hand.’” (Sahih)

It was narrated: [Sahîh] ‘Abd al-Rahmân bin ‘Abdur-Rahmân said: This is a mistake.

Comments:

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كتاب قطع اليد
Chapter 9. Mentioning The Differences Reported From Az-Zuhri

4918. It was narrated from 'Aishah, may Allâh be pleased with her, that the Messenger of Allâh cut off (a thief's hand) for one-quarter of a Dînâr. (Sâhid)

Comments:
(For detail, please see Hadîth 4911)

4919. It was narrated from 'Aishah that the Messenger of Allâh said: "(The thief's hand) is not to be cut off except for the price of a shield, one-third of a Dînâr or half of a Dînâr, or more." (Sâhid)

Comments:
'One-third or one-half of a dinar': The transmitter has doubt in it. But in the most authentic narrations, undoubtedly there is mention of a quarter of a dinar.

4920. It was narrated that Az-Zuhri said: "Amrah said, narrating from 'Aishah, may Allâh be pleased with her, that the Messenger of Allâh cut off the hand of a thief for a quarter of a Dînâr." (Sâhid)

Comments:
'The border of the sâriq is in half dinar'.
4921. It was narrated from 'Aishah that the Messenger of Allah ﷺ said: “The hand of the thief is to be cut off for a quarter of a Dinár, or more.” (Hasan)

4922. It was narrated from 'Aishah that the Prophet ﷺ said: “The hand of the thief is to be cut off for one-quarter of a Dinár or more.” (Sahih)

4923. It was narrated from 'Aishah that the Messenger of Allah ﷺ said: “The hand of the thief is to be cut off for one-quarter of a Dinár or more.” (Sahih)

4924. It was narrated that 'Aishah said: “The hand of the thief is to be cut off for one-quarter of a Dinár or more.” (Sahih)

4925. It was narrated that 'Aishah said: “The Messenger of Allah ﷺ said: ‘Used to cut off the hand of the thief for one-quarter of a Dinár or more.’” (Sahih)
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Dīnār or more.” (Ṣaḥīh)

4926. It was narrated from ‘Aīshah, from the Prophet ﷺ:
“The hand of the thief is to be cut off for one-quarter of a Dīnār or more.” (Ṣaḥīh)

4927. It was narrated from ‘Aīshah that the Prophet ﷺ said: “The hand of the thief is to be cut off for one-quarter of a Dīnār or more.” (Ṣaḥīh)

4928. It was narrated from ‘Ammārah that she heard ‘Aīshah say: “The hand of the thief is to be cut off for one-quarter of a Dīnār or more.” (Ṣaḥīh)

4929. It was narrated from ‘Amrah that she heard ‘Aīshah say: “The hand of the thief is to be cut off for one-quarter of a Dīnār or more.” (Ṣaḥīh)
4930. It was narrated from ‘Amrah that ‘Aishah said: “Cutting off (the hand of the thief) is for one-quarter of a Dīnār or more.” (Sahih)

4931. It was narrated that ‘Aishah said: “It has not been too long and I have not forgotten yet. Cutting off (the hand of the thief) is for one-quarter of a Dīnār or more.” (Sahih)

Chapter 10. Mentioning The Differences Reported By Abū Bakr Bin Muḥammad and ‘Abdullāh Bin Abī Bakr From ‘Amrah In This Hadīth

4932. It was narrated from ‘Aishah that she heard the Messenger of Allāh ﷺ say: “The hand of the thief is not to be cut off except for one-quarter of a Dīnār or more.” (Sahih)

4933. A similar report was narrated from ‘Aishah from the Messenger of Allāh ﷺ. (Sahih)
It was narrated that 'AISHAH said: 'Cutting off (the hand of the thief) is for one-quarter of a Dinár or more.'” (Sahih)

It was narrated that 'AISHAH said: ‘The hand of the thief is to be cut off for the price of a shield, and the price of a shield is one-quarter of a Dinár.” (Sahih)

It was narrated that 'AISHAH said: “The Messenger of Allah ﷺ used to cut off the (thief's) hand for one-quarter of a Dinár or more.”” (Sahih)
4937. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘The hand (of the thief) is not to be cut off except for one-quarter of a Dînâr.’” (Sâhih)

4938. ‘Aishah, the Mother of the Believers, narrated that the Messenger of Allâh ﷺ said: “The hand (of the thief) is to be cut off for a shield.” (Sâhih)

4939. ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘The hand of the thief is not to be cut off for anything less than a shield.’” It was said to ‘Aishah: “What is the price of a shield?” She said: “One-quarter of a Dînâr.” (Sâhih)
4940. It was narrated from ‘Aishah that she heard the Messenger of Allah ﷺ say: “The hand of a thief is not to be cut off except for one-quarter of a Dirham or more.” (Saheeh)

4941. Makhrumah narrated that his father said: “I heard ‘Uthman bin Abi Al-Walid, the freed slave of the Aqhanasyin, say: ‘I heard ‘Urwah bin Az-Zubair say: ‘Aishah used to narrate that the Prophet ﷺ said: ‘The hand (of the thief) should not be cut off for anything but a shield or its equivalent in value.” (Saheeh)

4942. ‘Uthman bin Abi Al-Walid said: “I heard ‘Urwah bin Az-Zubair say: ‘Aishah used to narrate that the Prophet of Allah ﷺ said: The hand (of the thief) should not be cut off except for a shield or its equivalent in value. And he said that ‘Urwah said: A shield is (worth) four Dirhams. And he (the narrator) said: I heard Sulaiman bin Yasar say that he heard ‘Amrah say: I heard ‘Aishah narrate that she
heard the Messenger of Allâh ﷺ say: The hand (of the thief) should not be cut off except for four Dinârs or more.” (Sahîh)

Comments:

‘Four dirhams’; ‘Urwah bin Az-Zubair was a follower (Tâbi’î). During his time, the price of a shield might have been four dirhams. Even otherwise, shields might have been of various prices. But the shield for which the Messenger of Allâh ﷺ had amputated the hand of a thief was of three dirhams. Therefore, the scale for the amputation of hand would remain three dirhams, irrespective of whether the shield is of any price (over and above three dirhams).

4943. It was narrated that Sulaimân bin Yasîr said: “Five (fingers – i.e., the hand) should not be cut off except for five.” Hammãm said: “I met ‘Abdullâh Ad-Dânâj and he narrated to me that Sulaimân bin Yasîr said: ‘Five should not be cut off except for five.” (Sahîh Maqûtû’)

Comments:

‘Considerable price’: Obviously, the sum of three dirhams was a considerable price, from the dimension of that period of time. The purpose of this narration is to demonstrate that the hand could be amputated for the theft of an ordinary thing.

4944. It was narrated that ‘Âishah said: “The hand of the thief should not be cut off for anything less than a Hajafah or a Turs (two kinds of shields),” each of which was worth a (decent) price. (Sahîh)

Comments:

...
4945. It was narrated from 'Abdullāh that the Prophet ﷺ cut off (the thief’s hand) for (something) that was worth five Dirhams. (Da’if)

4946. It was narrated that Ayman said: “The Prophet ﷺ did not cut off the (hand of) the thief except for the value of a shield, and the value of a shield in those days was a Dinār.” (Da’if)

4947. It was narrated that Ayman said: “The hand of a thief would not be cut off during the time of the Messenger of Allāh ﷺ except for the value of a shield, which in those days was a Dinār.” (Da’if)

4948. It was narrated that Ayman said: “The hand of a thief was not cut off during the time of the Messenger of Allāh ﷺ except for the value of a shield, and the value of a shield in those days was a
4949. It was narrated that Ayman said: “The hand of a thief was not cut off during the time of the Messenger of Allâh ﷺ, except for the price of a shield, which in those days was a Dirhams.” (Pa‘îf)

4950. It was narrated that Ayman said: “The (hand of) a thief is to be cut off for the price of a shield, and the price of a shield during the time of the Messenger of Allâh ﷺ was a Dirhar, or ten Dirhams.” (Pa‘îf)

4951. It was narrated that Ayman bin Umm Ayman – who attributed it to the Prophet ﷺ – said: “The (hand of) a thief is not to be cut off except for the price of a shield, and in those days the price of a shield was a Dirhams.” (Sahîh)

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‘Ishâ’ prayer in congregation, then prays four similar Rak’ahs after that, reciting therein and bowing and prostrating perfectly, that will bring him a reward like that of (praying) Lailat Al-Qadar.” (Hasan Maqtû’)

4959. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “The price of a shield at the time of the Messenger of Allâh ﷺ was ten Dirhams.” (Hasan)

Chapter 11. Fruits On The Tree That Are Stolen

4960. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “The Messenger of Allâh ﷺ was asked: ‘For how much is the hand (of the thief) to be cut off?’ He said: ‘The hand (of the thief) is not to be cut off for (stealing) fruit on the tree, but if (the fruit) has been taken to the place where it is stored to dry, then the (thief’s) hand is to be cut off (if what is stolen is equivalent to) the price of a shield. The (thief’s) hand is not to be cut off for a sheep (stolen) from the grazing land, but if it had been put in the pen, then the (thief’s) hand is to be cut off (if what is stolen is
equivalent to) the price of a shield." (Hasan)

Comments:

'Unprotected thing': The intent of the narration is to corroborate the fact that upon stealing an unsafeguarded or unprotected thing, the punishment or penalty of amputation shall not be implemented. Some other punishment, however, could be given depending upon the discretion of the current ruler. The fruit hanging or attached on the tree is not considered safeguarded or secured; likewise, is a grazing animal, irrespective of whether it grazes around in an owned land. If the fruit is placed in the barn after plucking it, then it is considered safeguarded. In the same way, if an animal is tied to a peg or is confined within an enclosure, then it is considered safeguarded.

Chapter 12. Stealing Fruit After It Has Been Put In The Place Where It Is Stored To Dry

4961. It was narrated from ‘Amr bin Shu’aib, from his father, from his grandfather ‘Abdullāh bin ‘Amr, that the Messenger of Allāh ﷺ was asked about fruit on the tree. He said: "Whatever a needy person takes without putting any in his pocket (and taking it away), there is no penalty on him. But whoever takes anything away, he must pay a penalty of twice its value, and be punished. Whoever steals something after it has been stored properly, and its value is equal to that of a shield, his hand must be cut off. Whoever steals something worth less than that, he must pay a penalty of twice its value and be punished." (Hasan)
Comments:

‘A needy person’: This signifies a person who has nothing to eat, not even a sum of money, with which he could buy something to eat. His hunger is intense, therefore, it is permissible to pluck the fruit and eat it, because to save life is essential. If the owner is, however, somewhere around, his permission should be taken. If he refuses permission, then such person may pick the fruit without permission and eat it. But he should stop at satisfying his hunger only. He should not eat his fill, nor should he take away anything; neither placing it in his garment nor clasping it in hands.

4962. It was narrated from ‘Amr bin Shu‘ail, from his father, from his grandfather, ‘Abdullāh bin ‘Amr, that a man from Muzainah came to the Messenger of Allāh ﷺ and said: “O Messenger of Allāh, what do you think about a sheep stolen from the pasture?” He said: “(The thief must pay) double and be punished. There is no cutting off of the hand for (stealing) livestock, except what has been put in the pen, if its value is equal to that of a shield, in which case the (thief’s) hand is to be cut off. If its value is not equal to that of a shield, then he should pay a penalty of twice its value and be flogged as a punishment.” He said: “O Messenger of Allāh! What do you think about fruit on the tree?” He said: “(The thief must pay) double and be punished. There is no cutting off of the hand for (stealing) fruit on the tree, except for that which has been stored properly if its value is equal to that of a shield, in which case the (thief’s) hand is to be cut off. If its value is not equal to that of a shield, then he should pay a penalty of twice its value and be flogged as a punishment.” (Hasan)
Comments:
This shows that theft in every form is a crime. However, if the theft is of an ordinary thing, the hand of the thief shall not be amputated; instead monetary and corporal punishment shall be given. And if the thief reaches the prescribed scale (for the amputation of hand), then the hand would be cut off, provided the thing was well-guarded. In the case of an unguarded article too, monetary and corporal punishment would be imposed, although an indigent, needy person in dire straits is exempt, as has been clarified in the previous narration.

Chapter 13. Things For Which The Hand May Not Be Cut Off

4963. It was narrated that Râfî' bin Khâdîj said: “I heard the Messenger of Allâh ﷺ say: ‘The hand is not to be cut off for (stealing) produce or the spadix of palm trees.’” (Hasan)

Comments:
1. Fruit signifies here either that fruit which is attached to the tree, or that fruit which cannot be dried and preserved. It is, therefore, consumed soon; for example, banana, orange, mango, etc. There is to be no cutting off of the hand for the theft of such fruit, which is plucked and collected in a heap.
2. Non-amputation of the hand in the theft of such fruits does not mean that the thief would not be given any punishment. Rather double the price and corporal chastisement shall be given.

4964. It was narrated that Râfî' bin Khâdîj said: “I heard the Messenger of Allâh ﷺ say: ‘The hand is not to be cut off for (stealing) produce or the spadix of palm trees.’” (Saḥîh)
It was narrated that Râfi' bin Khâdîj said: "I heard the Messenger of Allâh ﷺ say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees.'" (Sâhih)

It was narrated that Râfi' bin Khâdîj said: "The Messenger of Allâh ﷺ said: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees.'" (Sâhih)

It was narrated from Râfi' bin Khâdîj that the Messenger of Allâh ﷺ said: "The hand is not to be cut off for (stealing) produce or the spadix of palm trees." (Sâhih)

It was narrated that Râfi' bin Khâdîj said: "The Messenger of Allâh ﷺ said: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees.'" (Sâhih)
4969. It was narrated that Râfi‘ bin Khâdiţ said: “The Messenger of Allâh said: ‘The hand is not to be cut off for (stealing) produce or the spadix of palm trees.’” (Sahîh)

4970. Râfi‘ bin Khâdiţ said: “I heard the Messenger of Allâh say: ‘The hand is not to be cut off for (stealing) produce or the spadix of palm trees.’” (Sahîh)

4971. It was narrated from Râfi‘ bin Khâdiţ that the Messenger of Allâh said: “The hand is not to be cut off for (stealing) produce or the spadix of palm trees.” (Sahîh)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: This is a mistake, and I do not know who Abû Maimûn (one of the narrators) is.

4972. It was narrated that Râfi‘ bin Khâdiţ said: “I heard the
Messenger of Allāh ﷺ say: “The hand is not to be cut off for stealing produce or the spadix of palm trees.”” (Sahih)

4973. It was narrated that Râfi’ bin Khâdîj said: “I heard the Messenger of Allâh ﷺ say: “The hand is not to be cut off for (stealing) produce or the spadix of palm trees.”” (Sahih)

4974. It was narrated from Sufyân, from Abû Az-Zubair, from Jâbir that the Messenger of Allâh ﷺ said: “The hand of the traitor, robber and pilferer is not to be cut off.”” (Sahih)

Sufyân did not hear it from Abû Az-Zubair.

4975. It was narrated from Sufyân, from Ibn Juraij, from Abû Az-Zubair, that Jâbir said: “The Messenger of Allâh ﷺ said: “The hand of the traitor, robber and pilferer is not to be cut off.”” (Sahih)

Ibn Juraij also did not hear it from Abû Az-Zubair.


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4976. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “The hand of the pilferer is not to be cut off.” (Sahîh)

4977. It was narrated from Hajjâj from Ibn Juraij from Abû Az-Zubair, that Jâbir said: “The hand of the traitor is not to be cut off.” (Sahîh)

Abû ‘Abdur-Raḥmân (An-Nasâ‘î) said: This Hadîth had been reported from Ibn Juraij by ‘Îsa bin Yûnus, Al-Faḍl bin Mûsâ, Ibn Wahb, Muḥammad bin Rabî‘ah, Makhład bin Yazîd, and Salamah bin Sa‘eed from Al-Baṣrah, who is trustworthy – and Ibn Abî Safwân said: “He was the best of the people of his time” – and not one of them said: “Abû Az-Zubair narrated to me” and I do not think that he heard it from Abû Az-Zubair. And Allâh knows best.

4978. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘The hand of the pilferer, robber and traitor is not to be cut off.’” (Sahîh)
4979. It was narrated that Jâbir said: “The hand of the traitor is not to be cut off.” (Sahîh)

Abû ‘Abdur-Rahmân (An-Nasâ‘î) said: Ash‘âth bin Sawwâr (one of its narrators) is weak.

Chapter 14. Cutting Off The Thief’s Foot After His Hand

4980. It was narrated from Al-Hârîth bin Hâtib that a thief was brought to the Messenger of Allâh ﷺ and he said: “Kill him.” They said: “O Messenger of Allâh, he only stole (something).” He said: “Kill him.” They said: “O Messenger of Allâh, he only stole (something).” He said: “Cut off his hand.” Then he stole again, and his foot was cut off. Then he stole at the time of Abû Bakr, until all his extremities had been cut off. Then he stole a fifth time, and Abû Bakr, may Allâh be pleased with him, said: “The Messenger of Allâh knew better about him when he said, ‘Kill him.’” Then he handed him over to some young men of Quraish to kill him, among whom was ‘Abdullâh bin Az-Zubair who liked to be in a position of leadership. He said: “Put me in charge of them,” so they put him in charge of them and when he struck him, they would strike him, until
they killed him. (Ṣaḥīḥ)

Comments:

‘His foot was amputated’: Since in the Glorious Qur’ān there is mention of the amputation of the hand of a thief only, some people do not subscribe to the view of the amputation of the foot. But the majority of the people of knowledge say that upon second theft, the left foot should be amputated. If he steals again, his left hand would be cut off, if he again steals, his right foot should be amputated. If he steals for the fifth time, he should be sent to jail.

Chapter 15. Cutting Off The Hands And Feet Of The Thief

4981. It was narrated that Jābir bin ‘Abdullāh said: “A thief was brought to the Messenger of Allāh and he said: ‘Kill him.’ They said: ‘O Messenger of Allāh, he only stole.’ He said: ‘Cut off (his hand).’ So his hand was cut off. Then he was brought a second time and he said: ‘Kill him.’ They said: ‘O Messenger of Allāh, he only stole.’ He said: ‘Cut off (his foot).’ So his foot was cut off. He was brought to him a third time and he said: ‘Kill him.’ They said: ‘O Messenger of Allāh, he only stole.’ He said: ‘Cut off (his other hand).’ Then he was brought to him a fourth time and he said: ‘Kill him.’ They said: ‘O Messenger of Allāh, he only stole.’ He said: ‘Cut off (his other foot).’ He was brought to him a fifth time and he said: ‘Kill him.’” Jābir said: “So we took him to an animal pen and attacked him. He lay down on his back then waved his arms and legs (in the air), and the camels ran away.
Then they attacked him a second time and he did the same thing, then they attacked him a third time, and we threw stones at him and killed him, then we threw him into a well and threw stones on top of him.” (Hasan)

Abū 'Abdur-Rahmān (An-Nasā‘ī) said: This Hadīth is Munkar, Muṣ'ab bin Thābit is not strong in Hadīth.

Comments:

Imām An-Nasā‘ī says that this narration is Munkar, meaning its transmitter, besides being weak, narrates contrary to the trustworthy transmitters.

Chapter 16. Cutting (The Thief’s Hand Off) While Traveling

4982. It was narrated that Junādah bin Abī Umayyah said: “I heard Busr bin Abī Arṭāh say: ‘I heard the Messenger of Allāh ﷺ say: Hands should not be cut off while traveling.’” (Sahih)

Comments:

‘No amputation while traveling’: The journey alluded to in this narration signifies war expedition. Absolute journey is not meant, because there is a report transmitted on the authority of Ubadah bin Sāmit to the effect: Establish Al-Hudūd while traveling or at home. (Ibn Mājah No. 2540 and Musnad Ahmad 5:314) Moreover, there is no reason why the prescribed legal penalty should not be executed while traveling. As the Divine law is meant for
when one is settled and resides at home, in the same manner it is meant while one is on the move or traveling. Hence, only journey for war is meant here.

4983. It was narrated from Abû Hurairah that the Prophet ﷺ said: "If a slave steals, then sell him, even for half price." (Hasan)
Abû ‘Abdur-Raḥmân (An-Nasâ‘î) said: ‘Umar bin Abî Salamah is not strong in Ḥadîth.

Chapter 17. Definition Of Puberty And The Age At Which The Hadd Punishment May Be Carried Out On A Man Or A Woman

4984. It was narrated that ‘Aṭiyyah said: “I was among the prisoners of Qurayzah; we were examined, and whoever had grown (pubic) hair was killed, and whoever had not grown hair, he was allowed to live and was not killed.” (Ṣaḥîḥ)

Comments:
‘Examined’: In other words, the difference between an adult and minor consists in the pubes, because no error of any kind or deception is possible therein; unlike age, in which there is possibility of one's falling into doubt. As far as the wet dream is concerned, it is more hidden than age. Hence, the real distinction is of the pubes.
Chapter 18. Hanging The Thief's Hand From His Neck

4985. It was narrated that Ibn Muḥairīz said: “I asked Faḍālah bin 'Ubaid about hanging the hand (of the thief) from his neck, and he said: ‘It is Sunnah. The Messenger of Allāh ﷺ cut off a thief’s hand then hung it from his neck.’” (Daʿīf)

4986. It was narrated that 'Abdur-Rahmān bin Muḥairīz said: “I said to Faḍālah bin 'Ubaid: ‘Do you think that hanging the hand from the thief’s neck is Sunnah?’ He said: ‘Yes; a thief was brought to the Messenger of Allāh ﷺ and he cut off his hand and hung it from his neck.’” (Daʿīf)

Abū 'Abdur-Rahmān (An-Nasāʾī) said: Al-Ḥajjāj bin Arṭāh is weak, his narrations are not used as proof.

4987. It was narrated from 'Abdur-Rahmān bin 'Awf that the Messenger of Allāh ﷺ said: “The thief is not to be penalized (financially) if the Hadd punishment is carried out on him.” (Daʿīf)

4985. 4986. 4987.

Chapter 18. Hanging The Thief’s Hand From His Neck (الصفي) - تَعْلَىُّ بَيْدُ السَّارِقِ في (al-muḥājirīn) - ﴿السنَّةُ ﴾ (الصفي) - ﴿السنَّةُ ﴾
Abû ‘Abd-Rahmân (An-Nasâ’î) said: This is Mursal and it is not confirmed.

Comments:
That means if he does not possess the stolen property, or if he has consumed it or has wasted it then that property shall not be recovered from him. This is because he has already received the punishment for his crime. But if he is found in possession of the stolen property or if it becomes known that he has concealed it here or there, then the property would be retrieved from him.